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THE  
**Hebrew Christian Witness,**  
AND  
PROPHETIC INVESTIGATOR:

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE,

UNDER THE ENTIRE MANAGEMENT OF EDITOR AND CONTRIBUTORS FROM  
PATRIOTIC JEWISH BELIEVERS.

אתם עדי. "*Ye are my witnesses.*"—Isa. xlii. 10.

VOLUME FOR 1874.



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## ADVERTISEMENT.

IN submitting another volume, of another year of our labours, to the Christian public, we feel constrained, by a sense of gratitude for mercies received, to acknowledge once more that all things come of God, and what we are enabled to do for Him the ability is bestowed upon us by Himself. If we had reason to sing for joy, in presenting our last year's volume to the public, that God had done great things for us, that reason is now wonderfully enhanced. The year just closing upon us has been fraught with mercies for which we cannot possibly be sufficiently grateful. When we silently dwell upon the tokens of love, which a gracious God has been mercifully pleased to show unto us, the grand apostrophe of the great HEBREW CHRISTIAN, Saul of Tarsus, springs to our lips, and with him we exclaim:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."\*

The members of the Jewish Bible classes, over which we had the privilege to preside, during the first half of this year—as narrated in our numbers for April, May, and June,—are now sowing the good seed of the Word of God, which has so wonderfully fructified in their own souls, in different parts of the world, amongst the highest ranks of our Jewish brethren. We are occasionally favoured with the glad tidings of their doings, though not altogether unalloyed with mournful intelligence. Our Jewish sister, in whose house the first class was initiated, and who, some time after its formation, introduced the singing at our meetings the beautiful hymn, beginning,

"Jesu, the very thought of Thee  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest;"†

she is no more on earth; she rests now in His presence; she died in a foreign land. Her death-bed was surrounded by her friends and relatives, Jews and Jewesses of the highest respectability. The last request which she made of them, and which was granted, was to join in singing with her that exquisite Christian song. The last words she ever uttered on earth were those contained in the stanza:—

"Jesu, our only joy be Thou,  
As Thou our prize wilt be;  
Jesu, be Thou our glory now,  
And through eternity."

Who could presume to calculate the amount of good which the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR has been the means of effecting in this quarter! "Surely," a small still voice whispers in the innermost recesses of our soul, "it was worth all the toil and anxiety, and losses, and expenditure of health and strength during the last three years, to be the instrument of so much gain for the kingdom of Heaven!"

What shall we say with regard to thousands of other cases of whom we as yet know nothing! Yes, thousands of other cases! Out of the thousands

\* Rom. xi. 33-36.

† See our May number for this year, pp. 198-6.



of copies of our monthly which we have posted gratuitously to our unbelieving brethren, in the course of the last three years, in the United Kingdom, in the United States of America, and the Colonies, only six copies were superciliously returned, and five of these were evidently well read! and perhaps by more families than those to whom the publication was first sent.

But our Jewish brethren are not the only persons to whom our magazine has proved useful; Gentile Christians have also profited by our suggestions, advice, and remonstrances. Last year we felt it to be our duty to protest against the neglect with which the Church Congress treated the spiritual exigencies of the Jews. Our remonstrance was taken in good part, and a place for the cause of Israel was apportioned in the Church Congress of this year.\* We frequently urged the necessity which is laid upon Christians, especially upon Christian ministers, to study the Sacred Tongue. We have cause to thank God that we have not urged that necessity in vain. We receive letters from members of the different universities in this realm, as well as from the various theological seminaries in the Colonies, informing us of the progress which the study of the Hebrew language is making. These and many other circumstances are so many evidences that our labour has not been in vain.

Yet we often feel greatly disheartened. In quarters from which we had reasons to expect some encouragement, by word or deed, we experienced nought but coldness and neglect, if not positive discouragement. Certain managers of religious associations who, we have ventured to hope, might have been thankful for the hints and suggestions which we have thrown out, showed nought but umbrage at the existence of our magazine, and left us to struggle for its life, as best we could. They, unhappily, look upon the best friends of the cause, who feel it their duty to tell those managers the truth, as their worst personal enemies.† Often and often has our heart sunk within us, under the apprehension that its end was come, to the joy of those who longed for its demise—the words of Moses of old were often on our lips, “How can I myself alone bear the cumbrance, the burden, and the strife,” ‡—but as often has God been better to us than our fears. Just at the time of our greatest need for succour He raised up some friends, who came forward with their helping hands to sustain us liberally with the needful support. To the munificence of one friend especially is our monthly indebted, under God, for its existence hitherto. The liberal contributions of that friend towards the gratuitous circulation of the magazine amongst the Jews, have often removed an anxiety which was almost akin to despair. We have no reason to hope for further succour from that quarter, though we shall never cease to be grateful to, and to pray for, so true and good a friend.

We shall begin the coming year in faith and hope. Should we realise the fulfilment of our hopes, we shall take it as a divine intimation that the God of Israel has some more work for us to do in the portion of His vineyard in which we shall have laboured for four years. Should our hopes be unrealised, we shall conclude that the work will henceforward prosper more abundantly in other hands than ours. And we shall then, at the end of the coming year, relinquish the work, and thank the Lord of the vineyard for having thought us worthy to labour thus long for His honour and glory.

\* See our November number, pp. 587-593.

† Gal. iv. 16.

‡ Deut. i. 12.

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# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְאַתֶּם עֵדֵי. "*Ye are My Witnesses*"—Is. xliii. 10.

No. 18.]

JANUARY, 1874.

[NEW SERIES.]

## A WORD OF COUNSEL TO OUR READERS ON THE NEW YEAR.

**D**EAR FRIENDS,—Through undeserved mercy, our Heavenly Father, and the great Master of the world-wide vineyard, continues to employ us as His labourers here on earth. We are called upon to go on with this our work, which He has given us to do, for another year. Conscious that it is His work which we have to do, we come before you, on the **NEW YEAR**, full of confidence and trust that He who has put it into our mind to begin this work will vouchsafe to us His grace and mercy to carry it to the end which He has purposed in His own mind. He will strengthen our hands, and bless us with the blissful assurance that our sufficiency is of Him. He will enable us, as He has hitherto done, to acknowledge Him in all our ways, so that He may direct our paths. He Himself will move upon our thoughts, control our words, suggest the themes which He deems best and fittest for our bearing witness to the praise and glory of His holy name in Christ Jesus.

We tell you all this, dear readers, because we wish you not only to join your supplications to ours, that we may obtain mercy, and find grace to help in time of need, but also to determine yourselves, in God's help, at this beginning of a **NEW YEAR** to trust in the **LORD** with all your hearts, and not to lean to your own understanding. In all your ways acknowledge Him, and He shall direct your paths.\*

A **NEW YEAR**, dear readers, is a most solemn landmark in our earthly pilgrimage, which—while it counts up the miles in the journey of life which we have already traversed—points onward to the ground which must be gone over. The difficulties and dangers of that ground are mercifully concealed from our view, but sure enough there they are, and must sooner or later be encountered by the children of God. In order to

conquer those difficulties, and to vanquish those dangers, we point you to the great Captain of our salvation, the Great Deliverer. God, the Shepherd, the Angel, the Redeemer, who delivered our patriarch Jacob from all evil,\* will deliver you also. Or once more, in the words of our wise king Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Dear brethren in Christ, the year on which we now enter may prove the beginning of the great final conflict between the principalities, powers, the rulers of the darkness of this world, spiritual wickedness in high places, on the one hand, and the children of light on the other hand. The year which has just past and gone—a year freighted with eventful surprises to the Christian WATCHMAN—has closed with the most startling, yea, the most alarming incident in the English branch of the so-called "Christian Church." THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, God helping us, shall never cease to be on the watch, on the "strong tower" of the name of the Lord,† to warn the unwary, to comfort the mourners over the iniquity which now, more than ever, is beginning to abound, and to endeavour to rekindle the love which, in the hearts of many, is beginning to wax cold—according as our Lord's gracious hand be upon us. We feel more and more convinced that we have laid hold of the right plough in the great Husbandman's field, and that woe would betide us if we were allured to look back ere the work which He determined for our enterprise here shall have been accomplished according to His purpose.

## MAX MÜLLER'S COMPARATIVE THEOLOGY;

OR,

OUR TESTIMONY TO THE CHURCHES TO TAKE HEED TO THE "SURE  
WORD OF PROPHECY."

THE untoward parody, the unseemly burlesque of the WORD OF GOD—which has been enacted and performed on Wednesday, the third day of last month, in the most venerable Christian Temple in this land—must have startled even the most lukewarm Christian professors, if we may judge from the criticism of the non-religious newspapers. The hearts of the true Christians, however, were stirred and pierced with sadness unspeakable, to the very core, at the daring exhibition. That Wednesday was a most solemn day. It was set apart, by the heads of the national Church, as a day of intercession in behalf of Christian missions; to thank God for His past mercies to the work of His labourers in His

\* Gen. xlviii. 15, 16.

† Prov. xviii. 10.

vineyard, and to implore His blessing upon their future efforts in their respective missionary fields.

It pleased the Dean of Westminster Abbey, on that self-same day, to set at nought the appointed solemnities of INTERCESSION, and to neutralise the Christian missionary spirit which the services of the day may have animated throughout England and her dependencies. Be it borne in mind that, whatsoever is done or uttered, on certain appointed days, in our great churches, is, immediately after it is said or done, proclaimed by the press all over the civilised world. With an irony—which was as gross as it was grotesque—the governor of that national religious fortress, using a scriptural figure of speech, surrendered the bulwark of our holy religion, which he was appointed to maintain and guard and watch over, into the hands of a canny, subtle, and insinuating enemy of the religion revealed by the only true God, and contained in the only SCRIPTURES of TRUTH, the only SURE WORD OF PROPHECY.

The Dean of Westminster had invited that day Max Müller—whose scepticism in the Christian Scriptures is as well known to Christian students as his name is—Professor of Comparative Philology in the University of Oxford, to give his views on comparative theology, in the Cathedral of Westminster. The Professor responded to the call and, no doubt to Dr. Stanley's satisfaction, by implication ridiculed and laughed to scorn the idea that there was anything peculiarly or inherently or invincibly holy in the religion of the Bible, the Scriptures given by the inspiration of God. Almost in the words which Milton put into the mouth of the arch-enemy of God and man, when the fallen archangel dared to tempt the Angel of the Covenant, the Angel the Redeemer, the great Captain of our salvation. The preacher of a comparative theology of his own inspiration, held forth in effect, in the spirit, if not in the very words, of Milton's tempter :—

"All knowledge is not couch'd in Moses' law,  
The Pentateuch, or what the Prophets wrote :  
The Gentiles also know, and write, and teach  
To admiration, led by Nature's light."

That our readers may not suppose that our description of Professor Max Müller's discourse is unwarrantable, we proceed to furnish an analysis of it as it was published in the principal London papers. The Professor sets forth by classifying or cataloguing the religions of the world, and finds, according to his way of counting, that "the number of religions only amounts to eight. The Semitic races have produced three—the Jewish, the Christian, the Mohammedan." We would respectfully intimate to the lecturer that he is at fault here in his theory of comparative theology. The Semitic race has produced one religion *only*, and that is Judaism. Christianity is Judaism fully developed and perfected. Mohammedanism and Talmudical Judaism are simply monster deformities



of Biblical Judaism. We prefer the comparative theology, on this point of the Hebrew Christian Benjamin Disraeli to that of the Oxford Professor of Comparative Philology. The accomplished author of "Lord George Bentinck : a Political Biography," speaking in the twenty-fourth chapter of the great Venetian statesman, thus apostrophises him :—

"Manini, who by the bye is a Jew who professes the whole of the JEWISH RELIGION, and believes in Calvary as well as Sinai,—'a converted Jew,' as the Lombards styled him, quite forgetting, in the confusion of ideas, that it is the Lombards who are the converts—not Manini." This is sound comparative theology, based on the positive declarations of the Old and New Testaments. We give a quotation to that effect from each :—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord : but this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more."\* "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He hath made the worlds ; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. . . . But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and

they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."\* No, no, Professor Max Müller, Judaism and Christianity are not two religions, but one. This is the comparative theology taught by the "sure word of prophecy," both in the Old and New Testament. As for antichristian Judaism, it is simply a parasite system which tries in vain to fasten itself to the religion of Moses and the Prophets. St. Paul's inspired pen has settled for ever that point in comparative theology. Thus the great Apostle wrote to an early Christian Church:—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."† This is something widely different from the comparative theology taught by some of the modern apostles in Westminster Abbey. This slip, however, would be comparatively venial, if it had not been made the basis for a very hideous superstructure, revolting to the eye of faith of believers in God's revelations of Himself.

The lecturer then proceeded to enumerate the three religions which the Aryan races had produced—"the Brahman, the Buddhist, and the Parsee; and if we add to these the Chinese systems of Confucius and Lao-tse, we have the eight distinct utterances of the faith of mankind from the beginning of the world to the present day." We think Milton spoke sober truth, in his sublime verse, when he traced the faiths of mankind, since the fall of man, to the great enemy of THE FAITH, the seducer of our first parents. But this our preacher of his comparative theology utterly ignores. We should, however, venture to ask the Professor which of the eight religions does he suppose was the primeval and dominant one. From the way in which he catalogues the "utterances of the faith of mankind," we are at a loss to know to which he gives the palm of priority either as regards time or orthodoxy. We dare affirm that—which the Dean and Chapter of Westminster Abbey would not venture to gainsay—St. Paul was as great an adept in comparative theology, and may be in comparative philology also, as the Oxford Professor. Let us see how the great Apostle to the Gentiles treats the important question under review:—"Now, as

\* Heb. i. 1-3; viii. 6-13. Those passages of Scripture were commented on at some length in our last number. See vol. for 1873, pp. 531-6.

† Rom. x. 1-4.

touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.\* When the same Apostle describes the faith of believers, and contrasts it with the want of it in unbelievers, he traces both to their proper sources:—"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."† Who is the sober-minded Christian that would doubt that St. Paul's mode of treating the important subject is in accordance with history, experience, and true philosophy; whilst Max Müller's mode is at variance with all those. A man after St. Paul's heart, and not after that of Spinoza, should have been selected to address a Christian congregation at Westminster Abbey on "Christian Missions."

We pass over the verbose account of the origin of the so-called "science of religion." We invite particular attention to the lecturer's division of the religions of the world "into missionary and non-missionary." He is reported to have introduced this part of his address in the following terms:—

"Of the six religions of the Aryan and Semitic races, three have been always opposed to all missionary enterprise—Judaism, Brahminism, and Parseeism; while three have always helped forward missionary effort—Buddhism, Mohammedanism, and Christianity. The Jews have always opposed missionary enterprise: their religion is a privilege which marks them out from the rest of the world, and strangers admitted to the privileges of their theocracy are treated as aliens, not to be trusted, as their old proverb says, until the twenty-fourth generation. A similar feeling prevails among the Brahmins, and prevents them from proselytising among those who do not belong to their spiritual aristocracy, while they even go so far as to punish those of other religions who listen to their prayers or witness their sacrifices. The Parsee, too, is opposed to making converts, and though he believes in the

\* 1 Cor. viii. 1-6.

† 2 Cor. iv. 1-4.

final triumph of truth and light, and says to others, 'Be bright as the sun and pure as the moon,' he does little to help it forward by letting the light that is in him shine upon the world."

We have already demonstrated the confusion of ideas which disabled the Professor to see that primeval Judaism and Christianity were one and the same religion, and that Talmudical, or antichristian, Judaism, and Mohammedanism were excrescences, a sort of fungi, parasites which try to fasten themselves upon the only pure religion taught in the Bible. But this is only one of the lecturer's mistakes, and by no means the most serious one. He seems unaccountably ill-informed on the history of Judaism—we mean modern Judaism; for, when he talks of Judaism having "been always opposed to missionary enterprise," he must mean Talmudical Judaism, as exhibited by such writers as the late Mr. Deutsch. We beg to inform the lecturer that Judaism was NOT always opposed to missionary enterprise. If he could bring himself to read the Gospels independently of his theory about his new-fangled "science of religion," he would discover that Judaism—prior to the first advent of the Redeemer—was eminently missionary. Its proselytes might have been numbered by hundreds of thousands. It may be useful to the Professor to be informed also of the cause which made antichristian Judaism distrust proselytes. The distrust arose in consequence of the great number of Gentile proselytes everywhere accepting the better, the purer, the completed Judaism, which Christ and His apostles preached. It was then that *some of the Rabbis* began to say all sorts of bitter things against Gentile converts, and not before. We say *some of the Rabbis* advisedly. We regret to have to put the Professor under obligation to us for another piece of information. Even Talmudical Judaism is intensely missionary, and would be as cruelly tenacious of its proselytes as Mohammedanism is, if it were at all dominant. The two hundred and sixty-eighth chapter of the Jewish Code of Laws, entitled *Toor Yore Dayah*—being a digest of certain enactments of the Talmud—is entirely devoted to the ritual of rules and regulations how to admit Gentile proselytes into the pale of the synagogue. The following enactments, laid down by Maimonides in his *Hilchoth M'lacheem*, will give Professor Max Müller some idea what the will of Judaism is, if it had but the power to use it, respecting proselytes:—"A son of Noah [i.e., a Gentile], who had become a proselyte, and has been circumcised and baptized, and would afterwards return from after the Lord, and be only a sojourning stranger, as he was previously, he is not to be listened to. But he must either be as an Israelite in every respect, or be put to death." Two in number are the Talmudical conditions to be proposed to a Gentile nation, with whom the Jewish nation may be at war, suing for peace: one is the submission to the seven precepts enjoined upon the sons of Noah. Failing to do so, the extermination of the whole male population of the Gentile belligerent

nation. In fact, the Talmudists gravely teach us:—"And thus Moses our Rabbi had commanded us, from the mouth of THE POWER [the Almighty], to coerce all that come into the world to accept the precepts which were enjoined upon the sons of Noah; and whosoever has not accepted them, shall be killed." There is no difference whatever in the missionary spirit which moveth upon the face of the Koran and of the Talmud; the only difference is the respective operation; the professors of the former are dominant, and therefore active; the professors of the latter are not dominant, and their zeal therefore dormant. Of the Parsees anon. At present, thus much for the Professor's accuracy in his category of non-missionary religions.

But to the counterpart of his division, the grouping of which is so painfully offensive to the believer. The following are the introductory remarks of our lecturer on comparative theology:—

"Now look on the other cluster—Buddhism, Mohammedanism, and Christianity. All these, while they differ widely, have faith in themselves, have life and vigour,—they want to convince, and they mean to conquer, and from the earliest dawn of their existence these three religions have been missionary. Their founders started them on this principle of spreading truth and refuting error, and this gives to them all a common expression, and lifts them high above all the other religions of the world."

We know not with what feelings the professing Christian congregation at Westminster Abbey, on that disgracefully memorable evening, listened to this extraordinary grouping; we can only say that we read it the following morning with burning shame and confusion of face at the seemingly unseemly acquiescence in the statements of the random lecturer. Christianity, Buddhism, and Mohammedanism are placed on a par, but to Buddhism is given the place of honour and priority; notwithstanding that Christianity is primitive Judaism unveiled. Notwithstanding that Christ said, "Before Abraham was, I am." HE, "Buddha," and Mohammed are put on the same pedestals, and spoken of in the common term of "founders." The respective doctrines they teach are spoken of indiscriminately as "truth;" notwithstanding that Christ emphatically said, "I am the WAY, the TRUTH, and the LIFE; NO MAN COMETH UNTO THE FATHER BUT BY ME." Then comes an apocryphal account of the settlement of "the sacred canon of the Buddhist Scriptures," the sending forth of "intrepid missionaries," some specimens of their sayings and doings, which the lecturer wound up, "thus there was a movement in a new world, the opening of a new day, the beating for the first time of the great heart of humanity." Mohammedanism was then slightly touched upon as a missionary religion. "And as to our own religion," continued the lecturer, "it would cease to exist if it ceased to be missionary, if it ceased to regard its Founder's parting words, 'Go ye into

all the world and preach the Gospel to every creature.'” The lecturer forbore to finish the missionary mandate.

Then comes an eloquent panegyric upon missionaries, upon love and truth,—from the lecturer's visionary standpoint;—but instead of mitigating the insult to, and degradation of, Christ and Christianity, the panegyric only aggravates the offence, inasmuch as the proffered kudos sounds too much like irony and sarcasm. How the spirit of dear, martyred, sainted Bishop Patteson would have chafed to find himself puffed by lips which strove to extinguish and quench the “Light of the world!” The lecture was as strange and profane a medley as we have ever read, and the lecturer one of the most presuming on a reputation that we have ever encountered.

We must notice, ere we take leave for the present of the painful subject,—we may have to recur to it when the lecture is published, with the lecturer's corrections and approval,—what the professor advanced about what he calls “non-missionary religions.” We have already pointed out his mistake about Judaism. We wish to set the comparative theologian right on another point in connection with the Jews, as well as regards Zoroastrianism. The professor began the second part of his discourse on his comparative theology in the following strain:—

“But let us look attentively at the religions in which the missionary spirit is at work, and compare them with those where it is not at work. The former are alive, the latter dead or dying. The religion of Zoroaster, of Cyrus, of Darius, of Xerxes, which but for the battles of Marathon and Salamis might have been the religion of the civilised world, is now only professed by 100,000 souls: its adherents have decreased in four years from 400,000 to 100,000, and probably in another century it will have disappeared altogether. The Jews are about thirty times the number of the Parsees, and are therefore still considerable; but they are unlikely to increase, though from the natural characteristics of the race it can hardly be imagined that they will ever disappear altogether. Still, they seem to have paid the penalty of their anti-missionary character.”

In the words of a French reviewer of last century of M. de Voltaire's Philosophical Dictionary, we would say to our “philosophical” lecturer on comparative theology:—“*Soit dit entre nous, Monsieur, c'est porter un peu loin l'abus d'une haute réputation.*” Was Zoroastrianism a non-missionary religion? Did not its founder declare war against the king of Touran to compel the Touranians to embrace his religion? M. de Anquetil, the most learned French Orientalist of last century, translator and editor of the *Zend Avesta*, describes Zoroaster thus:—“This great man was an enthusiast, an impostor, a persecutor, who, in order to establish his religion, caused the blood of nations to flow.” What was Zoroastrianism? Was it not a bantling of Judaism? It was admitted by all Zend scholars that that religion was known by the name of

*Kish Ibrahim, Millat Ibrahim.* Even if we reject Hyde's theory that "Zoroaster was a Jew, and had been a disciple of Daniel, or of some other of those illustrious Hebrews who were raised to the highest employments by the kings of Persia; that from a Jew he became chief of the Magi; that he reformed the Persian religion according to that of his ancestors; that with this view he gave a sublimer sense to the worship of fire, announced the unity of God, the necessity of worshipping Him only:"—we say that, even eschewing the idea of Zoroaster's antecedents, we are forced to admit, by the evidence which Zoroastrianism affords, that the system is in many respects an adaptation of Judaism. We cannot afford space to enter at length into this interesting question, but we would just give a specimen or two from the Zend Avesta to show the origin of the work. Ormusd, the name for Deity in that work, says in it, "I am a word of light, O Zoroaster, which I command you to announce to the whole world." One of the Zoroastrian prayers begins:—"I implore thee, Almighty Ormusd, let my cry come into thine ear, let my voice reach thee." Here, then, another of the tabulated great religions of the Professor, and the product of his favourite Aryan race, is of problematic classification. *Un Critique de votre réputation, Monsieur, devrait être un peu plus exact.*

When speaking of the battles of Marathon and Salamis, it never occurred to the Professor to introduce the hand of the "God of battles" into his discourse. Who could possibly shut his eyes to the Providence which shaped the destinies of the Greeks and Persians in those battles. At Marathon the Greek force consisted only of ten thousand men, whilst the Persian army counted half a million; but the vast host of Persia was completely vanquished and scattered. Ten years later, at Salamis, when Xerxes appeared in the Grecian waters with a fleet of two thousand sail, he was utterly vanquished by the Greek commander Themistocles, who had only three hundred and ten sail at his command! Had the Almighty nothing to do in those battles? Why should His name have been utterly ignored by the Professor, when invited to lecture on Christian missions at Westminster Abbey? But for those battles, Zoroastrianism might have been the religion of the civilised world! Indeed! and have superseded the religion of Moses and the Prophets! Did not Darius, Cyrus, and other great potentates in that part of the world issue proclamations in favour of the religion taught by an Isaiah, a Jeremiah, an Ezekiel, a Daniel, and others?

How very considerate to the Jews! "From the natural characteristics of the race, it can hardly be imagined that they will disappear altogether." This in a Christian Cathedral, in which the Word of God, the Bible, is professed to be believed in! The Bible which contains "the sure word of prophecy" respecting Israel's past, present, and future! Never was such a daring insult offered publicly, in a Christian church, to

the Bible which the Christian holds as most precious, as was done on Wednesday evening, the 3rd ultimo, at Westminster Abbey. We know no parallel to the enormity, except the episode recorded in the thirty-sixth chapter of Jeremiah, of one of our own kings of evil report, Jehoiakim by name, cutting to pieces, in the presence of Judah's princes and nobles, a roll of God's word, and destroying it by fire. It may be said of the congregation at Westminster Abbey, as it was said of the audience in Jehoiakim's "winter-house :"—" Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."\*

How painfully out of tune, out of tone, out of taste, must the lecture have sounded after Bishop Heber's soul-stirring hymn! That pious Christian Bishop knew Buddhism as well as the Oxford Professor of Comparative Philology, and yet he indited the following :—

" Shall we, whose souls are lighted	" Waft, waft, ye winds, His story,
With wisdom from on high ;	And you, ye waters, roll ;
Shall we to men benighted	Till, like a sea of glory,
The lamp of life deny ?	It spreads from pole to pole ;
Salvation ! oh, Salvation !	Till o'er our ransom'd nature,
The joyful sound proclaim,	The Lamb for sinners slain,
Till each remotest nation	Redeemer, King, Creator,
Hath learnt Messiah's name.	In bliss returns to reign."

We repeat—the lecture which followed that hymn must have sounded painfully out of tune and Christian tone. To us the lecture was both gross and grotesque. We would once more adopt the words of the French writer whom we have already twice quoted, and say to our would-be Cathedral teacher :—*Vous jouissez depuis long-temps d'une assez belle liberté de tout dire. Lèvez le masque, et combattez à découvert.* What we say unto him we say to every member of his school who continues to be a professed member of the Christian Church.

The lecture, however, forces upon the thoughtful Christian several grave considerations. (a.) Is Professor Max Müller as great an adept in Comparative Philology as he is in Comparative Theology? Our friend "H. C. Oxoniensis" writes to us that he is no blind follower of the Professor's theories, and adds that "no careful and intelligent reader of Max Müller's works would pin his faith to all the Professor says, without minute and critical sifting." (b.) Suppose an unprotected curate in sole charge of a parish had invited a layman, and a layman with such views as Max Müller espouses, to hold forth his peculiar tenets in the parish church, would the Bishop have allowed him to escape without punishment or censure? (c.) Is not the proceeding of Wednesday, the 3rd ultimo, as legitimate a subject for the "Church Association" to try in a court of



justice as the proceedings in ritualistic churches? (d.) Ought we not more than ever to lift up our warning voice and to testify to the Churches to take heed to the "sure word of prophecy," in order to counteract such subtle theological poison as is now and then dispensed at Westminster Abbey and its satellites? We ought, and—God helping us—we shall do it too.

## FUTURE DIVISION OF THE LAND OF ISRAEL.

BY REV. J. B. GOLDBERG.

**I**S the land of Canaan again to be divided amongst the children of Israel? Are they once more to return to the Promised Land and take possession of it? Have they not already had it in their power? Moses, and, after him, the son of Nun, divided it amongst their tribes, in which they dwelt for many centuries, both during the first and second temples. They were cast out and banished from it because of their sins and iniquities, and through their faithlessness and disobedience they forfeited every claim to it. What reason, what authority, is there for saying that that stiff-necked people are to return to the land, and the land to be re-divided amongst them?

Questions, remarks, and assertions of this kind, and many others similar to them, are often heard when Israel's future is touched upon, or when the promises made to the fathers are brought forward. Even among those who take their stand upon the infallible Word of God,—who rightly bring every question to the Scripture touchstone,—even amongst these there are not a few who dismiss Israel's claims, hopes, and prospects, as things past and gone, never more to return. They are content to rest upon old and justly discarded opinions, which owed their birth to the Church's darkest days, when God's ancient people were treated as outcasts, when every Scripture promise was appropriated to *Christians*, and those which could not by any human ingenuity be tortured into the service of the *Christian Church*, were for that very reason assumed to have had their full and final accomplishment.

In the following paper we hope to show that Israel's hopes and expectations are not lost; that as in spiritual matters, so in temporal things, "the gifts and calling of God are without repentance;" that every one who desires to handle the word of God honestly and faithfully must allow, that not a few weighty and interesting promises to that people still await their fulfilment.

Now Israel's great charter, the nation's indefeasible title to the Promised Land, is recorded in Gen. xv. 18, and runs on this wise:—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river,

the river Euphrates." Here we have the full extent stated, and limits fixed, to the gift which the Creator of all was pleased to bestow upon Abram's seed. Nothing can be more explicit. They were to have the land lying between the great Euphrates and Egypt's mighty river, the Nile. This, it must be admitted, is taking the words in their common acceptation, in their simple, obvious and literal signification; and therefore, doubtless, the true sense in which God intended us to take them. Again and again the promise is renewed and the gift confirmed, sometimes in general, at others in more definite terms. In the next chapter but one, a most important addition is made: God tells Abram, "And I will give unto thee, and to thy seed after thee, the land, . . . for an everlasting possession."\* The children of Abraham have thus two points secured to them: first, the extent of the Land of Promise,—from the Nile to the Euphrates;—and secondly, the *duration*, or *continuance*, of the gift—they are not to possess the land for a few years or generations, but for an *everlasting possession*.

Thus far, all, I believe, will allow that our statement of the case is plain and straightforward. It is when we come to examine the results which followed God's promises—when we seek to trace their accomplishment on the page of history—that difficulties are started, and great divergencies of opinion exhibit themselves. First in order and importance is the difficulty, that Abraham's children never possessed the land to the full extent of the original promise; and next, that so far from having it for an everlasting inheritance, God's people possessed it, as the prophet complains, but a little while.† The fact is, as we shall show hereafter, that only of a few hundred years at the utmost can it be said that the Jews possessed their land in any shape whatever. To us, who bear in mind that God's promises are yea and amen in Christ Jesus; that "God is not a man that He should lie, nor the son of man that He should repent;" such objections are most easy of solution. Those parts of prophetic truth which have not had as yet their accomplishment are only awaiting their *future* fulfilment. In God's own good time, and in the way which seems best to Him, a perfect, complete, and entire fulfilment of all which He hath spoken will assuredly take place.

We rejoice to know that there are many *Christian* people who join with us, and are prayerfully looking for the conversion, restoration, and re-establishment of Israel in their own land. But there are others, who still hold to old traditional modes of interpreting the Scriptures. Some of these tell us that Abraham's seed were to possess the land if they did not forfeit it by their disobedience; i.e., it was given to them conditionally, just as the throne of Israel was to Solomon. But surely Abraham could not have understood the promise made to him in this

\* Gen. xvii. 8.

† Isa. lxi. 18.

sense, as no such terms are expressed. The covenant had been made with him, and the promise followed; they are linked together as cause and effect. Others attempt to weaken and dilute the force of the term "*everlasting possession*." They would have it to mean as long as the Jewish Church lasted, and no further; but this is a most gratuitous assumption, without the slightest authority for it. A third class of interpreters argue from effect to cause—since Israel has not, and never had, the land in its fullest extent, it was not intended in God's promise that they should have it so. Thus Bishop Patrick says, on Gen. xv. 18:—" 'River of Egypt,' so Nile is commonly called, but cannot be here meant, because the Israelites never enjoyed the land of Egypt on this side Nile." He, and others with him, explain, therefore, the river of Egypt to refer to a small brook, or Wady, anciently called Rhinocorura, and now Wady-el-Arish; but they seem to forget that the word in the original Hebrew is נָהָר (Nahar), not נַחַל (Nachal). The latter term signifies sometimes a river, at others the valley or Wady through which a river flows; the former is never used to signify a Wady or brook, but always a flowing river; and as in Gen. xv. the word is נָהָר (Nahar), a river, and, moreover, is joined to the word Egypt, it cannot mean anything else but the river of Egypt, the Nile. This is confirmed by Josh. xiii. 8, where God directs the aged warrior to divide the remaining land among the tribes, though as yet it was neither possessed nor subdued by them. Among the parts to be divided, God reckons the territory "from Sihor, which is before Egypt, even unto the borders of Ekron;" i.e., from the eastern branch of the Nile, justly characterised as being before Egypt. The term Sihor wherever else found in Scripture refers to the Nile, allusion being made to its black or muddy waters (shahor, black). Thus we read, "And by great waters, the seed of Sihor, the harvest of the river, is her revenue."\* Again, "What hast thou to do in the way of Egypt to drink the waters of Sihor? or what hast thou to do in the way of Assyria to drink the waters of the river?"†

Moved by these and other considerations, modern commentators apparently yield the point at issue, and allow that the words of the promise to Abram convey the whole of the lands between the Euphrates and the Nile. This, however, is only in appearance, for they subjoin remarks of a most astounding character. One writes on Gen. xv. 18:—"The river of Egypt is the Nile, and *not the brook of Egypt*, the boundary stream Rhinocorura, Wady-el-Arish. According to the oratorical character of the promise, the two large rivers, the Nile and the Euphrates, are mentioned as the boundaries within which the seed of Abram would possess the promised land, the exact limits of which are more minutely described in the list of the

\* Isa. xxiii. 8.

† Jer. ii. 18.

tribes who were then in possession." Oratorical character of the promise! As if the Divine Bestower was carried away by the flow of his oratory, and promised more than he intended to give! Another says:—"Many understand not the Nile, but Wady-el-Arish, which, however, is called the brook or stream of Egypt, as in Isa. xxvii. 12,—*not the river of Egypt*. The boundaries of the future possession are not described with minute exactness, but they are marked as reaching from the valley of the Euphrates to the valley of the Nile." Can any *Christian* imagine that God's promises were ever given with inexactness?—that they do not mean *all* that they say, and that we shall find ourselves mistaken if we take them in their fullest sense? Away with such comments! "Let God be true, but every man a liar." We hold firmly and steadfastly to the divine promise, and in due time shall find, that not one thing shall fail of all the good things which the Lord hath spoken. Heaven and earth may pass away, but the word of God abideth for ever.

Thus far we endeavoured to show what the full extent of the promise made to the patriarch really imports,—viz., the lands lying between the Nile and the Euphrates;—but were we even to adopt narrower limits, and allow that the borders of Israel's patrimony reached only to Rhinocorura, or Wady-el-Arish, we still contend that God's people had not yet possessed the entire country made over to them by the Abrahamic covenant. A glance at the history of the conquest of Palestine by Joshua will show us, that at his death the land was far from having been conquered or subdued. Divine providence permitted this as a test of Israel's faithfulness, whether they would steadfastly walk in the ways of the Lord or not;\* nevertheless it remains a fact that at the decease of that hero, they had not got the whole land in possession. The times of the Judges, which followed, were times of hard protracted struggles, not for the extension or consolidation of Israel's conquests, but for the very life and existence of the nation. Within a period of less than three hundred years they were five times reduced to serve other nations,—some of those very nations whom they were to have driven out of the land. The first of Israel's kings fell fighting on Gilboa; a great part of David's life was spent in wars with the Philistines, and it was not till the latter part of his reign that he obtained something like rest from his enemies. Yet even then, neither he nor Solomon his son had the whole of the Promised Land in possession. Let not any *Christian* readers be startled at this statement. I know that it is customary with many writers, and not a few commentators, to set at rest their own conscience and that of their readers by observing of the victories of David, "Thus was the Promised Land put into the entire possession of the Hebrews by David." But let us impartially examine whether historical facts support this assertion, or, as I believe, entirely contradict it.

And, in the first place, a few words as to the *continuance* of the Promised Land in the hands of the Hebrews. This lasted but for a very short period. From the time that David subdued the Philistines and other enemies of his nation to the death of Solomon we may calculate *some sixty years*. After the death of David, and during the lifetime of the wise king, several of the vanquished nations threw off Israel's yoke and established their own independence.\* Now we have seen above that the gift of the Promised Land was to Abram and his seed "*for an everlasting possession*," and we naturally ask, Are fifty years to be taken as the full equivalent and entire accomplishment of the promise made to the patriarch? Certainly not. We feel confident that every lover of the Bible will repudiate such paltry and inadequate accomplishments, for they tend to the derogation of God's holy word, and afford occasion of reproach to the enemies of revelation.

But passing over the astonishing brevity of the time that the nations of Canaan were in subjection to Israel, let us turn our attention to the question, Did the Hebrews ever possess the Promised Land in its entirety? I have no hesitation in saying that they did not. Even in the palmiest days of David and Solomon, extensive and important provinces were in the power of the Canaanites. Tyre and Sidon existed as an independent kingdom on the west coast of Palestine. Hiram, their king, was a friendly neighbour to David, but not his subject or tributary. In the time of Solomon a still greater intimacy existed between the Hebrew king and the Canaanitish prince; but we never read of their standing in the relation of liege and lord. The Tyrians supplied Solomon with the requisite timber for his buildings—not in bond service, as the other Canaanites did, but in exchange for corn and oil which they drew from his kingdom. Again, when Solomon presented Hiram with cities which did not please him, he had both the confidence and the power to refuse, and express his disregard of them. These facts clearly prove that Hiram was an independent sovereign of a free and independent nation.

Another free and independent people were the Giblites. They are mentioned in 1 Kings v. 82, along with Hiram's men, and, like them, were independent people, working for wages, or as hired men, in preparing stones and timber for Solomon's buildings. We find nowhere that the Hebrews ever possessed themselves of the land of the Giblites; and their being mentioned in the above passage after Hiram's builders, and not after Solomon's, clearly implies that they did not belong to the latter. That Tyre, Sidon, and the land of the Giblites were included in, and formed part of, the Promised Land, is evident from Joshua xiii. 1-8, where the Lord commands Joshua to divide those very lands amongst the tribes of Israel.

The city of Gezer appears also to have been independent of the Hebrews. It was indeed conquered by Joshua,\* and allotted to the tribe of Ephraim, but the Canaanites must have re-taken it and kept independent possession till the days of Solomon. We are told, "Pharaoh, king of Egypt, had gone up, taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife."† Had Gezer been under the rule of Solomon, it would seem passing strange that Pharaoh should go up, take one of the cities in subjection to his son-in-law, and give it back to him in dowry with his daughter.

From these and other facts we gather that even under the sway of David and Solomon, there were parts of the Holy Land which were not subject to Israel's dominion. The greatest part by far was in their power, and hence they looked forward with reasonable hope and expectation that the remaining portions would likewise soon follow.‡ As those provinces mentioned above never after came under Hebrew dominion, and as God's promises cannot fail, it follows very naturally that the Promised Land will be re-occupied and re-possessioned by Abraham's seed, to a wider and larger extent than either in the days of David or those of his son. All this is in perfect harmony with God's dealings known to us. He often gives to His people one part of a gracious promise, to encourage them to look with more fervent hope for the other. Let us take, for instance, the prophecy of Joel (ii. 28-32), which St. Peter applies§ to the outpouring of the Spirit on the day of Pentecost. On examining those passages it will become evident, that he could only have intended to point to them as a beginning or primary accomplishment of those wonderful declarations by the prophet; but to the full realisation of them the Church still looks forward in hope and full assurance of faith. In like manner, in the case of Israel's inheritance, what was possessed by the nation afforded the surest pledge, that in due time the promise made to the father of the faithful would have its fullest and happiest accomplishment.

\* Josh x. 33 ; xii. 12.

† 1 Kings ix. 16.

‡ There is a passage in 1 Kings iv. 21 upon which great stress has been laid as if proving that Solomon possessed all the land that God covenanted with Abraham to give to his posterity. It says, "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt : they brought presents and served Solomon all the days of his life." But the word here is not *river* ; it does not say unto the river of Egypt, but unto the *border* of Egypt, and we cannot tell how far the Egyptians may have pushed their border into territory not occupied by Hebrews. From what has been said before, of provinces which were not subject to Solomon (Tyre, Sidon, the land of the Gibletes, &c.), and of those who threw off his yoke (Edom, Syria), it will be evident that the words used must be understood with some limitation, and signify that he reigned over a great part of the Promised Land.

§ Acts ii. 17-21.

The re-occupation of the Holy Land by God's ancient people is fully borne out by other portions of Scripture. The prophet Ezekiel\* predicts a new territorial allotment of the tribes. Without entering into details, it must be evident at the first glance that it differs greatly from the former division. From the entrance of Hamath to the river of Egypt the land is to be divided into twelve zones, or large parallel bands, reaching from the Great Sea to the Euphrates. (See map on the opposite page.) Each tribe thus possesses a portion of the coast, and several of them have likewise a share in the fertilising Jordan. As no such division took place before, it will doubtless take place hereafter; and it is scarcely necessary to add that the division of a country among its inhabitants, pre-supposes its possession and occupation by them.

Again, the fusion of the twelve tribes into one kingdom is prefigured by the same prophet under the symbol of joining two sticks, severally marked with the names of Ephraim and Judah. He goes on to say, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, . . . and I will make them one nation, in the land, upon the mountains of Israel; . . . and David my servant shall be king over them, and they shall have one shepherd."† The re-union thus foretold must therefore be effected (1) *in the land of Israel*, and (2) *under a king of the seed of David*. On the return from Babylon, however, only a small remnant came back, and these, apparently, of the two tribes, Judah and Benjamin.‡ There is no evidence that the ten tribes ever joined their brethren after the captivity of Babylon; and if they did, it was not under David their king, for during the whole of the period of the second temple there was no king who could claim descent from him. The union, therefore, which the prophet foretells is still future; and very naturally Israel must first possess the Promised Land, *there* to be united, and *there* to be placed under the happy sceptre of the Son of David. May the Lord in mercy hasten that happy time!

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## ISRAEL'S REJECTION THE CHURCH'S ELECTION. ISRAEL'S RESTORATION THE WORLD'S SALVATION.

BY THE REV. JOHN WILKINSON.

(Concluded.)

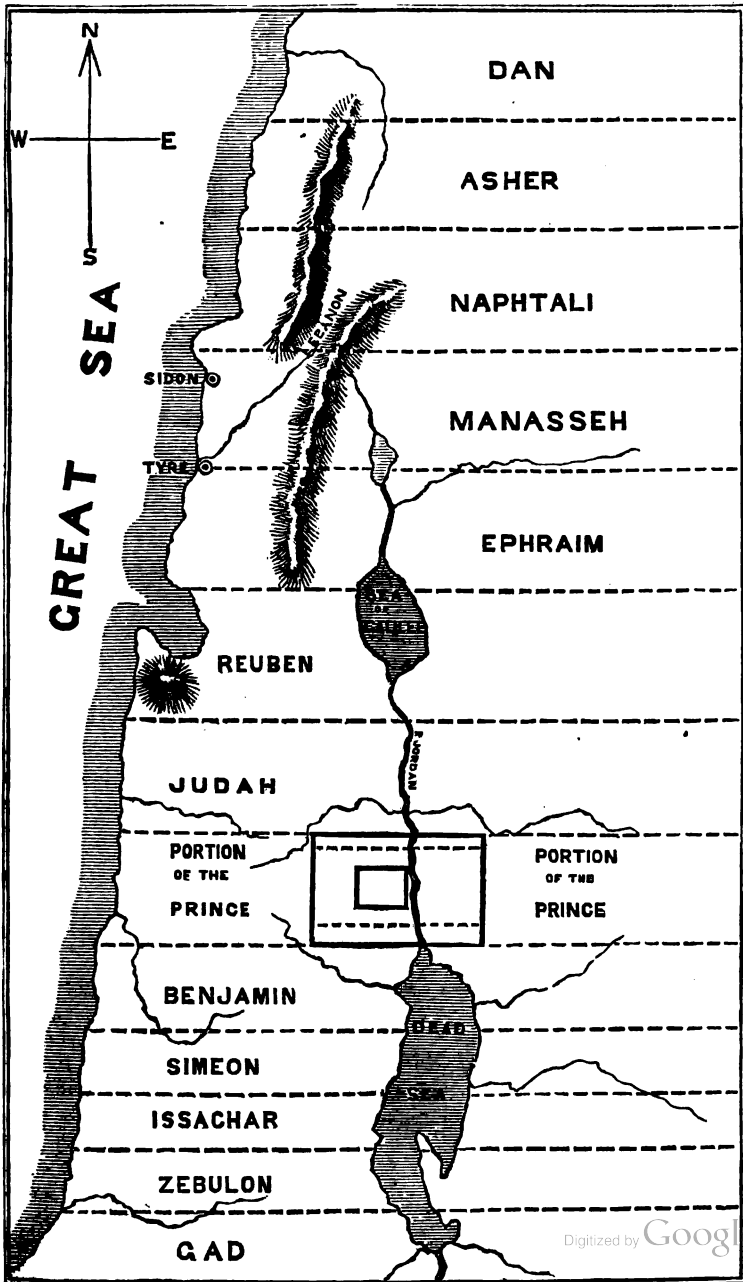
**E**LECTED by God before the foundation of the world, the Church is constituted the body of Christ, the members of the Church—believing Jews and believing Gentiles—members of His body, of His flesh, and of His bones. He is now Head over all things for the Church, which is His body. The Church is the bride of Christ in the power of resurrection life—the Lamb's wife—wife of the second Adam, the Lord from

\* xlviii. 1-7.

† Ezekiel xxxvii. 21-24.

‡ Ezra ii. 1.

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 ACCORDING TO EZEKIEL xlviii.





heaven. He has bought the Church with His own blood as His immediate reward. The Church, His body, is to be won now; the world on His second coming. When He comes to bless Israel and the world, His reward—His own reward—will be with Him, having met Him in the air on His way; and His work, or recompense before Him. (Isaiah lxii. 11.)

The Church is united by Christ in resurrection life; she has died with Him, has been buried with Him, has risen with Him, and has her place with Him in the heavenlies, where she is blessed with Him and by Him with all spiritual blessings suited to her relationship and mission.

Thus the rejection of the Jewish nation was made the occasion of the election of the Church. A dispensation of law gave place to one of grace. A dispensation, local and national, gave place to one the benefits of which were to extend to individuals of all nations. A dispensation of "shadows of good things to come" gave place to one in which the good things were actually enjoyed. At the close of this dispensation, Christ will come with His bride to bless Israel, speak peace to the nations, to be King of the Jews, and to be King over all the earth; and there shall be one Lord, and His name One.

Israel's restoration—the world's salvation.

Israel's restoration—national and spiritual.

We shall briefly refer to the grounds of Israel's

#### NATIONAL RESTORATION TO PALESTINE.

Let me remark. Israel is to be gathered from all lands; from the four corners of the earth; converted after restored (Ezek. xxxvi. 24, 25, &c.); never more to be scattered (Amos ix. 14, 15); their temple rebuilt, commemorative sacrifices offered, according to the latter chapters of Ezekiel, and their land divided on an entirely new plan. The waters of the Dead Sea are to be healed by the river flowing from Jerusalem. The restoration from Babylon affected only Judah and Benjamin, and only forty to fifty thousand of these returned, large numbers remaining behind, who established seats of learning, which gave birth to the Talmud.

They offered sacrifices for the whole twelve tribes, as recorded in Ezra vi. 17, to represent the unity of the nation,

The unity of the nation in the purpose of God is also expressed by St. Paul and by St. James in such expressions as, "The twelve tribes instantly serving," &c, and "To the twelve tribes," &c. Portions of the two tribes came home, as representatives of the nation, to be at home to receive or reject their Messiah. To the few of the two tribes who did return, it was simply a change of *place*, not of *state*.

Their language is: "We are servants in it, and it yieldeth much increase unto the kings whom thou has set over us, because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure; and we are in great distress." (Neh. ix. 36-38.)

The Persian yoke continued till the time of Alexander the Great, b.c. 330. The yoke of Alexander till b.c. 330. The Egyptian yoke

lasts about 100 years, till about B.C. 202. Then the Seleucids, or Syrian kings, exercise a bloody tyranny, which brings us down to B.C. 166. Then the Maccabees give them a little breath of liberty, but amid continual war and tumult. Then comes Herod, the royal butcher, followed by the crushing power of Rome.

Surely the promised restoration of the whole twelve tribes from the four corners of the earth,—to be no more scattered, all their enemies subdued, and universal peace established, has not been accomplished by a few thousands of two tribes, with a few priests and Levites, returning to Palestine from Babylon, only to undergo a sort of penal servitude at home instead of transportation abroad. We, therefore, infer that the whole ten tribes are yet to be ultimately restored, and not only so, but to be converted and saved.

#### RESTORATION—SPIRITUAL.

The time is now gone, and we can scarcely do more than quote a few plain passages touching the certainty of Israel's conversion, and then a few passages showing the connection of that glorious event with the conversion of the world.

"Israel shall be saved in the Lord with an everlasting salvation."

"In the Lord shall all the seed of Israel be justified and shall glory." (Isa. xlv. 17, 25.)

"Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." (Psa. cxxx. 7, 8.)

"Let Israel hope in the Lord from henceforth and for ever." (Ps. cxxxi. 8.)

"And so all Israel shall be saved" (Rom. xi. 26), by the coming of the Lord to "turn away ungodliness from Jacob," and to raise up the fallen "tabernacle of David," according to Acts xv.

"As ye have been a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing." (Zech. viii. 13.) Israel, a curse among the Gentiles, is to be saved, and become a blessing to them. This passage very unsatisfactorily proves the Anglo-Saxons as meant by Israel, as does also the passage in Hosea iii. 4, 5. For we can hardly be said to be "without a prince" when we have just had a national thanksgiving for the preservation of his life.

It now remains only to quote a few passages to show the clear scriptural connection between the conversion of the Jews and the blessing of the world.

Let us begin with the promise to Abraham. "In thee and in thy seed shall all the families of the earth be blessed." (Gen. xii. 3.) This seed is primarily applied to Christ in the Epistle to the Galatians: then applied to believers in Christ, circumcised or uncircumcised, in the 3rd of Galatians, and in the 4th to the Romans. In the latter chapter Abraham's spiritual seed of all nations are mentioned as a fulfilment of the promise, "As it is written, I have made thee a father of many nations." (Rom. iv. 17.) The third application of the term, "seed of Abraham," is made to those who are Abraham's children by natural descent and by national covenant. These three applications of the term, "seed of Abraham," are clearly scriptural.

1st. "And to thy seed, which is Christ."

2nd. "If ye be Christ's, then are ye Abraham's seed."

3rd. "We have Abraham to our father;" so that, whatever of blessing has come to the Gentile world, during the Mosaic economy, by the personal ministry of our Lord, or through the ministry of the Church, or which may yet come to the world through a restored and saved Israel, it will have come through the "seed of Abraham."

Notice next the prayer of Moses, and the blessing which God annexed to the answer, in Numb. xix. 19-21. "Pardon, I beseech Thee, the iniquity of this people. . . . I have pardoned. . . . But, as truly as I live, all the earth shall be filled with the glory of the Lord."

The 67th Psalm teaches the same doctrine. "God be merciful to us," &c. "That Thy way may be known upon the earth, Thy saving health among all nations." "Let the people praise Thee." Then, "O let the nations be glad and sing for joy." Then "God shall bless us, and all the ends of the earth shall fear Him."

Please turn to Ps. cii. 18-16. "Thou shalt arise and have mercy upon Zion," &c. "So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory."

Turn to Isa. xlix. 6. "It is a light thing for thee to be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth."

Now notice that beautiful passage in Isaiah lii. 8-10: "Thy watchmen shall lift up the voice, with the voice together shall they sing." For eye to eye (literally, "eye in eye") shall they see, when Jehovah restoreth Zion. They will look each other in the face with tearful joy, "when Jehovah restoreth Zion." "Break forth (burst out), sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem." Surely this is blessing for Israel. Mark what follows. "Jehovah hath made bare His holy arm in the eyes of (or before) all the nations, and all the ends of the earth shall see the salvation of our God."

Notice, also, Isaiah lxvi. 12, 18. "I will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream. . . . As one whom his mother comforteth, . . . . I will be as the dew unto Israel. . . . And Israel shall be as a dew from the Lord."

The coming of the Lord, the salvation of Israel, and the blessing of the Gentile world, are all plainly taught in the 59th and 60th chapters of Isaiah.

Isaiah ii. 1-5 teaches the reign of universal peace, when instruments of destruction shall have been converted into implements of husbandry; the house of Jacob walking in the light of the Lord; and Jerusalem a centre of blessing to all lands. This vision is said to concern "Judah and Jerusalem." "Ten men shall take hold out of all languages of the nations of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." (Zech. viii. 23.)

One more remarkable passage on this most interesting subject. The phraseology is very remarkable and startling. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth

up the breach of His people, and healeth the stroke of their wound." (Isaiah xxx. 26.)

If Israel's national "fall" and "casting away" has occasioned large though limited blessing to the Gentile world, how much more shall their restoration and conversion prove "life from the dead" to the entire Gentile world.

All these glorious predictions shall one day—O Lord hasten it!—be historical facts; then, as to the Land, restored Israel shall say, "He hath remembered His covenant for ever, the word which He commanded to a *thousand* generations; which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law—to Israel for an everlasting covenant, saying, Unto thee will I give the Land of Canaan, the lot of your inheritance." (Ps. cv. 8-11.) And as to salvation to Israel and the world, Israel shall say, "The Lord hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God." (Ps. cxviii. 3.)

The 148th Psalm forms a fitting close to a subject so grand and glorious, in which *every thing* and *every body*, in *every way*, are called upon to "praise him," for "Israel is exalted, and a people near unto Him."

Mr. Wilkinson then said,—I have endeavoured to direct your attention largely to God's holy Word, feeling assured that the Holy Ghost would make His own impression, and that I could not do better than to refer largely to passages of Scripture on which you may found your interest in Israel, both prayerful and practical.

We do not on these occasions bring forward the interests of any Society as such, but we rather represent and plead a cause. There are six Societies in Great Britain and Ireland engaged in the work of evangelising the Jews in this and other lands. To these Societies God's blessing has been largely given.

Thousands now believe in Jesus, and hundreds preach His Gospel. The new Testament is extensively read among the Jews, and the name of Jesus is mentioned by them, as a rule, in most respectful terms. We do not on these occasions ask for money, but we do earnestly ask for prayer. I ask your prayers on behalf of an old Jewish Rabbi, with whom I have been on friendly terms for some years. He is a very able Talmudical scholar. I gave him an introduction to the British Museum library a while ago, and he is now studying the New Testament, and writing notes upon it, to show that the essentials of the Old Testament, the Talmud, and the New Testament, are the same; and that God has given him a mission to reconcile Judaism and Christianity. He will not only take tea with me, but will remain during family worship, though he will not yet kneel to Jesus of Nazareth. I have won his heart for myself, for he scarcely ever leaves my study without kissing my hand, and I am now trying to win his heart for Jesus. He has got as far as this: he said to me, "I know what you wish to bring me to. You want me to believe that Jehovah, the God of Abraham, was veiled in human flesh in Jesus of Nazareth, and that His death on the cross was an atonement for sin; that every sinner, trusting in that atonement, is to have peace here and everlasting life. I know that is what you want. But," he said, "I cannot go so far as that." He is a sort of Unitarian; but his Unitarianism is more promising than that of the so-called Unit-

rians, for his is a step forward, while theirs is a step backward. He said, "I will never move one inch beyond my convictions; but I will go as far as my convictions will carry me, if I should have to suffer the loss of life itself. The truth I wish to have." And the old man told me one day—"I have read the New Testament over and over again, and I tell you this, that Jesus is such a beautiful character that He has won my heart; I love Him in my heart."

Brethren, this cause, Israel's cause, is the Church's cause, the world's cause, Christ's cause, and, as such, has a strong claim on the prayers and efforts of Christ's "friends." The work is an arduous one, but a blessed one. We have enough of command to make the work a duty, and enough of blessing to make it a privilege, and to encourage our hearts.

## THE SECOND ADVENT.

AN ABSTRACT OF AN ADDRESS BY THE REV. A. A. ISAACS, M.A.,  
VICAR OF CHRIST CHURCH, LEICESTER.

DELIVERED AT THE FOURTEENTH ANNUAL CONFERENCE OF THE CHURCH OF ENGLAND  
CLERICAL AND LAY ASSOCIATION, FOR THE MAINTENANCE OF EVANGELICAL  
PRINCIPLES.

THE subject of the second Advent of our Lord has been very suitably fixed for the conclusion of our Conference. A variety of themes have had their place in our expositions and thoughts,—doctrinal, experimental, and practical,—all of which have served to indicate that we are still in a state of conflict, and still passing through the wilderness of the world. But now, pressing onward by faith, we seem to reach the confines of life, and stand upon the border-land. Our mental and physical energies may still be vigorous and clear, but our eyes look upwards, and they catch the sharp though still shaded outlines of the everlasting hills that tell us that the vision is yet for an appointed time—it will surely come, it will not tarry. (Heb. ii. 3.) In all their sublime and sacred grandeur, they stand out from the firmament of God's eternal counsels and designs, although to the eye of man they have not changed their aspect or character from the day when the Divine Word declared, "Behold I come quickly." At times the cry of unbelief has been heard—"Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. iii. 4.) Events too have often taken place which have excited the hopes and belief of the people of God that the hour of His Advent has been at hand; but like a fitful gleam of meteoric light they have passed away, and left these glorious expectations in their still existing state of uncertainty and suspense. Still we watch, still we wait. We long to see the golden beams of the Sun of Righteousness gilding those outlines with celestial light, and to join in the blessed chorus of the redeemed,—  
"This is our God, we have waited for Him, and He will save us: this is the Lord, we have waited for Him; we will be glad and rejoice in His salvation."

We cannot fail to be struck by the prominence which is given to this

blessed theme in the pages of the New Testament, and the habit of prayerful watchfulness which is continually enjoined in common with the expectation of its fulfilment. It is impossible to identify these injunctions, whether uttered by our Lord or by the apostles, with that judgment which was outpoured upon Jerusalem when it was taken by Titus; for they are almost always associated in a greater or lesser degree with the glory of His kingdom and the final perfection of his Church. This is the more remarkable when we observe that (as in 2 Thess. ii. 1, 2) we have occasional intimations that the coming of our Lord was not immediate; that a period, which, according to human computation, we know to be very lengthy, would roll away before He would appear in the clouds of heaven, and every eye should see Him. The believer was not taught to look merely at the end of the present life as the threshold of glory and of everlasting peace, but to the coming of our Lord as the object upon which his brightest hopes and desires were to rest. Two things appear to me to be indirectly taught in this fact. First, that although immediately the believer is emancipated from the body, he is present with the Lord, although the interval between death and the end of the present dispensation is, as I fully believe, a time of enjoyment and not of sleep; that nevertheless everything will be imperfect until He comes whose right it is. Then, and not till then, will the individual believer drink in all its fullness of that river of pleasure which is at God's right hand for evermore, and obtain his portion of the inheritance of the saints in light. The other inference which we may draw from this fact is this:—that our expectations and desires can never rest soundly and safely upon a merely selfish basis. The glory of the Church—the whole Church of Christ—is that which we ought to look forward to with strong desire. It is in the advent of our Lord that the Church of Christ will witness the complete redemption of the purchased possession. (Ephes. i. 14, and Luke xix. 15.) Not until this great event takes place will “the kingdoms of this world become the kingdom of our Lord and of His Christ.”

In the first place I would observe that the general texture of Biblical statement indicates that the Jewish nation is the key to prophetic fulfilment. In all prophecy, the fulfilment of which is clear and indubitable, God has always worked by them. I think, moreover, that it is capable of satisfactory proof, that from the time the Jews ceased to occupy their natural position, and were driven from their land, the current of prophetic fulfilment has in its accustomed sense ceased to flow. Hence, that it is not until they again resume—it may be imperfectly at first—their national rights and inheritance that the stream will again burst forth from its long pent-up channels. To this our Lord alludes in several passages. (1) The withered fig tree is again to put forth its leaves, exhibit all the characteristics of renewed life, and once more become fruitful. It will be the indication that the spiritual summer is nigh at hand. (Matt. xxiv. 32.) (2) Jerusalem is to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke xxi. 24.) (3) With the Jews is primarily associated the declaration—“When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke xxi. 28.) Amidst the denunciation of judgment our Lord says, “Ye shall not see me henceforth

until ye shall say, Blessed is he that cometh in the name of the Lord.' (Matt. xxiii. 39.) The restoration of the kingdom to Israel is identified with our Lord's return (Acts i. 6, 7); and to this may be added, that the "Gospel of the kingdom should be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 14.) To the Jewish nation therefore are we to look as a kind of spiritual barometer to indicate when the coming of the Lord draweth nigh.

Reference may be made to another contemporaneous event, which is generally designated "the rapture of the saints." It is in these terms that the Apostle speaks of it in 1 Thess. iv. 15-17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." It may be that amidst the din of the battle-field, and the gloom of that time which shall not be "day nor night" (Zech. xiv. 7), the process by which this will be accomplished will attract little or no attention. But we may conclude that those who are declared to be "for ever with the Lord" represent the Bride, the Lamb's wife, and will be the inhabitants of the heavenly Jerusalem, which cometh down from heaven, adorned with Divine glory, and filled with Divine light. These are they, I conceive, who are said to reign with Christ, and who being the blessed company who have come out of deep tribulation, and who have been witnesses to the truth amidst persecutions and conflict, shall occupy the highest positions among the redeemed, and "shall shine as the stars for ever and ever."

These events bring us to the threshold of the millennial kingdom and the millennial reign, which is so distinctly set forth in Revelation xx. I presume that every day the opinion that the millennial period is either already past, or that we are now passing through its various phases, becomes more and more untenable. That it will not be a time of complete and absolute sinlessness may be seen by the great outbreak and the confederation of all the powers of evil with which it will be followed. But its distinctive characteristic will be the suspension of Satanic power. During the 1000 years the great enemy of souls will be bound, and no heart will be exposed to the assaults and temptations by which he now carries out his work as the god of this world. It must be admitted that of such a deliverance the world has had no experience since the transgression of our first parents. And we may also infer that it will be the period, most probably through the instrumentality of the Jewish nation (Isa. lxvi., Psa. lxxvii., and Rom. xi.), when the Gospel shall make unbounded progress, "and all the ends of the world shall see the salvation of our God." These circumstances, accompanied by the personal reign of Him who sits upon the throne of His father David, who executes judgment and justice in the earth, may well render it a period of unspeakable happiness and blessing. It may be very nigh, or it may be still far distant. The dark events which cast their lengthened shadows over the world may be the harbingers of the opening morn, or centuries may still roll on their way ere the world witness His appearing, and His

house be filled with glory. But it is the star which stands over that spot in the purposes of our God whither our hearts and desires turn in expectation and adoration. It is to that light that we instinctively look until the Day-star not only arise in our hearts, but arise upon the world.

In fulfilling my part, and in a brief and necessarily very imperfect manner calling the attention of our brethren to the chief points involved in this inquiry, I neither speak in a spirit of dogmatism, nor am I insensible to the difficulties which beset every system of prophetic interpretation. In this, as in all other branches of study, it is those who know the most who generally speak with the greatest amount of diffidence. That differences of opinion should exist can be no matter of surprise when we remember how indistinct are many of the revelations given in the Divine Word, and how much there is which is intended to exercise our faith. But I believe that in all essential particulars we shall be agreed. We have a common expectation of the glorious appearing of our great God and Saviour Jesus Christ. We believe that it will be the precursor of extraordinary blessedness to the world at large.

Swift and sparkling as the lightning flash (Matt. xxiv. 27), unexpectedly and covertly as a snare, or as a thief in the night (Luke xxi. 34, 35), when unfaithful servants are reckoning on delay (Jude 14, 15, 18), when the powers of hell are shaken (Luke xxi. 25-30), then will He, as the rolling flood, break on the world (Matt. xxiv. 37-39), then will He come to subdue His enemies with a rod of iron (Psa. ii. 9), to be glorified in His saints, and to be admired in all them that believe. When this blessed doctrine is rightly received it stimulates our activity and our zeal, and enables us more courageously to breast the waves and billows of this troublous world. It will excite to watchfulness (Matt. xxiv. 42), to prayer (Mark xiii. 38), to expectation (Phil. iii. 20), to preparation (Luke xii. 35, 36, 40). There will be no impatience at apparent delay, there will be no querulous questioning concerning the Lord's ways and dealings. It will be our happiness to wait patiently for the accomplishment of all that the Lord has promised, and we shall take heed, when, at the appointed time, the announcement is heard—"Behold the Bridegroom cometh: go ye out to meet Him," that we with oil in our vessels, and with our lamps burning, and our loins girded, may go forth rejoicingly to meet our Lord. Seeing that these truths embody the most blessed realities, seeing that we look for such things, we shall be diligent that we may be found of Him in peace, without spot, and blameless. Clothed in the spotless garment of the perfect righteousness of the Son of God, we shall be welcome guests at the marriage feast, and sit down with Abraham and Isaac and Jacob in the kingdom of God. Blessed be God, we are looking for and hastening unto the coming of the day of God, and long for the fulfilment of His promise that there shall be new heavens and a new earth wherein dwelleth righteousness.

" 'Tis but a little while

And He shall come again,

Who died that we might live—who lives

That we with Him might reign.

Then, O my Lord, prepare

My soul for that glad day,

Oh, wash me in Thy precious blood,

And take my sins away!"



## THE TALMUD.

BY H. C. OXONIENSIS: A TALMUDIST OF TALMUDISTS.

INTRODUCTION. (Continued from page 555 of the Volume for 1878.)

I SAID that Mr. Deutsch constantly contradicted himself, and so he did; but his admirers were so enraptured by his superfine phrases and well rounded sentences that fluent hyperbolic rhetoric took, in their minds, the place of reason and sense. Instead of giving us the promised summary of the laws of the Talmud—which he might easily have done, if he had been a proficient in Hebrew, by giving an epitome either of Maimonides' *YAD HACHAZAKAH*, or Rabbi Joseph Karo's *Arbaah T'oreem*, both works respectively consist of a digest of the laws scattered over Talmud—he introduced a factious, facetious, fictitious dissertation on the Talmud, based on the slenderest matters of fact, in the following terms:—

"When we speak of the Talmud as a legal code, we trust we shall not be understood too literally. It resembles about as much what we generally understand by that name as a primeval forest resembles a Dutch garden.

"Nothing indeed can equal the state of utter amazement into which the modern investigator finds himself plunged at the first sight of these luxurious talmudical wildernesses. Schooled in the harmonising, methodising systems of the West—systems that condense, and arrange, and classify, and give everything its fitting place and its fitting position in that place—he feels almost stupefied here. The language, the style, the method, the very sequence (a sequence that often appears as logical as our dreams), the amazingly varied nature of these things—everything seems tangled, confused, chaotic."

Could the writer possibly have known the works of Maimonides and Karo? If he did, why ignore them? Both those laborious and indefatigable authors have harmonised, methodised, condensed, arranged, classified, and given everything its fitting place and its fitting position in that place. The conviction forces itself upon me, that the essayist on the Talmud in the *Quarterly* was not only lamentably superficial as regards the Babel and chaotic work itself, but, also in

respect of the lighter or more manageable works on Rabbinical laws. The reviewer found Bruck, Buxtorf, Chiarini, El Edzardo, Fürst, Grätz, Jost, Pinner, Wolfius, Zunz, more practicable to his proficiency, and he drew his materials from them, without however making the best use of them, as the random rhapsodies about the *MISHNAH* and the *GEMARA*, the *HALACHAH* and the *HAGADAH*—which came upon Mr. Grove "as a revelation"—and the Midrash abundantly prove. I do not intend to follow him, at present, in his haphazard statements respecting those works; I shall give the readers of the *HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR*, an opportunity of judging of Mr. Deutsch's proficiency in the subjects which he treats of, when I come to deal with the Talmud from the Talmud. All I think necessary at present, is to enter my solemn protest against his meddling with the New Testament, and insinuating his strictures upon it; couched, moreover, in such terms, as if he had been a Christian. For this purpose, I shall quote here the concluding remarks of his lucubrations on the *MISHNAH*, and take the liberty to make such strictures as, in my opinion, his observations call for. Thus wrote Mr. Deutsch on pages 437-8, of the *Quarterly Review*, No. 246:—

"Before leaving this period of Mishnic development, we have yet to speak of one or two things. This period is the one in which Christianity arose; and it may be as well to touch here upon the relation between Christianity and the Talmud—a subject much discussed of late. Were not the whole of our general views on the difference between Judaism and Christianity greatly confused, people would certainly not be so very much surprised at the striking parallels of dogma and parable, of allegory and proverb, exhibited by the Gospel and the Talmudical writings. The New Testament, written, as Lightfoot has it, 'among Jews, by Jews, for Jews,' cannot but speak the language of the time

both as to form and, broadly speaking, as to contents. There are many more vital points of contact between the New Testament and the Talmud than divines yet seem fully to realise; for such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Regeneration,' 'Son of Man,' 'Son of God,' 'Kingdom of Heaven,' were not, as we are apt to think, invented by Christianity, but were household words of Talmudical Judaism, to which Christianity gave a higher and purer meaning. No less loud and bitter in the Talmud are the protests against 'lip-serving,' against 'making the law a burden to the people,' against 'laws that hang on hairs,' against 'Priests and Pharisees.' The fundamental mysteries of the new faith are matters totally apart; but the Ethics in both are, in their broad outlines, identical. That grand dictum, 'Do unto others as thou wouldest be done by,' against which Kant declared himself energetically from a philosophical point of view, is quoted by Hillel, the President, at whose death Jesus was ten years of age, not as anything new, but as an old and well-known dictum 'that comprised the whole Law.' The most monstrous mistake has ever been our mixing up, in the first instance, single individuals, or classes, with a whole people, and next, our confounding the Judaism of the time of Christ with that of the time of the Wilderness, of the Judges, or even of Abraham, Isaac, and Jacob. The Judaism of the time of Christ (to which that of our days, owing principally to the Talmud, stands very near), and that of the Pentateuch, are as like each other as our England is like that of William Rufus, or the Greece of Plato like that of the Argonauts. It is the glory of Christianity to have carried those golden germs, hidden in the schools and among the 'silent community' of the learned, into the market of Humanity. It has communicated that 'Kingdom of Heaven,' of which the Talmud is full from the first page to the last, to the herd, even to the lepers. The fruits that have sprung from this through the wide world we need not here consider. But the misconception, as if to a God of Vengeance had suddenly succeeded a God of Love, cannot be too often protested against. 'Thou shalt love thy neighbour as thyself' is a precept of the Old Testament, as our Saviour Himself taught His disciples. The 'Law,' as we have seen and shall further see, was developed to a marvellously and, perhaps, oppressively minute pitch; but only as a regulator of outward actions. The 'faith of the heart'—the dogma prominently dwelt upon by Paul—was a thing that stood much higher with the Pharisees than this outward law. It was a thing, they said, not to be commanded by any ordinance; yet was greater than all. 'Everything,' is one of their adages, 'is in the hands of Heaven, save the fear of Heaven.'

"Six hundred and thirteen injunctions," says the Talmud, 'was Moses instructed to give to the people. David reduced them all to eleven, in the fifteenth Psalm: Lord, who shall abide in Thy tabernacle, who shall dwell on Thy holy hill? He that walketh uprightly,' &c.

"The Prophet Isaiah reduced them to six (xxxiii. 15):—He that walketh righteously,' &c.

"The Prophet Micah reduced them to three (vi. 8):—What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

"Isaiah once more reduced them to two (lvi. 1):—Keep ye judgment and do justice.'

"Amos (v. 4) reduced them all to one:—Seek ye Me, and ye shall live.'

"But lest it might be supposed from this that God could be found in the fulfilment of His whole law only, Habakkuk said (ii. 4):—The just shall live by his Faith."

Any one who is conversant with the simple, sublime, coherent, terse style of the New Testament, and bears in mind the Essayist's own description of the "luxuriant talmudical wilderness"—"the language, the style, the method, the very sequence of things (a sequence that often appears as logical as our dreams), the amazingly varied nature of these things—everything seems tangled, confused, chaotic"—would never think of comparing one with the other, except for the purpose of pointing out, as I intend doing, in the course of my Essays, the use which some of the better sort of the Rabbis have made of certain dicta in the Gospels, Epistles, and the Revelation, and the way which the "baser sort" abused the same. Had Mr. Deutsch made the original of the Old Testament a subject of serious and solemn study, he would have known that "such terms as 'Redemption,' 'Baptism,' 'Grace,' 'Faith,' 'Salvation,' 'Son of Man,' 'Son of God,' 'kingdom of Heaven,'" were of frequent occurrence in the writings of Moses and the Prophets, which our Lord and His Apostles elucidated. A higher and a purer meaning they could not give to those terms, except it be to rescue them from the degradation and profanation to which some of the false Jewish teachers and pastors, even in the times of the Prophets, have reduced those terms. Let me just quote a couple of pas-

sages from the Old Testament, in illustration of my meaning:—"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."\* "Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh according to the multitude of his idols."† I might multiply passages to the same effect. The above, however, will suffice to show how early some of our false teachers, elders, and pastors, have made the word of God,—which teems with promises and offers of "Redemption," "Grace," "Faith," "Salvation," "Regeneration,"—of none effect.

When the reviewer wrote the words "the fundamental mysteries of the new faith," he adopted the slip-slop phraseology of the unthinking and ill-informed. The eleventh chapter

of the Epistle to the Hebrews demonstrates that THE FAITH which Jesus and His Apostles preached was that of Abel, Enoch, Noah, Abraham, Joseph, and all the saints of the Old Testament, as well as of those of the New. When he asserted "that the Ethics in both [in the New Testament and in the Talmud] are, in their broad outlines, identical," he wrote at random. The panegyric, "It is the glory of Christianity to have carried those golden germs hidden in the schools and among the 'silent community' of the learned, into the market of humanity," was a sinister compliment, inasmuch as it implied that Christianity was indebted to the Talmud for its Ethics. The statement that "It [Christianity] has communicated that 'kingdom of heaven,' of which the Talmud is full from the first page to the last," is as absurd as it is untrue. But what can one expect from an unbelieving Jew, who, for the sake of beguiling silly professing Christians, identifies himself, for the nonce, with them, and wrote of the Redeemer of the world, as "our Saviour?" The quotation about the gradual reduction of the "six hundred and thirteen injunctions" which the reviewer gave—as he had done with his "weird story"—garbled and *minus* reference to *vol.*, *fol.*, and *col.*, is not the unanimous teaching of the Rabbis, but the discourse of an individual Rabbi—most probably a Christian. MOSES MARGOLIOUTH, when an undergraduate at Trinity College, Dublin, had occasion to publish a *brochure*, entitled "ISRAEL'S ORDINANCES EXAMINED;" he gave the quotation more accurately, for he could read the original, by the token that he told his readers where the passage was to be found, even Talmud, *vol. Maccoth, fol. 24, col. 1*. It begins thus:—

"Rabbi Simlai expounded that six hundred and thirteen precepts were communicated unto Moses; three hundred and sixty-five negative, according to the number of the days of the sun; and two hundred and forty-eight affirmative, to accord with the members of a man.† . . . David came and reduced them to eleven: for it is written,

† See "The Fundamental Principles of Modern Judaism Investigated," by the same author, p. 116.

'A Psalm' of David: 'Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? (1.) He that walketh uprightly, (2.) and worketh righteousness, (3.) and speaketh the truth in his heart. (4.) He that backbiteth not with his tongue, (5.) nor doeth evil to his neighbour, (6.) nor taketh up a reproach against his neighbour. (7.) In whose eyes a vile person is contemned; (8.) but he honoureth them that fear the Lord. (9.) He that sweareth to his own hurt and changeth not. (10.) He that putteth not out his money to usury, (11.) nor taketh reward against the innocent. He that doeth those things shall never be moved.' (Psa. xv.) . . . Then came Isaiah and reduced them to six; for it is written, (1.) 'He that walketh righteously, (2.) and speaketh uprightly; (3.) he that despiseth the gain of oppressions, (4.) that shaketh his hands from holding of bribes, (5.) that stoppeth his ears from hearing of blood, (6.) and shntteth his eyes from seeing evil.' (Isa. xxxiii. 16.) . . . Micah came and reduced them to three; for it is written, 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, (1.) but to do justly, (2.) and to love mercy, (3.) and to walk humbly with thy God?' (Micah vi. 8.) . . . Then Isaiah again reduced them to two; for it is written, 'Thus saith the Lord, (1.) Keep ye judgment, (2.) and do justice.' (Isa. lvi. 1.) . . . Then came Amos and reduced them to one; for it is written, 'Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.' (Amos v. 4.) . . . Likewise did Habakkuk come and reduce them to one; for it is written, 'But the just shall live by his faith.' (Hab. ii. 4.)"

The portions which Margoliouth omitted consist of unmeaning interpolations by a baser sort of Rabbis than Simlāi, which render the discourse of the latter "tangled, confused, chaotic." Here then is another proof of Mr. Deutsch's *superficiality*, and that the essayist of the *Quarterly*, on the Talmud, was the last man from whom such wonders about the Talmud was to be expected, as Mr. Grove anticipated. I afford that gentleman, as well as every one of your readers, facilities for testing the question at issue between himself, and the writer in the *Edinburgh Review*. The references which I furnish, enable every one, not acquainted with Rabbinical lore, to apply to one of the chief Rabbis in this country, for translations of the quotations in question.

It is true that the bold effrontery

(To be continued.)

which the reviewer constantly exhibited must have had a deluding effect upon his confiding admirers, who looked upon him as an oracle, or a revealer of secrets, to which they had no access; but upon those who knew the man and his real attainments in Oriental lore, the effrontery produced a different effect, that of utter amazement at the writer's audacity. For instance, what can be more daring and flippant than his assertions respecting the "Pharisees." The following are his lucubrations about them:—

"Regarding these 'Pharisees' or 'Separatists' themselves, no greater or more antiquated mistake exists than that of their being a mere 'sect' hated by Christ and the Apostles. They were not a sect,—any more than Roman Catholics form a 'sect' in Rome, or Protestants a 'sect' in England,—and they were not hated so indiscriminately by Christ and the Apostles as would at first sight appear from some *sweeping passages* in the New Testament. For the 'Pharisees,' as such, were at that time—Josephus notwithstanding—simply the people, in contradistinction to the 'leaven of Herod.' Those 'upper classes' of freethinking Sadducees who, in opposition to the Pharisees, insisted on the paramount importance of sacrifices and tithes of which they were the receivers, but denied the Immortality of the Soul, are barely mentioned in the New Testament. The wholesale denunciations of 'Scribes and Pharisees' have been greatly misunderstood."

Here the writer not only sets at defiance the Apostles and their contemporary, Josephus, but also our blessed Lord Himself, whom he condescended in the previous page to apostrophise as "our Saviour." Those declarations in the New Testament "regarding these Pharisees" which do not commend themselves to him, as favourable to his clients, he describes as *sweeping passages*. I dare say the eight woes denounced by the most merciful One against "these Pharisees" must have swept like a hurricane of wrath over the cowed spirits of those craven and coward murderers, whose hearts were set upon the destruction of the Holy and Just One, in His defenceless state. Let me just give the connecting link between those denunciations, and some of the previous events. Digitized by Google

## Notes.

### MISSIONARY WORK AMONST THE JEWS IN THE PROVINCES.

ONE of the ablest of the missionaries of the "London Society for Promoting Christianity Amongst the Jews," the Rev. M. Wolkenberg has been engaged, in the course of the last two months of the past year, in endeavouring to stir up an interest in the souls of Jews and Gentiles in the great truths of the Gospel of the grace of God. He was privileged to preach to crowded congregations, consisting of believers, professors, and unbelievers, at Portsea, Exeter, Plymouth, Swansea, Cardiff, and Bristol. In each place the interest which was excited was of a vital character, and the seed thus sown will no doubt, in God's own good time, bring forth fruit to the praise and glory of the Redeemer's most holy name. In our last issue we gave a bird's eye view of our brother's sermon at St. John's Church, Portsea, as it was reported in the *Portsmouth Times* of November 19. We now give the epitomes of his discourses which he delivered at Cardiff and Bristol, as furnished in the provincial local papers. The following is from the *South Wales Daily News* of the 9th ult. :—

#### "THE LIGHT OF ISRAEL REFLECTED ON THE GENTILES.

"SERMON TO JEWS AND GENTILES.—On Sunday evening last a sermon was preached by the Rev. M. Wolkenberg to Jews and Gentiles, at St. John's Church, Cardiff. The attendance was very large, and a considerable number of Israelites were present. The subject was 'The Light of Israel reflected upon the Gentiles.' Taking his text from Isaiah lx. 2-3, the rev. gentleman said: 'The close and intimate relations subsisting between the Jewish people and the Christian Church have been either ignored or misunderstood in all ages; and this misapprehension has proved a fruitful source of evil, and produced the most

baneful effects upon both. To this cause must be attributed, in the first instance, the rejection of the Gospel by the Jews, and their denial that Christianity is the necessary sequel to the Mosaic economy, and the further development of the Divine counsels for the salvation of mankind. The consequences of this repudiation of every connection between the law and the Gospel are, to the reflecting Israelite, who still clings to the faith of his forefathers, simply appalling. To him everything in the Old Testament is involved in impenetrable mystery. He cannot give himself a satisfactory reason why God, who is not a respecter of persons, should have heaped innumerable benefits upon his people, and have consigned all other nations to moral darkness who are equally the work of His hands, and, therefore, ought to be no less objects of His compassion. His perplexity increases when he reflects, that in spite of the divine preference of this people, they are, and always have been, in everything which constitutes the happiness of a nation, far inferior to the Gentiles who received no such favours. He has no Scriptural ways of access to his God, for the Temple services are no more, and sacrificial atonements are impracticable. Last, but not least, if religion is to be of any practical use, it should open a clear prospect beyond the grave, and deprive death of its terrors. And yet, apart from the Gospel, there is no direct and explicit reference in Moses and the Prophets to a future state of existence, and the few passages that treat of it are so obscure and ambiguous that their meaning has been disputed and explained away by Jewish Commentators themselves. On the other hand, from the Jewish natural rejection of Jesus, Christians have declared the hasty and erroneous inference that the Gentile Church has taken altogether the place of Israel. They plainly overlook the Apostle's assertion, that the Gentiles

are wildings engrafted upon the good Jewish olive tree, and that they cannot, and never will, be the tree itself. The branches transferred to it have vainly usurped the place and functions belonging to the Jewish root. In the words of this text, literally rendered, the Gentiles had ignored the fact that they walked by the borrowed light of Israel. But the question to be determined was, Are the words of the text an empty effusion of lofty aspirations, which have never been realised? or are they the infallible utterances of Divine inspiration which must be fulfilled? and, if so, are there any traces of their accomplishment discernible in history, and by whose agency? The rev. gentleman said it was patent to all, that the mightiest and most civilised nations of Europe and their 'kings' walked by the light kindled, and never altogether extinguished, in Israel, though the candlestick had been temporarily removed from Mount Zion. And by whom else was this astounding change effected but by the Jewish apostles and evangelists, and in the name of Jesus, the Son of David? Instead of ignoring it, the Jews should be proud of this unparalleled achievement of their Hebrew Christian forefathers. Instead of walking as they now do by the light of Gentile civilisation and intellectual culture, they should claim back their just inheritance, embrace their Jewish and long-rejected Messiah, and resume their pre-eminent position among the nations of the world. The rev. gentleman then reminded the Christians of the heavy debt of gratitude they owed the Jews, and told them that all preaching would be useless unless the former exhibited in their lives the light and power of the Gospel. The sermon was listened to with marked attention throughout."

The following is from the *Bristol Times and Mirror* of the 16th ultimo. Subject:—The Root and Branch of Jesse an Ensign to the World.

"On Sunday morning and evening last, two sermons to Jews and Gentiles were preached by the Rev. M.

Wolkenberg, at St. Augustine's and St. Mary-le-port respectively. The rev. Gentleman took for his text in the evening, Isaiah xi. 10. He said the expectation of a great Deliverer, who should purify and elevate mankind and unite all nations under His mild and benignant sway, was more or less cherished in all ages and in countries far removed from one another. The blessings of His reign were celebrated in prose and verse by ancient heathen writers, who only lent form and shape to the hopes which animated their generations. The bitterest disappointments could not extinguish the hope in its advent. The question was both natural and important. What gave rise to it? It has been truly said that corruption and its dark train of evils are no part of man's nature, and their extreme prevalence is sure to react upon his nobler instincts, and create in his inmost heart a craving for moral emancipation and the hope in its speedy realisation. But the same craving was experienced by the Jewish people with deeper intensity of feeling and unbroken tenacity of hope. Is, then, the root of Jesse, &c., no more than a creature of the prophet's ardent imagination—a beautiful phantom conjured up in the vivid brain of Isaiah? Any Hebrew, whose heart still glowed with love and patriotic veneration for the grand old seers of Israel, would revolt against the notion that they, too, gave utterance only to vague feelings, which sprung up among the Jews in times of deep social decay and political adversity. No, the irrepressible hope of Israel rested on the distinct and infallible word of God, and found its way from the Jews to the other nations of the world. Discussing the views now entertained by the Jews of Western Europe on this subject, the rev. gentleman said that some of them substituted a so-called Messianic idea in the place of a personal Messiah, and went even so far as to maintain that they had already entered upon the era of social progress, political emancipation, and mental culture, which was all the prophets meant when they spoke of the advent of the Messiah. In their eagerness,

he said, to put this unhallowed interpretation upon their own Scriptures, they ignored the fact that the blessings of civilisation are exclusively of Gentile production. They failed to perceive the two horns of the dilemma on which they were placed. Either the Scriptures are utterly mistaken in describing the people of Israel as the channel of Divine blessings to the Gentiles, and that just the reverse is true; or that the Gentiles, and, through them, the Jews themselves, are indebted for the privileges they enjoy to the beneficial effects exerted by the Gospel, which is purely Jewish as regards its origin, its Author, and the agents who first proclaimed it to the world. He then examined the views of Talmudical Jews respecting the nature of Messiah's kingdom and the means of its erection, and showed it was essentially a kingdom of peace and happiness, and, if established at the point of the sword, as the Jews expected, it would have defeated its own purpose. Nor were the Jews, as a nation, fit to be entrusted with the dominion of the world according to the principles of love and justice, which were essential to the Messianic kingdom. They were not so even now. They were, therefore, as a people, cast off, or suspended for the present, in order to gain time for reconciling the Gentiles to the rule of the Messiah. This preparatory work, set on foot by Jewish apostles and evangelists, has now gone on for eighteen centuries, and both Jews and Gentiles are being gradually brought nearer to the consummation of Christ's kingdom. The sermon which was listened to with the deepest attention by both Jews and Christians, was concluded with an impressive appeal to the former, of whom a considerable number were in the densely crowded church."

As subscribers to the funds of the Society, and therefore *ex-officio* of the committee though we have hitherto not been able to be present at their deliberations, we cannot but feel grateful for the revival of activity on their part. That is a glorious text, from which we have

often preached: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.\*" No! experience has taught us, in our humble way, that the Lord "said not unto the seed of Jacob, Seek ye me in vain." Whenever, and wherever, the Gospel has been faithfully preached, in word and in deed, that is by precept and example, not with eye service, because of emolument, or any such consideration, the preaching has been blessed permanently. All other kinds of preaching prompted by self-interest, pew-rents, love of approbation, vain conceit, may for a time create sensation, stir, a great following, but the effect will be as unstable as the froth upon the troubled waters. Witness, for instance, the work of popular preachers, after they have been removed from one post to another. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR must testify for God to both Jews and Christian professors.

#### PROGRESS IN THE EXPLORATION OF PALESTINE.

THE following has been going the round of several papers:—

"The latest letters from the officers in charge of the Palestine exploration work are extremely interesting and important. M. Ganneau and M. Lecomte (architect), who have special charge of the Jerusalem researches, arrived in November, and lost no time in commencing their work. M. Ganneau, while at Jaffa, discovered the ancient cemetery of the town, the full examination of which he reserves for a future opportunity. On the way to Jerusalem he revisited the site which he had previously identified with the Biblical city of Gezer. Here he was fortunate in being able to trace in part the plan of the old city and the position of its houses and suburbs. In Jerusalem he has examined a number of Judæo-Greek sarcophagi, with inscriptions. They

were found quite recently in the Mount of Olives, not far from the site of Bethany, their date being of Christian times, and certainly very early. They contain the bones of Christian-Jews, and it is startling, in connection with the locality in which they were discovered, to come upon the names of Simon, Martha, and Lazarus (Eleazar). Mr. Drake has rejoined the survey party, now at Jericho. The reports received from him and Lieutenant Conder describe the country connected with Samson's exploits, and that of David's wanderings. Full details, with original drawings by Lieutenant Conder, will be given in the Society's January issue."

We purpose, God willing, to give in our next issue, a summary of the work accomplished by the PALESTINE EXPLORATION FUND from its rise to the present day.

#### THE ANGLO-WARSZAW CHAPLAINCY.

It gives us much pleasure to note that this chaplaincy is now well established, and enjoys the approval and protection of the Czar's Government. Our readers will recollect that we called attention, in our first year's issue, to the chequered history of the English Chaplaincy for the benefit of British subjects resident at Warsaw. (See our vol. for 1872, p. 78.) Since then the committee of that important undertaking have been led to make a very happy choice of a chaplain in the person of the Rev. W. H. Ewald, M.A. Oxon, son of our aged Hebrew Christian brother, the Rev. Dr. Ewald, for many years a Missionary, in different parts of the world, of the "London Society for Promoting Christianity Amongst the Jews." The Chaplain, on his arrival at Warsaw, was favourably and gratefully received. The more he is known by the members of his congregation the better is he appreciated. At the representation of Her Britannic Majesty's Consul General there, Lieut. Col. Mansfield, the Russian Government has generously granted a large room in the Archiepiscopal palace, now under confiscation, to

serve as the British Episcopal Chapel, and also very comfortable apartments, in the same palace, for the Chaplain. So that our fellow subjects in that great city have once more an opportunity to worship God according to the discipline of their own reformed Church. Not the least interesting coincidence connected with this Chaplaincy is the circumstance that it originated with the late Dr. M'Caul, (as our readers will see by a reference to our first volume, as already indicated,) and has been recently resuscitated by one of his grandsons, Alexander Finn, Esq., of the Elms, Brook Green, the Honorary Secretary and Treasurer *pro tem.* of the Committee. The Right Honourable the Lord Bishop of London is the Patron; and the London Committee is headed by the Right Reverends Bishops Claughton, Archdeacon of London, *Chairman*, and of Moray and Ross.

The Committee stand in need of further support, as the following paragraphs from their circular clearly state:—

"A sum of about £130 will soon be at the disposal annually of the Warsaw Chaplaincy Committee, but the stipend should be at least £200, with £50 for incidental Church expenses, and £50 should be at the Chaplain's disposal, to enable him to visit the English in the neighbouring Polish and Russian towns.

"We therefore now solicit aid from the benevolence of their fellow countrymen and fellow-Christians at home, as our Government has now ceased to afford assistance for the support or establishment of fresh Chaplaincies abroad.

"Subscriptions and donations in favour of the Chaplain's salary, Church expenses, and Travelling Fund, will be thankfully received by the Treasurer, or may be paid to the Bankers, Messrs. Drummond & Co., Charing Cross, S. W."

We sincerely trust that the Committee may soon be relieved of all anxiety on the score of funds, and earnestly pray that God's blessing may rest abundantly upon the ministry of their justly esteemed Chaplain.



## JEWISH CONVERTS IN ITALY.

An interesting piece of intelligence comes from Rome in the correspondence of the *Hour*, that of the baptism in the English Church of a young Hungarian Jew, Albert Gunsberger." He was being brought up with great strictness by his parents, who designed him for a Rabbi. On one occasion, his mother, who saw that he had no vocation for a rabbi, said, "The boy is more likely to become a Christian," or words to that effect. These words dwelt in his mind, and led him to inquire into the tenets of Christianity; but he was repelled by the irreligious lives led by the majority of those Christians with whom he came in contact. Still he became more and more restless, until at last he determined to come to Rome, and inquire into the exact nature of Christianity at the "fountain head." Knowing but little of what he should do, but speaking English, he inquired for the English Church. There he found the Hon. and Rev. Graham Colborne, the summer chaplain, and by him was taken to Mr. Burtchaell, the missionary of the Jews' Society. During the last fortnight he has spent the greater part of each day with Mr. Burtchaell, reading and comparing passages in the Prophets with the New Testament. Finally, he avowed his full intention of becoming a Christian; and, being convinced of his sincerity and singleness of purpose, Mr. Burtchaell consented to baptize him. The baptism accordingly took place in the English Church, on Sunday, November 9. The correspondent states that the young man has acted in a manner which places him above the breath of calumny. When he arrived in Rome he desired to obtain some work to increase his slender means. Suspicion was immediately aroused, a slight breath reached him indirectly, and he determined to "fast and pray" till his resolution had been taken. He absolutely refused any assistance, either pecuniary or otherwise, and having embraced the truth he was in search of, he made up his mind to leave Rome immediately

after his baptism, rather than incur the imputation of in any way seeking to profit through the friendly offices of those on whom it might be supposed that his conversion gave him a claim.

"An exactly parallel case has just occurred at Trieste. Whether (says the correspondent) the example of these converts is likely to be followed it is impossible to say. There were several Jews present at the service, who watched the proceedings with serious attention. In the Ghetto they listen with courtesy, if not willingness, to Mr. Burtchaell. The chief difficulty he has had to encounter thus far is their apathy regarding all matters of religion."

## SCRIPTURE EMENDATIONS.

1 John i. 8: "If we say that we have not sin, we deceive ourselves, and the truth is not in us."

9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

10: "If we say that we have not sinned, we make Him a liar, and His word is not in us."

iii. 6: "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him."

9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

Two theories have been proposed to reconcile and harmonise these hostile statements.

1. That we are to understand the ninth verse, "Doth not *habitually* commit sin."

2. That the new creature is here spoken of abstractedly.

The first theory is unwarranted.

(a.) Because the introduction of a word is not admissible, except on account of the idioms of language; for thus the meaning of the writer is added to or taken from.

(b.) It is not true that one "born of God" may not habitually sin. Can this possibly be said of him who is "blind, shutting his eyes (*μυωειδους*), and hath forgotten he was purged from his old sins?" (2 Pet. i. 9.) This is the result of not "giving all diligence" in the accretion of Christian

graces; such "walketh in darkness, and knoweth not whither he goeth;" he is, therefore, continually stumbling, and therefore habitually sinning.

(c.) It supposes that one not born of God is habitually committing sin. This is not true, though he is habitually sinful. Is the husband habitually sinning when he is loving and cherishing his wife? the father, when he is training his children in habits of industry and uprightness? Is the wife sinning when hanging over the sick couch of her husband, wearing out her strength by loving, gentle assiduities, wasting away with anxious vigils? There may be sin connected, but where is the just man upon earth that doeth good and sinneth not?

The second theory is untenable, for

(a.) There is no Scripture authority for the assertion. It is no evidence to say that this passage teaches it; this would be begging the question.

(b.) If the new creature never sins, who or what is to confess sin? The old man is at enmity with God, knows nothing of sin, as such, and therefore cannot confess. The Scriptures are plain on the matter of confession:—"if we confess;" no intelligent being needs to be told what the word "we" means. "We have come" means the whole person—body, soul, and spirit. Why should a non-natural import be given to the word in the Scriptures? If we sin, we must confess. Does the hand take another's substance? How is this! Why does the new creature, that, by theory, never commits sin, suffer this? Is acquiescence no sin? If not acquiescence, what is it? A forced compliance? Then sin reigns; and thus there must have been complicity, or, at the best, disregard of the precept, "Let not sin reign in your mortal bodies." But to whom is this command given? To the old man? Then the old man has spiritual power. But he is "dead in trespasses and sin." To the new man? Then he may sin by neglect. No: it is to us who are told not to walk after the flesh, to mortify our members which are on the earth—to the compound being who is renewed in the spirit of his mind, who would do good—a mark of grace—but sin is present; who wills to do good, but does it not; who does evil that he wills not to do. (Rom. vii.)

The Scriptures plainly declare that the "new creature in Christ" does sin—may lie, may steal, may "forget he

was purged from his old sins." The demand, then, is repeated—How can it be said that he does not commit sin?

Usually the explication of a difficulty is in the vicinity of the difficulty itself? Let us remember that redeemed ones are no longer requiring the blood of atonement; "Th' atoning work is done." Christ enters no more into the holiest with His own blood; the one entrance hath "perfected for ever them that are sanctified." Henceforth they are children, needing indeed the same blood and the water in the word to cleanse from all sin. No longer "children of wrath," for the blood hath atoned for them; being born of God, they no longer need a ransom. All this must be considered, and then read iii. 12: "Not as Cain was of that wicked one, and slew his brother." His sin is no longer the same as Cain's, unatoned for, but family sins are his, and to be dealt with after the discipline of the Father—confessed, forgiven; unconfessed, to be dealt with here or hereafter.

Thus two stumbling-blocks are taken out of the way. "I am born of God, and therefore cannot commit sin," says one. "I commit sin, and therefore am not born of God," says another. Shall the one, under this infernal shield, "make provision for the flesh, to fulfil the lusts thereof?" Or shall the other go mourning all his days, because of distilling grief from that which should bring him comforting assurance? He cannot sin as Cain the outlaw, but he can and does sin as a child, the remedy for which is confession, forgiveness, and cleansing by the blood.

The elliptical character of iii. 12, "not as Cain," is not unusual. Thus in John vi. 46, "Not that any man hath seen the Father." Cain is brought before us as a type of those who commit sin, and this is illustrated under the varied expressions, "doeth not righteousness," "loveth not his brother." In nothing are the children of God like Cain; for they do righteousness, they love the brotherhood. Cain's sin is fatal,—he is not in the family,— "it hath not forgiveness," because unatoned for: the sin of the child has forgiveness on confession. To sin is the sad inheritance of the seed of Cain, unlamented, unconfessed: to do evil that is not willed to be done (Rom. vii. 19) is the sad condition of the seed of God. O unutterable blessedness, that we who have believed inherit nothing

of the curse of Cain! No condemnation, though there may be judgment (Rom. viii. 1; 2 Cor. v. 10); no alien banishment, as in times past (Ephes. ii. 12); not vagabonds with Cain, but having the most intimate communion with the Father, Son, and Holy Spirit, if we will. (John xiv. 16, 23.)

The unique formula "doeth righteousness" (*ὁ ποιῶν τὴν δικαιοσύνην*) may have its specific exposition. In no other part of the Scriptures is it found. So also *ὁ ποιῶν τὴν ἁμαρτίαν*, "doeth sin." These expressions seem confined to this epistle. Why there is nothing said of justification by faith—why only once the death of our Redeemer is mentioned, and that only to give a practical turn to it (iii. 16), viz., God's mode of enabling us to know love, and setting us an example how we should show love—why nothing of dogmatic sanctification, cannot now be entered on. Let it suffice to say that theoretic divinity is used only so as to bear upon the end and accomplishment of all heavenly teaching—to "purify ourselves even as He is pure," and so "we shall not be ashamed at His coming."

W. HOWELL.

Clifton.

The closest scrutiny and most earnest criticism on the above is invited.

### KILLING HEBREW CHRISTIANS NO MURDER,

IN THE MIND OF TALMUDICAL JEWS, BUT RATHER DOING GOD SERVICE.

TRANSLATED FROM THE LAST NUMBER OF "SAAT AUF HOFFNUNG."

BY MISS LIZZIE MARGOLIOUTH.

"They have a zeal of God, but not according to knowledge."—Rom. x. 2.

*The Gazeta Polska* of August 2nd, 1873, relates the following incident, which took place in Galicia a short time ago.

A girl named Josephine, who had been converted from Judaism to Christianity in the preceding year, came with her mistress, Madame Mroczkowska, in whose family she was nurse, to the village of Konopkówka, near Mikulince, in Tarnopol. As soon as the Jews of Mikulince ascertained where Josephine was staying, they informed her father, who lived near, and who managed to decoy her into the town, and confine her, against her will, in the house of a Jew named Koffler.

When Madame Mroczkowska heard that Josephine had been kidnapped,

she immediately informed the town officials, who forthwith laid the affair before the magistrate. In consequence of this, the Bürgermeister of the town, some councillors, the secretary, and two *gensd'armes* repaired to Koffler's house to examine the case. In spite of their being received with insult and abuse, they succeeded at last in reaching the imprisoned girl. Josephine told them how she had been sent into the town by her mistress to discharge a few commissions, and had been seized by the Jews in a treacherous manner. She did not wish to return to her father, as she feared he might poison or murder her. The latter, however, declared that he would rather remain where he was as a corpse than give up his daughter.

As Koffler vowed solemnly that no harm should befall the girl under his roof, the police officials determined to leave her there until Sunday. That day being Friday, they felt that she was in a measure protected; still, to insure greater safety, the head officer, one policeman, and two *gensd'armes* were stationed at Koffler's door. From this moment a violent uproar arose in the town, and troops of Jews besieged Koffler's house.

At about nine o'clock the following morning loud screams were heard to issue from the house. The father of the poor girl and several fanatical Jews had forced themselves into her room, and had begun to abuse her shamefully. Her own father was performing the office of executioner. He had seized her from behind by her neck, and wished there and then to strangle her; while the other Jews held her hands and feet and struck her unmercifully on her breast and other parts of her person. On hearing her cries, policemen and between ten and fifteen Christians rushed into the room, but it was only with the greatest difficulty that they succeeded in rescuing her from the hands of her frenzied murderer, and in bringing her, wounded and half dead, to the house of the Bürgermeister.

Then began a struggle, resembling one of the middle ages, between more than two thousand Jews and Christians, who had armed themselves with staves, stones, and knives, and had stationed themselves against each other. Amid wild shrieks and great tumult, the belligerents obtained continual reinforcements out of every street of the town. The armed force of the town, consisting of but four *gensd'armes* and

three police-officers, which latter had no carbines, had not increased with the tumult. Hence one may imagine the feelings of the poor Bürgermeister and his family, who could not for one moment entertain the idea of giving up the poor victim into the hands of the infuriated Jews, who had besieged his house in a threatening manner.

Amid a shower of stones, he tried his best to appease their violence with words of admonition; he placed in the room where the sick girl lay, nearly lifeless, a *gend'arme* and two of the police, and distributed the other officers in different places, charging them to be cool and courageous.

The struggle between the Jews and Christians meanwhile increased in violence and bitterness. The streets of Mikulince assumed the character of a battle-field, and voices were already heard, amidst the tumult, crying, "The Jews are murdering!" The *gend'armes*, whose wish it was to separate the hostile parties, were so severely wounded with stones that they were compelled three times to fire. This serving slightly to intimidate the masses, they were somewhat quieted, and the brave Bürgermeister and the three *gend'armes* at last succeeded in conveying the sick girl in a covered carriage to Tarnopol. Thence she was taken to the police-station, where she is at present staying. The inspectors took her cause in hand so energetically that three Jews were soon arrested, but the most guilty of all, the poor girl's father, has escaped.

So far the narrative in the *Gazeta Polska*. This is the boasted tolerance of Judaism, of which the modern reformed Jews pride themselves to the world. In the Talmud, however, as also in the daily life of the Jews, we meet with no trace of tolerance, but quite the contrary.

A similar circumstance occurred last year in Warsaw, where a youth of eighteen, who wished to become a Christian, was put into chains by his father and thrown into prison.

Another rupture between the Jews and Christians also took place in Warsaw on the 4th of August last year, about a young Israelite who had a leaning towards Christianity.

Thus Israel is now, as of old—as it has been so aptly expressed by the great Apostle of the Gentiles:—"They have a zeal of God, but not according to knowledge." When will they at last learn wis-

dom? When will they realise the truth of the words of the prophet Zechariah, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts!" (Zech. iv. 6.) Alas! when will Christendom learn that neither emancipation nor civilisation will make Israel truly free and happy, but the Gospel of Christ alone?

The preceding narrative was related to us by a friend of Israel in Warsaw. What he related was well calculated to show how the Jewish religion, which at first raised and ennobled humanity as no heathen system had power to do, since it lost its star and kernel by the rejection of the Messiah, serves often to demoralise its followers. It also points out anew with what great difficulties the mission amongst Israel has to contend. Where, as in Poland and in other parts of Russia, the Jews profess to hold firmly by the law of Moses, the traditions of the fathers; the commands of the Rabbis have aggravated that fearful fanaticism which renders the greater portion of the community inaccessible to the Gospel of Christ. The Jews who are driven to hear it by the craving of their hearts are subjected to the greatest dangers, even to the loss of life. In some places, however, such fanaticism is not found, as, for example, amongst the Jews in Germany. There, on the other hand, the missionary is met by the most marked religious indifference—an indifference which is antagonistic to Christianity, which if the latter demands the conversion of the heart, very quickly turns to the bitterest hatred. Were it not that we know God's Word to be an unfailing stronghold, we should despair of overcoming such a hindrance. As Christians, therefore, we will not be desponding of the missions to the Jews, but continue to preach Jesus Christ, the Saviour of all poor sinners, in the certainty that such preaching is at all times a seed of sure hope. Neither the wild hatred of the Russo-Polish Jews, nor the bold and haughty indifference of the German Jews should deter us from speaking to them unceasingly of Jesus as the only One who can truly save them. But to those Israelites who give ear to the voice of God, and overcome the difficulties which their own people place in their way, we Christians must come forward with helping and forbearing love. Every one occupied in Jewish missionary work knows how much trouble a Jewish convert finds in ob-

taining a respectable livelihood. Those who have private means do not require our assistance, but that is the case only with the few. Most of them, from the moment they are suspected of a leaning towards Christianity, become helpless and friendless. Their nearest relations thrust them aside and utterly forsake them. It is therefore clearly our solemn duty to do our utmost to succour and help those who remain faithful. We must endeavour to do much more than has yet been done on behalf of the proselytes. Means, however, must be used to prevent the prospect of assistance inducing them to become Christians. Self-delusion and hypocrisy are much to be guarded against. A bold and open confession of Christ is certainly not made without great sacrifices, which may possibly tear and rend the heart. Though the case of proselytes may be a task fraught with many difficulties, we must try what we can do to save them from the state of utter destitution many are left in after their baptism. In this respect we must use greater zeal, and thus help to lighten the burdens which it has pleased God to allow to devolve upon many believing Israelites, through the bigotry and fanaticism of their unbelieving brethren.

#### THE SECOND ADVENT.

We are glad to find that this momentous subject is beginning to attract the solemn consideration of God's beloved ones. Our dear friend, at whose residence, at Croydon, we have attended several of his BIBLE READINGS, has just issued the following circular, which may be found useful as a pattern for other brethren "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"BIBLE READINGS.—*The Second Advent*:—'Watchman, what of the night? Watchman, what of the night?' 'The night is far spent, the day is at hand.'

"CHRISTIAN FRIENDS,—I propose, with God's blessing, to deviate for a season from the usual course of our Bible Readings, and to consider for a few evenings the Second Advent of our Lord Jesus Christ, as revealed to us in His Word.

"The subject to be considered as follows:—

"1st Evening: How will He come? When will He come?"

"2nd Evening: What will He find when He comes? What will He do when He comes?"

"3rd Evening: Millennium and Final Judgment. The Practical Effects of the Subject.

"The next MEETING will be held (God willing) on MONDAY, the at 8 o'clock, to conclude at 9.30.

"If convenient, please arrive at five minutes before eight, to begin punctually.

"JOHN GRANTHAM.

"Kirkby Cottage,  
"Upper Addiscombe Road."

#### MODERN CHRISTIAN ART.

MR. HOLMAN HUNT'S PICTURE, "THE SHADOW OF DEATH."

WE do not profess to be "Art Critics." Nevertheless any work of art on a Scripture subject by the great painters and sculptors of our day—such as Doré's "CHRIST LEAVING THE PRÆTORIUM," Story's "STATUE OF JERUSALEM"—irresistibly attract us. Those great works of art which we have just mentioned have greatly disappointed us. The wonderful skill which their makers displayed in the execution of their marvellous conceptions, could not condone, to our eye of understanding, the glaring mistakes which the great painter, and sculptor have committed. See our strictures on them in our issue of last August, pp. 383-4. Mr. Holman Hunt's last picture, however, now exhibiting in Bond Street, has more than disappointed us. It has utterly displeased us, not to use a stronger expression. Whether we contemplate it with an eye to the artist's conception or execution, we thoroughly dislike it. We have an especial liking for the artist; some of his conceptions charm us very much. "Christ Amongst the Doctors in the Temple" we delighted to look at over and over again. His "Light of the World" elicited our most ardent admiration for the creative genius of the brain and hand which begat the work. We forgave the "Scape Goat;" we confess we did not like that picture, notwithstanding the accurate delineation of the landscape therein. However, we forgave it, because the artist was misled by commentators about the nature of the peculiar sacrifice on the DAY OF ATONE-

MENT (see our number for last October), and we forgot it in the wonderful productions which elicited our commendation just now. But "The Shadow of Death" is striving to eclipse the brightness which his former works shone into our mind.

The pamphlet which is intended to be a sort of guide to the picture, sets out in the following terms:—"This picture was painted in the conviction that art, as one of its uses, may be employed to realise facts of importance in the history of human thought and faith." Does the picture make the intelligent spectator realise those facts? Mr. Holman Hunt conceives the idea of representing a Jewish carpenter, and he goes into an Arab workshop for a model. We know Palestine as well as Mr. Holman Hunt, if not better; we have spent many an hour, for days and days, in the workshops of all sorts of Jewish artisans, but we have never seen one at work in a semi-nude state; we have never chanced to see one bare-headed, and his "aghal" lying on the ground. Nudity, of ever so trifling an extent, is, as it always has been, deprecated by the Jews. Bareheadedness is positively forbidden. How then does Mr. Holman Hunt's more than semi-nude bare-headed figure represent Jesus, "the Carpenter" of Nazareth? Our answer therefore to "the next question," on page 2 of the said pamphlet, namely, "Is there danger of vulgarising the truths by realism?" Not by realism; but there is great danger of bringing about such a condemnation by unreal vulgarism.

We read on page 3 of the pamphlet:—"Mr. Hunt aims to show Him, as He may have been seen by His brethren, while still gaining his bread by the sweat of His face, during His first but longest humiliation." Whatever Mr. Hunt's aim may have been, he has missed the mark most signally. We can assure the great master of modern Christian art that Jesus NEVER was seen by His brethren in the condition in which he has limned Him. We have nothing against the artistic skill, in which the great limner is all powerful. Every limb, every joint, every rib, every bone and sinew, every vein, is exquisitely delineated; they seem to stand out in bold relief from the canvass as clearly and as distinctly as the best bronze statuary. Equally wonderful is the *tout en semble* of the head; the hair almost waves, the mouth almost

speaks—when one looks at it from a certain standpoint there is half a grin and half a smirk on it, probably caught by the artist when his model was in such half-and-half mood—the teeth glisten with whiteness, everything about the picture bears witness to the wonderful talent of the artist. But, to our way of thinking, all those artistic beauties become deformities—Mr. Holman Hunt is responsible for the paradox—by the misnomer, "THE SHADOW OF DEATH," or "CHRIST THE CARPENTER OF NAZARETH." We have much more to say about the incongruities of this picture, but we forbear at present. If we might presume to give a word of advice to modern painters, we should say that art has done quite enough to caricature the Saviour of the world. Begin to turn your easels and brushes to less reprehensible themes. Let Him rule in your hearts by faith, and not be ridiculed on your canvass, as it has been our painful lot to hear more than once.

### Correspondence.

#### HOW OUR JEWISH BRETHREN OBSERVE THEIR HOLY DAYS.

Croydon, 8th Dec., 1878.

REV. SIR,—I should not have ventured to call attention to the above subject a few months ago. I know very well how sensitive our Jewish brethren are when their inconsistencies are exposed; they scruple not, nor do they feel any compunction, to stigmatise any person who has the courage to point out their shortcomings, as a malicious bearer of false witness against them. God knows that the Hebrew Christian loves his brethren dearly, and the more so when he feels moved to tell them the truth. The question which our Hebrew Christian brother Saul of Tarsus put to the Galatians, every one of us who remonstrates with the Jews may fairly ask them:—"Am I therefore become your enemy, because I tell you the truth?" (Gal. iv. 16.)

Of late, however, one of the Jewish weeklies, notably the notorious print under the management, such as it is, of the under-teachers of the *Bell Lane Free School*, has all of a sudden slackened his energy in throwing stones and mud and dirt at our impregnable fortress, and bethought himself to look at his own shattered and battered glass

house. Plenty of work to do there, in all conscience! The conductors of that paper found that the professors of modern Judaism were anything but consistent Jews; that those professors think that to hate us, to revile us, to bear false witness against us, evidence their being good Jews; while at the same time they desecrate those days which they profess to believe are eternally and immutably hallowed; for instance, their Sabbaths, and even the Day of Atonement—which you have so clearly explained in the last October number. The Jewish School paper shows praiseworthy zeal in denouncing his co-religionists for their profanation of those consecrated days, and uses far stronger language than I should like to employ. Let me, however, give you a plain matter-of-fact statement, in my own plain unlettered way. You know an English pen is neither my birthright nor my acquisition. Please to use your editorial pen freely; recast, correct, curtail here, add there, as you may think proper.

You know my humble business and trade. I attend sales to buy such goods as my customers require. Almost all the buyers at those sales are Jews. They generally run up the things so high as to leave very little chance for a would-be purchaser who is not one of their clique. On the last Jewish New Year and Day of Atonement, the two most solemn holy-days in the Jewish year, I determined to go to the sales, as I felt certain that I should not meet any Jews there. How shall I describe my surprise, when, then and there, on the "holiest of days," I saw a "Moses," a "Mayers," and many others of their kind and creed. Even the auctioneer could not resist the remark, "Why, Moses, we certainly did not expect to see you here to-day!"

I ask you, dear sir, where is the Jewish religion and faith? And yet such Jews think they serve God by throwing mud at us, by abusing and reproaching us. I am sure that none of us that have been recalled and gathered into the fold of our dear Lord Jesus Christ would entertain, even for a moment, the thought of polluting the Sabbath day, even if it were for a necessary meal.

The generality of our unbelieving Jewish brethren, however, seem to have one idea, and that is the worship of Mammon. God and His law are only an after-thought with them. To gain

a shilling they would sell the Lord, if they could, six times a day. There is no fear of the Lord amongst them, and none amongst them asketh after Him.

Let me mention another incident. Last Saturday week an old Jew came to my house, in the morning, and said he was destitute; he was a poor wanderer, had no rest nor peace; he went about forlorn, and he did not know what to do. I told him, "It proved that God's word was true: the Almighty said you shall be scattered among all the nations of the earth, and you shall seek rest and you shall not find it. There was only one rest—to believe in the crucified Messiah." The old Jew said he was very much struck with what occurred to him the previous evening. As he went along in the street a mob called after him—Jew. An old gentleman passed by and remonstrated with the ruffians, and said to them, "It was a Jew that shed His blood for you." The gentleman took this aged Jew on his arm, and gave him a shilling for his supper. He at the same time advised him to go to my house, where he would learn something that would do good to his soul. The gentleman told him that I was a Hebrew Christian. As the poor man was shivering with cold, I gave him a hot breakfast, and showed him from the Old Testament all that was said concerning the MESSIAH. He seemed to listen attentively, and said, "How many times did I repeat these passages, and never understood them so well as since you have explained them to me! Sure it is so; you are really right. I am an old man, very near my grave; I must do something that the Lord may be reconciled to me. I will stop here over Sunday, and go with you to church; but my clothes are so shabby." "Well," I said, "if you are in earnest about your soul, I will give you a letter to the Rev. H. A. Stern, and he will instruct you and do for you all in his power to relieve your wants." I gave him the letter and some money to take him to London and to buy his meals for the day. I inquired of Mr. Stern about the old Jew, but the old man had never called at Mr. Stern's house.

Now I ask you, Which of our Christian brethren would go to a Jew and deny our Lord for a paltry few shillings? No, not even for a thousand pounds would any of our Hebrew Christian brethren do such a thing! And still those Jews can have the

effrontery to reproach us! Is it not heartrending to see an old man on the brink of his grave—I take him near seventy years, if not more—to have only one thought, and that is deceit. His name is Wolf Solomon; he came from Plymouth.

I would ask our Jewish brethren to study the following passage from our St. Paul:—"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 17-29).—I remain, yours faithfully,

LEOPOLD LOUIS.

#### THE EVANGELICAL ALLIANCE CONFERENCE AT NEW YORK.

DEAR SIR,—Your strictures on the omission at the Conference of the Evangelical Alliance at New York of all reference to the people of Israel is well deserved. Mr. Tris sent me the following correspondence, which will

indicate that the Committee had every opportunity of introducing the subject into their programme had they been so disposed. I fear that few of our American brethren have yet given to it a place in their sympathies and attention.—I am, yours obediently,

A. A. ISAACS.

Christ Church Vicarage, Leicester,  
Dec. 9th, 1873.

"In the stated meeting of the Society, held in Cooper Union, September the 9th, 1873, Rev. J. C. K. Milligan, President, and Rev. Abraham C. Tris, Secretary, were appointed as a Committee to bring the cause of Israel before the Evangelical Alliance, and handed the following paper to Dr. Prime, Chairman of the Committee of arrangements:—

"To the Committee of Programme of the Evangelical Alliance Meeting, September 20th, 1873, Room 88, Bible House.

"Brethren,—We, the Committee of the American Christian Society for Promoting Christianity among the Jews in New York and elsewhere, desire to bring before the next meeting of the Evangelical Alliance a very brief paper, calling the attention of all Evangelical Christians to our common duty of preaching the Gospel to the Jews, and the happy results which will follow their conversion to Christ.

"We hope that your Committee will give us the opportunity to present that subject before the meeting of the Evangelical Alliance, feeling with us an interest in the salvation of that people of Israel, yet beloved for the fathers' sake.

"Please let us know the decision of your Committee.

"J. C. K. MILLIGAN,  
"ABRAHAM C. TRIS."

"The following reply was received.

"To Rev. Abraham C. Tris,  
"917, Fourth Avenue, New York.  
"I am directed by the Programme Committee to state that the time of the Alliance is already overcrowded with papers of general interest, and that it is impossible to introduce papers desired by many local Christian organizations.

"(Signed) "G. W. LAMSON.  
"28, Bible House, Sept. 19, 1873."

"The programme (general) omits entirely the cause of Israel to mention."



### Queries.

#### THE LAND OF SINIM.

DEAR SIR,—I shall feel much obliged to any of your readers who could throw any light on the expression, "The land of Sinim," which occurs in the forty-ninth chapter of Isaiah and 12th verse. I remember the Rev. and lamented George Candy, of Bombay, many years ago saying it was now supposed to mean China.

Thomas Scott, the commentator, says some province in Egypt or Arabia is probably meant; and considering that China could scarcely be known to the prophets in their day, if at all in Palestine, probably Mr. Scott is right. But it is an interesting question, and I should like to see some light thrown upon it.

I should like also to know if it is supposed there are any descendants of the ten tribes or Jews in China at the present time, or in the West Coasts of South America, or Central America.—Yours very truly, T. H. B.

### Literary Notices.

*The Coming of the Antichrist: showing from Holy Scripture, the marks of identification by which he may be recognised; and that the Second Personal Advent of our Lord and Saviour Jesus Christ is nigh at hand.* London: S. W. Partridge and Co.

THERE is no author's name on the title page of this pamphlet, but the perusal of the brochure has enlisted our profoundest respect for the writer of it. This our statement must not be construed into an approval *in toto*, on our part, of some of the startling theories which the author advances and maintains in his sixty or seventy pages. Far from it. But the tone, the style, the pathos, the unction which characterise the little work are worthy of all commendation; whilst his little work is entitled to a careful perusal. We write this after spending a sleepless night in mastering its contents. The writer is a devout and diligent student of the Bible in the first place, and of the great works on unfulfilled Prophecy in the next place. He is moreover making the best use of his studies, namely crying aloud to a heedless and dormant Christendom, as his motto on his title page betokens:—"Now it is high time to awake out of

sleep: for now is our salvation nearer than when we believed." Every such student, every such exhortation takes our sympathy by storm, notwithstanding that we cannot accept some of his minor theories.

The following are the subjects which are treated, with considerable clearness, from the author's point of view, in this pamphlet. "The time of the end between 1866 and 1882." "The mode of identification of the Antichrist." "The Pope not the Antichrist." "Who is the Seventh Head of the Beast?" "Characteristics of the Antichrist, or Eighth Head of the Beast." "His name." "His origin." "The Antichrist's deadly wound and resurrection." "The sword-wound." "Circumstantial evidence in favour of the theory" [viz: "that Napoleon III. will re-appear and become the Antichrist"]. "The ascent of the Antichrist from the bottomless pit." "The ΠΑΡΟΥΣΙΑ, or mode of appearance of the Antichrist." "To sum up briefly the argument." "The re-appearance of Napoleon III." We wish that our space had allowed us to cull, now and then, a passage from some of the sections, which we have enumerated; but this we cannot do at present. We cannot however, take leave of the small volume without giving the readers of the HEBREW CHRISTIAN WITNESS and PROPHECIC INVESTIGATOR the benefit of the author's closing remarks; they appear to us strikingly *apropos* to these last days:—

"In conclusion, let us remember that, whoever may be revealed as the Antichrist, and whenever he may appear, then we may indeed 'look up and lift up our heads,' for then we shall know that, 'our redemption draweth nigh.' He who said these words, said also, 'Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.' And though it may be said with much apparent force that 'nearly twenty centuries have elapsed since these words were uttered, and still the world holds on its course,—the trance of the ages has not been broken by this assured manifestation of the Redeemer's glorified Person. We put our ear to the earth; there is heard no sound of His chariot-wheels.\* Be it so—'Yet a little while, and He that shall come

\* "Memories of Patmos," by J. R. Macduff, D.D. p. 15.

will come, and will not tarry.'—For we are expressly told that, 'as a snare shall the day of the Lord come on all them that dwell on the face of the whole earth.' In the words of the same author, 'Some may indulge unseemly levity as to the apparent stultifying of the Divine declaration,—the bridal lamps kept trimmed in hourly expectancy of the Bridegroom's approach, while no footfall for weary centuries has been heard; but of this we may be assured, that He to whom a thousand years are as one day, has some wise and all-sufficient reasons for the apparent delay, and for the urgent transmission from age to age of the stirring and ever-needful prophetic watchword; and one of these reasons, doubtless, is that "He is long-suffering to usward; not willing that any should perish, but that all should come to repentance."'

"As the children of time, whether for good or evil, we move onwards in perpetual change, but 'Jesus Christ is the same yesterday, to-day, and for ever.' 'He is at this moment all that he was eighteen centuries ago, all that He has been to our fathers, all that He will be to our children. He is the Divine and Infalible Teacher, the Healer and Pardoner of Sin, the Source of all graces, the Conqueror of Satan and of Death—now as of old, and as in years to come. Now, as heretofore, He is "able to save unto the uttermost them that come unto God by Him;" now, as on the day of His triumph over death, "He opens the kingdom of heaven to all believers;" now, as in the first age of the Church, He it is that hath the key of David, that openeth, and no man shutteth; and shutteth, and no man openeth."'

"May we all strive to realise these glorious truths in the Coming Advent—the most solemn Advent, as we believe, that has yet dawned upon the Christian Church, since her great Master and Divine Head vouchsafed His gracious promise, 'I will not leave you comfortless; I will come to you.'

"The present is our own; for how short a time we may be permitted to enjoy it is known only to the Infinite Being who inhabits eternity. But while we have the power 'we may resolve, if we will, to live as men who live for the glory of an Incarnate God.' Let us then 'put on the whole armour of God, that we may be able to with-

stand in the evil day' (Eph. vi. 11-18) which is coming on the world; and let us remember that He who said, 'Behold, I come quickly;' said also, 'Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Hold that fast which thou hast, that no man take thy crown.' (Rev. iii. 10-11.)"

We cannot help expressing our regret that our author should have withheld his name from the title page. We should very much have liked to enjoy the friendship of a man of such earnest faith, sincere piety, and ardent Christian love as is unquestionably the author of "THE COMING OF THE ANTICHRIST."

*A New Solution of the Contemporary Symbols of the Revelation of St. John; showing that the First Series describes the Apostasy; the Second, the True Church; and that the Constantinian Church of the Fourth Century was the former; the Rupture of the Seals its Development under the Man of Sin, or Antichrist; and the blast of the Seventh Trumpet, or the Discharge of the Vials, its Destruction.* By Rev. R. Gascoyne, M.A. Second Edition, corrected, and nearly re-written.

IN these last days, the sober inquirer "Watchman, what of the night?" reads with avidity every book and pamphlet that has been published on the APOCALYPSE. A book with such a comprehensive title as the one before us, proclaims on the face of it that it is the production of an original and profound thinker. We have therefore read it carefully, and have found it such as its title page implies it to be. Though we cannot at present endorse the theories propounded by this pious student of the Word of God, we have yet read the result of his studies with attention, interest, and profit. We have found in it many a gem of spiritual thought, which we value very much. We gladly, therefore, commend it, as well worthy of study, to every one interested in the proper understanding of those portions of Holy Scriptures, the burden of which is essentially prophetic; especially in the right meaning and import of the last Book of our Bible. We say Mr. Gascoyne's work is well worthy of study; a cursory, hasty perusal of it

will not enable the reader to perceive the Author's drift.

It is impossible, with the limited space at our command, to give an analysis of the work, or even to furnish any specimens of the Author's style and spirit by extracts from it, though we marked many a passage for that purpose. We can simply recommend to our readers to give the work an attentive and studious perusal, and whether they agree with the Author or not in his Apocalyptic interpretations, they will not fail to profit, in a spiritual point of view, by the many valuable suggestions which they will assuredly gather from it.

*The Two Worlds; or, Here and Hereafter. An Epic in Five Books, by William Howell.* London: Simpkin, Marshall, & Co.

THE aim and object of our bard seems to have been the same which have stimulated a Milton to indite his *PARADISE LOST*, and *PARADISE REGAINED*, or a Pollok, his *COURSE OF TIME*. Of course their respective works have been differently performed; but the same ruling idea, the same dominant principle, is the vital characteristic of the performance of every one of the poets dead and living to which we allude. Mr. Howell, in his preface, tells his readers: "One prevailing thought has enlivened throughout the whole exercise—that God may be glorified, being vindicated, feebly but earnestly, in all His dealings with man, and from man's assertion of His governmental character." This is a true description of the poem, but not a sufficiently comprehensive one. The work brings out the results of the Christian bard's deep study of the Word of God. Many a passage in the writings of Ezekiel, Daniel, and St. John are ably elucidated in the course of his poetic narrative. Antichrist is graphically sketched. The kingdom of Christ comprehensively delineated. The sublime themes upon which the Poet seeks to rivet our thoughts, and succeeds in doing so, makes us condone the prosiness which, now and then, finds its way into his verse. We look upon *THE TWO WORLDS* principally as a study for the soul; in many respects as a commentary on certain prophetic portions of the Word of God. As such we cordially recommend this poem to the readers of *THE HEBREW CHRISTIAN WITNESS AND PROPHECIC INVESTIGATOR*.

*The Polyglot Daily Text Book.* London: S. W. Partridge and Co. Bible Stand, Crystal Palace, S.E.

THIS interesting little volume, as we have already intimated in our issue for last November, p. 526, is the compilation of our indefatigable Hebrew Christian Brother, Mr. J. Alexander. The languages which are used in the *TEXT BOOK* are English, German, French, and Italian. We cannot do better than give the compiler's own Preface:

"The compiler of this little Polyglot Text Book having, in the course of a large experience in Bible distribution among foreigners, been asked for a similar manual to the many little compilations in English, ventures to hope that its special features will be sufficient reason for its appearance.

"The comparison of the different translations will, we trust, render it interesting to many; as they will then be enabled to perceive various suggestive shades of meaning in the Divine Word.

"The Continental tourist may here find a 'word in season' for his foreign fellow traveller.

"Many of the familiar phrases of God's Word may therein be acquired by the student of the chief Continental languages.

"The blank space after the verses will also serve the purpose of the ordinary 'Birthday Text-Book,' and for preserving the autographs of friends, and for mementoes of interesting family or public events.

"Our chief desire, however, is that the Divine Spirit may by its simple instrumentality give to each and all into whose hands it may come, *DAY BY DAY THEIR DAILY BREAD*."

The tiny book is neatly and handsomely got up. It has been stamped on the opening cover with a side view of the Crystal Palace, and has for frontispiece a miniature of the grand front of the now world-famed structure. It is a suitable present for the *NEW YEAR*.

*Englishmen Not Israelites; An Answer to "Twenty-seven identifications" and "Flashes of Light."* By John Wilkinson, a Friend of Israel. London: S. W. Partridge and Co.

WE have all along, for obvious reasons, abstained from giving an opinion on the interesting problem which the late Mr. John Wilson's work "*Our Israeli-*

tish Origin" has raised. Mr. Hine's dilution of that work, in fluids of his own, which he labelled "Twenty-seven Identifications" and "Flashes of Light," we always particularly disliked. Those pamphlets always gave us the idea of miserable burlesques on our dear departed friend's grave and sober work. We have perused therefore the pamphlet which heads this notice with close attention and peculiar interest. We sincerely thank our beloved brother in Christ, the Rev. John Wilkinson,—a more genuine friend of Israel we do not know,—for yielding at last to the importunities for an answer, to Mr. Hine's parodies, from his pen. He has given that answer in a Christianlike, scholarly, and effective manner. It is not every one who reviews a work who

refutes it. Mr. Wilkinson has searchingly reviewed those pamphlets, and utterly refuted them. We are glad that the refutation has been undertaken by him. Another writer might have been betrayed into the same flippancy which characterises Mr. Hine's productions, and held up the Jews to ridicule, by paying them sinister compliments. Mr. Wilkinson's unaffected love for the kinsmen of our Saviour is never betrayed even into an ungenerous insinuation against the children of Abraham, Isaac, and Jacob. We recommend his pamphlet as a most important contribution to the literature which the problem, "Our Israelitish Origin," has propounded, and we thank him heartily for his lucid solution of the same.

## NOTICES TO OUR SUBSCRIBERS, READERS, AND CORRESPONDENTS.

**O**UR Subscribers, who transmit their Subscriptions by P.O. Orders, would save us a good deal of unnecessary trouble, and also unnecessary expense, if they would kindly refer, before taking out the order, to our notice on that head; in which they will find explicit directions given as to whom, and where the Orders should be made payable. We reproduce them here. Payments by Post Office Orders (NOT STAMPS) to be made out in favour of the Rev. Dr. MOSES MARGOLIOUTH, 22, Pelham Crescent, South Kensington, S.W. Payable at 127, Fulham Road Post Office, S.W.

N.B.—The price of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is now uniform to subscribers and non-subscribers, SIXPENCE PER NUMBER. The advantage however which subscribers enjoy, is the receiving their copies, most regularly by post, free, before any Country Bookseller receives his monthly parcel. It is of considerable importance to the Proprietor and Editor to be in possession of as many subscribers' names as possible. He would therefore feel obliged if subscribers would lose no time in forwarding their names, along with the annual subscription of SIX SHILLINGS, at their earliest convenience.

The Annual Volumes, as advertised on second page of wrapper, can be obtained direct from us, post free, on the receipt of P. O. Orders. Some of our Bishops have pronounced the Volumes "Valuable repositories of precious truths."—"Worthy of a place in every Clerical library as well as in the higher classes of Parochial libraries."—"Replete with rare gems of various kinds in Gospel truths, Biblical Criticism and Exegesis, Homiletical Expositions, historical research, Christian biography," &c. &c.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

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Several incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have induced us to postpone our monthly instalment of the *Historical Tale, THE BANISHED ONES FETCHED HOME*, till our next issue.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

L. A.—*The Quarterly Journal of Prophecy*, as its designation tells you, was a three-monthly Magazine; it consisted of six sheets and a half, or, of one hundred and four pages. The price of that *Quarterly* was *Half-a-crown*. THE HEBREW CHRISTIAN WITNESS AND PROPHEIC INVESTIGATOR is a monthly Periodical; it consists of three sheets, or forty-eight pages. The price is only Sixpence per month. You are at liberty to order its delivery to you quarterly, when you will have nine sheets, or one hundred and forty-four pages, instead of one hundred and four, for which you will have to pay *Eighteenpence* instead of *Half-a-crown*.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

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### LETTERS RECEIVED.

The Lord Bishop of London; Lieut. - General Sir Arthur Lawrence, Major General Eardley - Willmot; Revs. Dr. Hurst, A. A. Isaacs, J. B. Goldberg, A. Saphir, R. Gascoyne, J. Smith, A. Levie, M. L. Mollis, W. S. H. Meadows, W. Stone, R. A. Taylor, J. T. Willis, E. R. Eardley-Wilmot, &c. &c.

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### PUBLICATIONS RECEIVED.

*Our Work in Palestine; Being an account of the different Expeditions sent out to the Holy Land by the Committee of the Palestine Exploration Fund since the establishment of the Fund in 1865.* Issued by the Committee. London: Bentley and Son.

*On Missions. A Lecture delivered in Westminster Abbey on December 3rd. 1873.* By F. Max Müller, M.A. With an introductory Sermon by Arthur Penrhyn Stanley, D.D., Dean of Westminster. London: Longmans and Co.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְעַד דָּאן. "Ye are My Witnesses"—Is. xliii. 10.

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No. 14.]

FEBRUARY, 1874.

[NEW SERIES.]

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## PROPOSED HEBREW CHRISTIAN WITNESS CHAMBERS AND READING ROOM.

OUR conferences with the better classes of Jews have of late become more frequent than ever. We have no accommodation for numbers. We are obliged therefore to make appointments for meetings at the different Museums and Reading-Rooms. Meetings in this manner, however, we have found neither desirable nor satisfactory as regards the object which we have in view. We have often been wishing therefore that it would please God to put us in a position to take some chambers, in a central locality, where we might be able to accommodate, for the purpose of Biblical conferences, considerable numbers of respectable Jews, as well as for meetings of Hebrew Christians and Students of Prophecy, for prayer and reading God's word. But the estimated annual expense scared away the wish from our thoughts. Five hundred pounds *per annum* is far beyond our power of raising.

On the 18th ult., however, we received the following note from one of our subscribers:—

"Chertsey, Jan. 12, 1874.

"Dear Sir,—I am requested by my brother-in-law, Mr. ———, to send a Donation of £10 towards the Hebrew Christian Witness, &c. &c. —Yours very truly, "————."

This unexpected contribution from an utterly unknown friend,—who "is at present abroad," as our correspondent informs us,—whispered to our desponding spirit, "Courage! God has hearts and hands at His disposal of which you know nothing!" We do take courage. We look upon this timely contribution as a token for good—as an earnest that He whose is the silver and the gold, as well as the hearts of men, will provide the necessary means for the required accommodation for the promotion of His glory. We consider therefore this gift of ten pounds in the light of a "nest-egg" for the organisation of "HEBREW CHRISTIAN WITNESS CHAMBERS AND READING-ROOM." We shall devote to the same object the proceeds of the sale of the volumes for 1873 and 1872. (*See advertisement on the second page of wrapper.*)

## A VINDICATION.

**A** DEAR Hebrew Christian Brother, an ordained Minister of God's Word, who has the whole contents of the sacred volume at his "fingers' ends," and when required at the "tip of his tongue,"—a brother for whom we entertain the highest esteem—has intimated to us that he was of opinion that our quotations from Scriptures are somewhat too lengthy. No doubt they are too lengthy for such of our readers as, like our learned correspondent, are fully conversant with the whole range of the "Scriptures of Truth." Unhappily, however, it frequently transpires that some of our readers are reprehensibly and culpably ignorant of the contents of the Bible. Moreover, that a mere reference to chapter and verse does not induce an ordinary reader to consult the Book itself. So that many of our readers—we speak from facts come to our knowledge from correspondence and *viva voce* conversation—often miss the point of our Scripture proofs; hence we feel it a necessity laid upon us to give quotations in full, that is, if we wish—and we do so wish—to be understood by all our readers.

It has been our sad experience to find melancholy ignorance amongst the so-called "upper ten thousand" and "educated classes," in things pertaining to the volume of Revelation; even amongst such as make a boast and parade of their love and reverence for the Word of God. As an illustration of some of our experience in this matter, we give the following episode, which only occurred a few weeks ago:—We had occasion to occupy one Sunday morning the pulpit of one of the City Churches. As our wont, we took our text from one of the portions of Scriptures appointed to be read in the course of the service. We preached from the last verse of the fourth chapter of St. Paul's Epistle to the Ephesians, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." After the sermon, the Churchwarden, a highly respectable gentleman, came to the vestry to thank us for the selection of our text, inasmuch as it settled a wager he had with a friend. "A wager!" we naturally exclaimed. "Yes," rejoined the "Churchwarden of twenty years' standing," "the other day this very remark from which you preached was broached by —. A question arose as to who was the author of those lines. My friend was positive that Watts was the composer, and I felt almost sure that Pope indited them. So we had a bet on it. You have now settled it that our bet is a drawn one!!!" We might easily fill a volume with episodes of this kind which came under our personal observation.

Our experience must plead in VINDICATION of our PRACTICE to furnish our quotations at full length.

## THE PROGRESS OF EXPLORATION IN THE LAND OF ISRAEL,

**I**S one of the most significant SIGNS OF THE TIMES. We purpose therefore, both as HEBREW CHRISTIAN WITNESSES AND PROPHETIC INVESTIGATORS,—as indeed it behoves every student of and believer in God's word,—to watch the researches in that portion of the great Master's field, and point out the evidences which they afford to the immutable character of God's WORD, WRITTEN and INCARNATE. That is, to "the testimony of Jesus, which is the spirit of prophecy."

On taking a comprehensive survey of the explorations now being carried on all along "from the river of Egypt unto the great river, the river Euphrates," in connection with the views propounded in our Magazine,\* the term "Palestine Exploration" becomes an unsatisfactory and meagre definition of the extensive excavations now taking place in Scripture Lands. We cannot, we dare not, view the Promised Land but according to the dimensions described in the "Promises made unto the Fathers." Thus viewing it, and observing the different labourers scattered over that vast tract of land,—English, American, German, French, Russian, all working their hardest from the sources of the Nile to the peaks of the mountains of Ararat,—we cannot but think that the time is not far distant when an international coalition shall be formed, and the term PALESTINE EXPLORATION shall be superseded by the appellation of THE EXPLORATION OF THE LAND OF ISRAEL INTERNATIONAL ALLIANCE, or some such designation. When such an alliance may pave the way for the fulfilment of such glowing predictions as the following:—"And out of thyself shall they build the waste places of old; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."† The enterprise of such an alliance may prove an earnest of the ushering in the realisation of the promises:—"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. But ye shall be named the Priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye

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\* See *The Future Division of the Land of Israel* in our last number, pp. 12-19.

† Isaiah lviii. 12.



shall have double ; and for confusion they shall rejoice in their portion ; therefore in their land they shall possess the double ; everlasting joy shall be unto them." "Thus saith the Lord ; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry ; and I will multiply them, and they shall not be few ; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before Me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them ; and I will cause him to draw near, and he shall approach unto Me ; for who is this that engaged his heart to approach unto Me ? saith the Lord. And ye shall be My people, and I will be your God."†

We wish to be distinctly understood that we only look upon these enterprises as the paving of the way towards the eventual fulfilment of the prophecies which we have just cited ; as earnest of what is coming, as shadows which forecast coming events, as the groaning and travailing of creation.‡ In a word, as the most significant signs of the times. However, between the signs and the consummation of things signified by those signs, many predicted and portentous events must yet intervene, as we shall have occasion to demonstrate hereafter. The civilised nations of the earth were periodically admonished by such earnest ; some comprehended the import of those earnest, and others regarded them not ; but there they are, recorded in the annals of secular History.

The history of the world attests the great importance with which the moral Governor of the world stamped the vicissitudes of the LAND OF ISRAEL. That land is periodically brought before the attention of this world's potentates ; always contemporaneously with some great political incident. The annals of the Egyptians, the Assyrians, the Persians, the Grecians, the Romans, the Saracens, the Crusaders, the Turks, the heroes of the Reformation,—and, in more modern days, the annals of England, Germany, France, Russia, Persia, and of other lands,—all attest the truth of the fact that when God is about to "shake the nations,"§ the weal of the land of Israel is brought into remembrance. Never was the political atmosphere in so agitated a state every where, and never was there so much attention bestowed every where on the Promised Land as now. Many were the pilgrims and travellers to the land of Israel in former centuries ; but never was there so systematic an endeavour to lay bare

\* Isaiah lxi. 8-7.

‡ Rom. viii. 19-23.

† Jer. xxx. 18-22.

§ Haggai ii. 7.

the ancient foundations and to define the real boundaries of the land of Israel as now-a-day. Nations and kingdoms seem to vie with one another which should do most towards bringing that land under a cognisance of the world. There is not a prince,—Imperial or Royal,—our own princes not excepted,—there is not an heir-apparent to a throne, our own Prince of Wales not excepted,—whose education is considered finished unless he had visited the Holy Land.

Looking, therefore, upon the ominously disturbed condition of the political globe in connection with the extraordinary and almost universal interest in every thing that appertaineth to the past, present, and future of the land of Israel, we cannot help but believe that HAGGAR's and MALACHI's prophecies, respecting the coming of the Lord of Hosts to His Temple are about beginning to be fulfilled in their more ample import:—“For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.”\* “Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's sope; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of Hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”†

So much introductory.

*(To be continued.)*

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\* Haggai, ii. 6-9.

† Malachi, iii. 1-6.

## THE TIMES OF REFRESHING, ACCORDING TO THE VISION OF ISAIAH.

**T**HE SON OF AMOZ, in the first chapter of his glorious book, treats of Judah's apostasy and Jerusalem's desolation. The following are his terrible descriptions:—"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."\* Having depicted the condition of Judah and Jerusalem in which the present dispensation finds them, the Almighty directs the Evangelical Prophet to describe the better things in store for the beloved city and people in the coming dispensation. We read thus in the twenty-fifth and two following verses:—"And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her captives with righteousness."† The second chapter furnishes a description of Jerusalem's future triumph, and the effect of that triumph upon the world at large. In fact, it is a bird's-eye view of the world during the Millennium, after Christ's Second Advent.

That second appearance is aptly described by St. Peter in his animated address to his brethren, after the miracle at the "Beautiful Gate," as "THE TIMES OF REFRESHING," and "the times of restitution of all things." "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the world began."‡ We deem the Apostle's definition at once graphic and comprehensive of the coming dispensations; so manifold in stupendous events.

The fourth verse of the second chapter of Isaiah is not an inaccurate interpretation of "The Times of Refreshing," which the Father hath purposed in His divine will. "And HE shall judge among the nations." Isaiah himself tells us, in the third verse of the same chapter, to whom the Divine Pronoun HE refers, even to "the God of Jacob." And Jacob himself, on his death-bed, tells us that that Divine Being is the Second Person in the "Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come." Even, God the Redeemer. The dying benediction of that patriarch with which he blessed Joseph and his sons:—"God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the Angel which redeemed me from all evil, bless the lads,"§ distinctly points to Him. The God of Jacob, and the Angel the Redeemer, we have already demonstrated in this our Magazine, was none else than the Divine Conqueror,|| the God

\* Isaiah i. 7.

† Acts iii. 19-21.

‡ More literal.

§ Gen. xlviii. 15, 16.

|| See also *The Haidad*: A Harvest Thanksgiving Sermon, pp. 23, 51.

manifest in the flesh, the Lord Jesus Christ. It is HE that shall judge, or rule, among the nations. The peace of the habitable world shall not be left to the arbitration of conquerors and conferences composed of contentious princes and potentates, but HE, the God of Jacob, the Prince of Peace, shall be the sole Umpire and Arbitrator. Hence the rapturous outburst—at the birth of the Redeemer—of “the heavenly host, praising God, saying, Glory to God in the highest, and on earth peace, good will towards men.” For HE shall judge among the nations! Oh, what a time of refreshing shall not the realisation of the predicted advent prove!

“And HE shall rebuke many people.” More literally, “And He shall decide amongst the multitudes of peoples;” a rendering which bears out the construction put upon the preceding clause. “And they” [the nations and the peoples] “shall beat their swords into ploughshares, and their spears into pruning hooks.” What a speaking portrait of universal peace and happiness! No more immense standing armies; no more monstrous arsenals; no more tremendous armouries. Men’s ingenuity no more prostituted to the contrivances of infernal machinery for the enormous destruction of human life. “Nation shall not lift up sword against nation, neither shall they learn war any more.” Who—on contrasting the present actual state of things with that which the predicted new dispensation is to usher in—can fail to recognise in Isaiah’s “last days” the “times of refreshing” spoken of by St. Peter!

The accuracy of the Apostle’s definition will appear more and more patent and palpable as we proceed. Christian readers, follow us whilst we enter into a brief exposition of the passage already several times alluded to in St. Peter’s sermon: “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began.”\* You perceive how “the times of refreshing” stand closely associated with the blotting out of Israel’s sin; the coming of the Lord Jesus Christ, and the restitution of all things. All this “God hath spoken by the mouth of all His holy prophets since the world began.” The exposition which we mean to furnish of that part of St. Peter’s exhortation, is in the form of a synopsis of what God hath spoken on the various subjects broached in the exhortation, by the mouth of all His holy prophets, since the world began. How fully did St. Peter realise the accomplishment of that gracious promise, “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you!”†

First then, what has God said, by the mouth of all His holy prophets, respecting the blotting out of Israel’s sins, in connection with “the times of refreshing?” Our reply is, “To the law and to the testimony.” Moses, in one of his majestic recapitulations of Israel’s sins, and sorrows for the same, records the following:—“Go thou near, and hear

\* Acts iii. 19-21.

† John xiv. 26.

all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"\*

Here then have we a prayer, on the part of the LORD the Redeemer, for a new heart, in behalf of Israel. It would be arrant blasphemy to suppose that that prayer will not, in fulness of time, be granted in its most literal import. Read the sequel:—"Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."† Ezekiel, who witnessed the fulfilment of some of the denunciations made in the Pentateuch against Israel's sins, was inspired to furnish the divine answer to the divine prayer which Moses recorded.

That Gentile Christians might not be misled to misapply Ezekiel's promise to themselves—the Redeemer endorsed the prayer on the very cross to which the sinful and guilty nation delivered Him:—"Father, forgive them: for they know not what they do,"‡ was the pathetic intercessory petition, on the part of the only Mediator between God and man. This intercessory supplication will, in fulness of time, cause the blotting out the hand-writing of sins that was against Israel. This blotting out of Israel's sin; this gift of a new heart, is to bring perpetual weal to the house of Israel. This is the tenor of the prayer uttered by God the Redeemer:—"O that there were such a heart in them, that they would fear me, and keep all my commandments ALWAYS, that it might be well with them, and with their children FOR EVER."

But how do we connect this blotting out of Israel's sin—this gift of a new heart to Israel—this perpetual weal of Israel—with "the times of refreshing," in which creation at large is interested? In the same way that St. Paul connected them. Note the inspired logic of the great Apostle to the Gentiles:—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how

\* Deut. v. 27-29.

† Ezek. xxxvi. 22-28.

‡ Luke xliii. 34.

much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."\* One of the great events which stands indissolubly associated with "the times of refreshing," is Israel's restoration. The subject will be treated more fully, at some future period.

Secondly, what has God spoken by the mouth of all His prophets, respecting the second coming of the Lord Jesus Christ, in connection with "the times of refreshing?" By way of reply, let us refer, in the first instance to Enoch's prophecy:—"Behold, the Lord cometh with ten thousands of His saints." The Lord has never yet manifested Himself, according to the antediluvian patriarch's prediction. The prophecy shall then be fulfilled, "when the Son of Man shall come in His glory." Zechariah, in his last chapter, has the following prophecy:—"The Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one."† "The Lord my God shall come, and all the saints with Thee." Well might St. Peter have thus worded his exhortation:—"When the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you." For then shall Isaiah's description receive its amplest fulfilment. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."‡ But that the subject may have some justice done to it, it must be itself the theme for a separate article.

Thirdly, what hath God spoken, by the mouth of all His holy prophets, respecting "the restitution of all things," in connection with "the times of refreshing?" The greatest of losses which Adam and his fallen posterity sustained, consequent on the dire Adamic apostasy, was the forfeiture of "the tree of life," and the blessings which its fruits were intended to confer. It is not improbable that their restoration was a frequent theme of prophecy. It must however be admitted that we have no recorded allusion to "the tree of life" between the third chapter of the Book of Genesis, and the third chapter of Proverbs. In that extraordinary Book "the tree of life" is mentioned several times. Each reference to it justifies our considering it as symbolising the second person in the TRINE LORD OF HOSTS. It is identified with WISDOM:—"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious

\* Rom. xi. 12-15.

† Zech. xiv. 5-9.

‡ Isaiah li. 4.

than rubies : and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand ; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her.\*

Wisdom, in the Book of Proverbs, stands for God the Son. Let us just refer to a few verses in the first and eighth chapters of that book :—“ Wisdom crieth without ; she uttereth her voice in the streets. . . . Turn you at my reproof : behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer ; they shall seek Me early, but they shall not find Me.”† Here Wisdom promises the outpouring of the Holy Spirit, a prerogative which belongs exclusively to God the Son. Wisdom threatens judgment without mercy against those that have done despite to His will, and left themselves no place for repentance. We cannot read that part of the first chapter of Proverbs which I have just quoted and not think of the doom of the five foolish virgins in the well-known parable.‡ Turn we now to the eighth chapter of the same Book. There we read thus Wisdom’s declarations :—“ By Me kings reign, and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth. I love them that love me ; and those that seek me early shall find me. . . . Now therefore hearken unto me, O ye children ; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul ; all they that hate me love death.”§ Who could fail to identify the speaker with Him who is called “ Faithful and True,” “ KING OF KINGS, AND LORD OF LORDS ;”|| or with Him who invites hungry and thirsty souls to get of Him bread, and wine, and milk ; that is, that they should incline their ear and come unto Him and hear, and their soul shall live.¶

“ The tree of life ” is spoken of as “ the fruit of righteousness.”\*\* It is described as the realisation of a cherished hope long deferred. “ Hope deferred maketh the heart sick ; but when the desire cometh, it is a tree of life.”†† When we examine this last quoted passage by the light of the New Testament, we have no difficulty in applying it to the longings of a fallen creation, which none but the Redeemer can satisfy. Let the Solomonic “ hope deferred ” and realised be compared with St. Paul’s expositions of the same. The great Apostle writes to the Romans :—“ For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also,

\* Prov. iii. 13-18.

§ Prov. viii. 15-17, 32-36.

\*\* Prov. xi. 80.

† Ibid. i. 23, 23-28.

|| Rev. xix. 11-16.

†† Ibid. xiii. 12.

‡ Matt. xxv. 1-18.

¶ Isaiah lv. 1-3.

which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."\* He cheers the aching hearts of the Thessalonians with the assurance, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."† Amongst the various lessons which the same Apostle gives to the Bishop of Crete, as regards teaching, he tells him:—"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."‡ Once more Solomon's divine aphorism, "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." The tree of life may well symbolise Him who calls Himself "the Bread of Life," "THE DESIRE OF ALL NATIONS."

The tree of life disappears, by name at least, amongst the leaves of the Bible, till we reach that sublime book, the Book of Revelation. Here we have the tree brought into view under three different aspects. The letter to the angel of the Church of Ephesus closes with these remarkable words:—"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."§ In the beginning of the last chapter of that book, which containeth the description of Jerusalem the Holy, we read:—"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."|| Then towards the conclusion of the Book and chapter, the Redeemer applies the revelation respecting the restitution of the tree of life in a practical manner:—"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."¶ Can we help then to contemplate the forfeiture and recovery of the tree of life, as the great event in "the times of refreshing," namely, "the restitution of all things?"

"The times of refreshing," and "the restitution of all things," convey to our mind two different ideas. The former—symbolised by our Lord's coming to His disciples at the fourth watch—will begin with the Redeemer's manifestation. There will be a great calm. "Times of refreshing" after great toil. The restitution of "the tree of life" will give the crowning glory to "the times of refreshing." Let the nature and property of that tree be borne in mind. "And the Lord God said, Behold the man is become as one of us, to know good and evil; and

\* Rom. viii. 22-25.

† 1 Thess. i. 2, 3.

‡ Titus ii. 11-18.

§ Rev. ii. 7.

|| Ibid. xxii. 2.

¶ Ibid. xxii. 12-14.



now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."\* Hence man was expelled from the paradise of God. But in the fulness of the times of refreshing, that is, when Jerusalem the Holy shall be firmly and eternally established on earth, one of its streets is to be the very paradise of God, and the everlasting life-giving tree shall be accessible to all that do God's commandments."†

The majesty therefore of "the times of refreshing" will be made effulgent and brilliant, when Isaiah's vision shall have received its literal fulfilment, and have ushered in the glorious period for which the whole creation groaneth and travaileth in pain, which, by reason of the hope deferred, makes the heart of the Church sick.

We must not overlook the practical lesson which the theme furnishes for these our own days. Alas, we are still under the dispensation of the kingdoms of this earth. The fearfully unsettled state of this earth's dominions at the present day, the constant threatenings of a universal war, reminds us too often that the world is still under the rule of the prince of darkness, that Satan is still permitted to be a lying spirit in the mouths of many an avaricious king and unprincipled teacher, of whom Ahab and his prophets of Baal were the types. We have still wars and bloodshed about the rightful possession of some paltry Ramoth-Gilead.

The thoughtful Christian is often lost in reverie while asking himself why are such calamities as war and pestilence and famine sent? The Bible soon supplies him with the only reliable answer. Isaiah furnishes an analogous question and a rejoinder to the same. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His way, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart."‡ Ezekiel teaches the same truth in different words:—"Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it; though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."§ Would to God that the nations who profess the hallowed religion in our hallowed Bible, studied the mind and will of our God, as propounded by the Spirit of God through His prophet Isaiah. It is His will that nations and peoples shall beat their swords into ploughshares and their spears into pruning-hooks. It is His divine will that nation shall not lift up sword against nation, neither shall they learn war any more. Whenever Holy Scriptures favour us with a view of the world as it is to be, it is intended to teach nations and kingdoms to strive to be such as the Almighty intends the renewed earth and the inhabitants thereof to be.

\* Gen. iii. 22.

† Isaiah xlii. 24, 25.

‡ Rev. ii. 7; xxi. 2, 14.

§ Ezek. xiv. 17-20.

The vision of Isaiah furnishes, moreover, a practical lesson for individuals. Nations are made up of individuals. When we learn, therefore, that it is the Almighty's design to judge among the nations Himself, it behoves us individually to make Him our Governor. When we learn that "He shall rebuke many people," or rather, that He shall decide amongst the multitudes of peoples, it behoves us individually to make His word our arbiter in all things. When we read that nations shall "beat their swords into plowshares; that the people shall beat their spears into pruning-hooks; that nation shall not lift up sword against nation, neither shall they learn war any more," it behoves us individually to consider those prophecies in the light of so many precepts, addressed to ourselves, to strive to promote peace and happiness, truth and justice, religion and piety. Is it so amongst all professing believers? Do we strive individually to promote those virtues and graces which we have just named? Is there no animosity rankling in some corner of the heart of some one of our readers against some one? We trust not! But if there be one of our readers in whose heart the peace of God which passeth all understanding is not experienced, oh, study the spiritual meaning and import of Isaiah's prediction, and pray that the God of peace may give you a new heart!

In a similar way we would desire our readers to meditate upon St. Peter's exhortation, to which so much reference has been made in this paper:—"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you."

## THE LANGUAGE OF CHRIST.

BY REV. J. B. GOLDBERG.

### I.

IT must be admitted, on all hands, to be a very interesting and highly suggestive inquiry, What was the language of Christ? In what words or phrases did He teach, exhort, and instruct His people? Literary men have, now and then, stirred the subject, and in an age when men run greedily after every thing that bears the garb of novelty, it can scarcely be expected that so attractive a topic would be left to rest on its old foundations, that our learned men would be content to hold the generally received opinion, which they had learned from their fathers, who had received it from their forefathers, who again had heard it from their predecessors, and so on, even to those primitive days which saw the great Teacher, and heard His heavenly utterances. No; some new hypothesis must be elaborated, and novel theory promulgated—that since our blessed Saviour's teachings and instructions have come down to us in the Greek language, He must needs not only have Himself understood Greek, but also taught and preached to His Jewish hearers in the Greek tongue! Further still, Holy Writ must be dragged into the contest, and passages here and there strained, so as to fall in with the writer's notions.

In the following papers we hope to prove clearly and satisfactorily

that the hitherto generally received opinion is the true one—that Aramaic was the language used by our blessed Saviour in His intercourse with His brethren, in His teaching and preaching. We will do this by showing—

1. From the circumstances of the times in which our Saviour came, the state of the Jews, their literature, and contemporary testimony that *Greek was not the language of the common people in Palestine.*

2. From passages, words, and expressions in our Greek gospels, which show that they were originally uttered in Aramaic.

8. By replying to the arguments which are brought forward for the Greek theory, showing that they are founded either in misapprehension, overstraining of facts, or want of acquaintance with Jewish life, manners, and customs.

No sooner does the inquiry as to the language of Christ present itself to our mind, than another question rises up before us—*What was the language of the people of Israel* when the Son of God humbled Himself and came down upon our earth? These two inquiries are closely related and most intimately connected, and the solution of the one will greatly facilitate the clearing up of the other. The Saviour Himself tells us that He was sent to the lost sheep of the house of Israel. He was born and grew up, taught and preached, accomplished His great work, and ascended on high, from the midst of His brethren according to the flesh. It is therefore most natural, and most consonant to Scripture and reason, to conclude that their language was His language, that He spoke as they spoke, and that He made use of those household words which were known, understood, and familiar to them all.

Now in endeavouring to find out what Israel's language was at the coming of Christ, it is unnecessary for us to go back to the nation's early days under their great legislator, Moses; nor have we to turn our attention to their happy and prosperous settlement under David and Solomon. Our line of inquiry commences only with the decline and fall of the nation. In consequence of their sins, God stirred up the king of Babylon against them. The noblest and best families were carried away captive; only a few of the poorest were left in the land. It is worth our noticing that Israel's sojourn in Chaldea differed greatly from that of their forefathers in Egypt. In the one country, they were reduced to grinding bondage, "all their service wherein they made them serve was with rigour;" in the other, they occasionally met with kind treatment, and some of them were advanced to high offices in the state. In Egypt they lived together in one province, the land of Goshen; in Chaldea they spread themselves over the length and breadth of the empire. The language of one country was strange and foreign to them; the speech of Babylon they soon learned, for it was one of the same stock as their own Hebrew. These differences in their servitude were naturally followed by equally different results. The Egyptian bondage, though continuing several centuries, had no power to induce them to adopt the language of their masters; seventy years, on the other hand, were sufficient to make their descendants take up with the language of the Chaldeans. For when the appointed term for the captivity of Babylon was ended, and a remnant returned to the land of their fathers, they imported with them the tongue of the Chaldeans.

That the Jews had adopted, in part at least, the language of their masters, is evident from the books of Daniel and Ezra. Full half of the writings of the former, and several chapters of the latter, are written in the Chaldee; not only in matters respecting Gentile kingdoms, but also in those relating to Daniel himself, his companions, and the nation at large. This would not have been the case had the Jews not adopted the Chaldee as their vernacular.

The history of Israel during the continuance of the second Temple may be conveniently divided into three parts—the *Persian supremacy*, the *Grecian rule*, and the *period of independence*.

I. The Persian supremacy, with very few exceptions, was eminently favourable to Jewish nationality and language. The government interfered little in their national concerns. It served its own interest by entrusting the administration of a people, pre-eminently national, to officers of their own race. Zerubbabel, Ezra, Nehemiah, and Hanani were among the first who had the rule over their brethren. The chief priests also exercised great authority in the assemblies of the people, but all in subjection to the kings of Persia. Every thing tended to deepen and extend the use of that vernacular which they had learned in their captivity.

II. The expedition of Alexander to the East led to great and mighty changes. The Persian empire was overthrown, and Grecian supremacy established on its ruins. It was, however, long before Syria, and still longer before Palestine, felt the influence of the Greek language, manners, and customs. The Seleucidæ founded Antioch and several other cities. Greeks came and established themselves in the sea-ports and commercial centres. The Government being in the hands of Greek princes, their courts, officials, employes, and all who sought to appear at court, studied the Greek language and imitated their manners. The country at large, however, continued to use (as we shall show hereafter) their own vernacular, the Syriac. The Greek language assumed then the position which the French tongue occupies in our day in many cities of Europe, or the Italian in several maritime places in the Levant. It became the language of fashion, of commerce, and of politics, being studied in some places, and amongst a certain class, along with the language of their country; but to the people in general—to the great body of the inhabitants of Syria and Mesopotamia—the Greek continued an unknown tongue, as the French is to the great body of Englishmen, living in the cities and villages of this country.

With the Jews in Palestine this was more especially the case, that the people in general spoke only the Aramaic. The sturdy exclusiveness of the national character, combined with wonderful tenacity of purpose, tended greatly to the preservation of their language, laws, manners, customs, &c. History often repeats itself; events which took place in former times not unfrequently come round again. Hezekiah's officers ask Rabshakeh to speak unto them in Syriac, which they understood, but not "in the Jews' language, in the ears of the people that are on the wall."\* It is evident that the Jews, though speaking Hebrew, were ignorant of, and unable to understand, the Syriac. Now if Jewish idiocracy, or habit of mind, debarred them from learning a language

\* Isa. xxxvi. 11.

akin to their own, and spoken by the various nationalities around them, we are certainly justified in believing that their descendants, while speaking Aramaic, did not comprehend Greek, which has nothing in common with that tongue.

III. The time of Israel's independence was preceded by great persecutions and sufferings, which brought both nation and country to the verge of destruction. Antiochus, misnamed Epiphanes, or illustrious, by his wicked cruelties and abominable profanations, drove the nation to take up arms. A struggle then commenced for religion, nationality, and existence—a struggle which was to decide whether Jehovah or Jupiter was to be worshipped in the Temple at Jerusalem—whether Israel should continue a chosen and separate people, or be mixed and swallowed up by the nations of the earth. By the help of the God of Israel, by remarkable interpositions of His Providence, the Maccabees fought, conquered, and established the independence of their nation. The whole story of the Maccabees represents a determined struggle against the encroachments of Gentilism, and would be utterly inexplicable unless we remember that they fought to retain their national customs, their national religion, and their national language—privileges dear to all patriotic souls.

When those noble-minded princes achieved the liberation of their country, nothing could be further from the minds of the people than a desire for Greek manners, customs, &c. They had suffered so dreadfully through their tyranny, that every thing bearing the name of Hellenism became odious to them. A mutual dislike and ill-will grew up between the two nations, which in after times occasioned much bloodshed and destruction. Evidences of these sentiments may be seen to this day in the Jewish prayer-book. As to the Greek language, it was undervalued, despised, and deemed unworthy to be compared with Jewish learning and language. The princes and nobility found a knowledge of Greek useful, and even necessary. There were alliances to be formed, friendships to be contracted, embassies to be sent to other nations; but as in the times before the Captivity, so it was during the second Temple;—they who stood at the head of the nation—princes, nobles, and officers—learned foreign languages and managed foreign affairs; the great body of the nation, however, knew little and cared nothing for Gentile languages. Any one who forms a slight acquaintance with rabbinical Jews will soon find in how little estimation Gentile knowledge is held amongst them. And as it is now-a-days, so it was in the time of our Lord. We have the direct testimony of Josephus on the subject, and as the passage is important on many accounts, I may be permitted to quote it at length. He says, "*And I am so bold as to say, now I have so completely perfected the work I proposed to myself to do, that no other person, whether he were a Jew or a foreigner, had he ever so great an inclination to it, could so accurately deliver these accounts to the Greeks as is done in these books. For those of my own nation freely acknowledge that I far exceed them in the learning belonging to the Jews. I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those*

*that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common, not only to all sorts of freemen, but to as many of the servants as please to learn them. But they give him the testimony of being a wise man, who is fully acquainted with our laws, and is able to interpret their meaning; on which account, as there have been many who have done their endeavours with great patience to obtain this learning, there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains.”\**

The existence of the Targum, or Chaldee translation of the Bible, is an important evidence that the Jews spoke Chaldee, and not Greek. There are several Targums, but we refer to the best and most ancient of them, which goes by the name of “Onkelos on the Pentateuch.” Certain writers, indeed, have raised doubts concerning the age, the work, and the person of this Onkelos; but we only give his name as one generally known; our argument rests on broad and incontestable facts, which even the greatest doubters must admit. The reading of the law is a duty frequently dwelt upon in Holy Writ; one of the first acts, therefore, of the restorer of the Jewish polity (Ezra) was to bring out the book of the law of Moses, and read it to the people.† Now we know that they who returned from the Captivity, especially those who had been born in Chaldea, had brought with them the vernacular which they had learned in Babylon.‡ Later immigrations from the Captivity and the continuous intercourse with those who stayed behind, could not fail to further the use of the Chaldee in Palestine. Nor must it be forgotten that the Cuthites, or Samaritans, whom the king of Assyria settled in the territory of the ten tribes, spoke a mixture of Chaldee. The Tyrians, who seemed to have established commercial relations with the Jews§ and other neighbouring nations, also helped to forward the development and extension of the same tongue. Now, since the common people had lost, wholly or partially, the knowledge of the Hebrew, in which the books to be read to them were written, it followed very naturally that they must be translated into the language with which they were familiar. Hence originated the Chaldee version, or Targum. Whether this rendering into Chaldee began in the time of Ezra (as Hengstenberg and others think), or a century or two later (as Gesenius and more modern writers hold), we need not stop here to inquire; it is sufficient for our purpose to know that, during the continuance of the second Temple, the Chaldee language was used to make the people understand the law. And it follows clearly that the Jews spoke Aramaic, and not Greek.||

The same inference we ought to draw from the fact that the language

\* Ant. xx. chap. xi. 2. † Neh. viii. 2. ‡ See page 62. § Neh. xiii. 16.

|| There are good reasons for believing that the writer of the Chaldee Targum lived earlier, but we are content to show the validity of our argument even on the latest theory. For those writers who contend that Onkelos lived in the second century cannot help admitting that the rendering of the law into Chaldee was in use long before him. It was done, say they, orally,—by word of mouth (in the same way as the Mishna, or text of the Talmud, was taught and delivered before it was committed to writing),—and Onkelos collected the different portions, united them into one whole, and published them.

of the Mishna and Gemara is the Aramaic. The date usually assigned to the collection or reduction of the former work is the latter half of the second century. But Rabbi Jehudah Hanasee (or the prince), the author of it, it is well known, only collected, digested, and committed to writing the laws which for centuries before had been taught and delivered orally. It existed in the time of our Saviour, and for this oral teaching, or tradition, He severely rebuked the Pharisees. This therefore proves, likewise, that the Jewish nation did not speak Greek, but Aramaic.

And since there is not a book of which it can be affirmed, with certainty, that it was written in Greek by Jews in Palestine, we take it as another evidence that the Greek language had no footing amongst them. Had that tongue been half as prevalent as these writers are pleased to assert, we would, no doubt, have had some of their works in Greek come down to us. There are indeed several *Apocryphal* books extant in Greek, and among them some go by the name of Maccabees; but the mere existence of a book, in a certain language, does not prove it to have originally been written in that tongue. So we have the book of the Wisdom of Solomon, the Epistle of Jeremiah, the Song of the Three Children, &c., all in Greek; but no one will so far forget himself as to say that they were originally written by Solomon, Jeremiah, &c., in Greek. Besides, we have the express testimony of Jerome that he had seen the original of the first book of the Maccabees in Hebrew. Their translation into Greek was not for the benefit of the Palestine Jews, but for the sake of the Gentile world. In like manner Josephus tells us that he translated his own books into the Greek tongue for the sake of Greeks and Romans.\*

Another negative evidence which we would adduce is the *silence* of the fathers of the Church, generally called Apostolic Fathers. It is well known that they were unacquainted with either Hebrew or Aramaic, that their access to the Scriptures was only through a Greek medium. Now the apostolic fathers are those who conversed either with the Apostles themselves or with their immediate disciples; and was it never mentioned, or hinted to, or even surmised by, those venerable men, that He who spoke as never man spoke was pleased to use their tongue as the vehicle of His heavenly instructions? How delighted would they have been to know that Christ spoke Greek—that those words of comfort and consolation, or of mercy and grace, as they stand in our Gospels, were the very words which proceeded out of the Saviour's mouth. The silence, therefore, of the apostolic fathers implies that both they and their predecessors believed that the Saviour taught and preached in the Aramaic tongue.

We will, lastly, direct attention to the testimony of a contemporary,—one who stood deservedly high with his own people, as well as with other nations,—Flavius Josephus. We will examine and see what he tells us (1) of the feelings of his brethren, (2) of his own experience, and (3) the end and object of his existing works.

I. 1. The feelings of the Jews with reference to the Greek tongue, we have in the quotation given above (page 64), to the effect that they held in little esteem those who were versed in foreign languages.

2. That they valued and esteemed him only as a wise man, who was a

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\* Preface to Jewish War, 1 and 2. Digitized by Google

proficient in Jewish laws. Those laws we know were in Hebrew or Aramaic, and interpreted in the same languages.

8. The natural consequences of such feelings were what we would expect—that there were few people who succeeded in Greek studies, few who could speak that tongue. He tells us that during the siege of Jerusalem, when deserters came out of the city to the Roman Camp, “he was the only man who understood them.”\* This is as much as to say, that the deserters spoke neither Greek nor Latin, but Aramaic.

4. A certain centurion, Gallus, with ten soldiers, crept into a Jewish house, heard the inmates talking at supper, what the people intended to do against the Romans, and in the night out their throats. The reason Josephus assigns for their understanding the Jewish conversation is “for both the man himself and those with him were Syrians.”†

5. Josephus speaks of a valley which *the Jews in their tongue* call the Valley of Thorns, near a certain village called Gabaothsaul, which signifies the Hill of Saul.‡

6. Several times he addresses the besieged in Jerusalem, and he tells his Greek readers that he spoke in the Hebrew language,§ in our language, in their own language,|| or the Jews cried aloud in their own country language.¶

## II. What Josephus tells us about himself:—

1. “I have taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue that I cannot pronounce Greek with sufficient exactness.” This certainly argues that Greek was not indigenous to Palestine. It further implies that Josephus learned it, not in childhood or youth (as we usually acquire languages current in our country), but in riper years, when it is difficult to acquire the exact pronunciation of a foreign tongue.

2. In the treatise “Against Apion,” B. i. 9, he says, “Afterwards I got leisure at Rome, and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of those transactions.” Here is one that claims nobility, as a descendant of the Asamoneans (Maccabees), who acted as general of the Galileans in the war against the Romans, and yet, when he wishes to draw up the history of that war, he is under the necessity of getting persons to help him in learning Greek, and only thus is he enabled to compose his work. How much does this single fact imply! It speaks volumes for the uncommonness of the Greek tongue, even amongst the upper classes of the Jewish nation, as it then existed.

## III. What was the intention of Josephus in writing his works in Greek?

1. We cannot do better than let him speak for himself. He says, “I formed the design of furnishing the subjects of the Roman Empire with a narrative of the facts, by translating into Greek the volumes which I had previously composed in our vernacular language, and transmitted to the inhabitants of Upper Asia.”\*\*

\* Against Apion, i. 9.

† Jewish War, B. v. chap. ii. 1.

‡ Ibid. B. v. chap. ix. 2.

\*\* Preface to Jewish Wars, 1.

† Jewish War, iv. chap. i. 5.

§ Ibid. B. vi. chap. ii. 1.

¶ Ibid. B. v. chap. vi. 3.



2. "Again, I thought it unreasonable, therefore, to allow the truth, in matters of so much moment to remain undetermined : and that while even the Parthians, the Babylonians, the most remote Arabians, with our kindred beyond the Euphrates, and the Adiabeni, had, through my assiduous care, been accurately informed as to the origin of the war, through what disasters it had proceeded, and how it terminated, *the Greeks and such of the Romans* as had not been engaged in the contest, should be ignorant on these subjects, perusing the effusions of flattery or fiction." \*

8. In the preface to his "Antiquities" (2) Josephus writes, "Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study."

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER II.

FROM THE ACCESSION OF RICHARD THE FIRST TO THE DEATH OF JOHN.

(Continued from page 551 of the Volume for 1873.)

**V**ENGENCE like a flood came not only upon the house of Joscenus, but upon the remnant of the house of Jacob in this land. It would have been well for our people if King Richard had not set his heart upon conquering their lost Holy Land and Holy City ; but it was willed otherwise. Having lost the daughter of Israel upon whom his fickle heart was set for a time, it seemed as if nothing would content him but becoming master of her Fatherland. Probably if he had known with what alacrity his Gentile English subject thirsted for the blood of his Hebrew English subjects, his dead MALCAH's kinsfolk—a thirst rendered keener by the king's determined preference for a Jewess, and his anger against the persecutors of her people—he would have remained in his own land, to protect them, But, I repeat, it was willed otherwise.

In the spring of 1190, when Richard had actually crossed over to the Continent to join the king of France in the Palestine Crusade, and whilst the soldiers of the cross were preparing to follow him, the "Christians"—*sit venia verbo*—almost with one accord throughout the whole land, as if they had been summoned by a gigantic bell, fell upon the hapless Jews everywhere, slew many of them, and plundered almost all. I can only record a few of the places in which those murders and robberies were perpetrated. They would seem to have been inaugurated at Stamford. On the seventeenth day of March, 1190, a public fair, which was then held at that place, had drawn together great multitudes of people, and amongst them whole troops of those *roaming saints*, as the Crusaders were called. These zealous men—indignant that the enemies of Christ should abound in wealth, while they, the saints, who were His friends,

were obliged to strip their wives and children of common necessities, in order to be equipped with travelling expenses—argued that God would be highly honoured if they first destroyed all the Jews, and then possessed themselves of the property of their victims. They were not long in proving the force of their reasoning. They fell upon the devoted race with frenzied fierceness; they met with little resistance from the dispirited and crushed Israelites; they were not long in making themselves masters of the Jewish persons and fortunes, the former of which they treated with all sorts of ferocious barbarity. Some few of them, indeed, were so favoured as to obtain protection in the castle, whither—as they took refuge without their riches, the cause of all their misery—they were not persistently pursued. As these “saints” pretended to commit all those gross outrages for the promotion of God’s glory, they gave proof of their sincerity by decamping to Jerusalem as fast as they could.

The Lincoln Hebrew community was then somewhat more fortunate. An attack was on the point of being made on the members of the synagogue there, but the doomed people had already received the melancholy intelligence that the professing followers of the *Jewish* CHRIST aimed at nothing less than the utter extirpation of “the lost sheep of the house of Israel,” to whom, and for whom, that very CHRIST especially came. The Lincoln Jews, therefore, took refuge, as soon as they possibly could, in the king’s fortress; a refuge which they purchased from the governor, for a consideration of some magnitude. The majority managed thus to escape with little damage. Amongst other horrors which some of the Jews of Mercia had suffered was the compulsory confession of Christianity. The Hebrew inhabitants of Dunstable, and of some other towns of that *quondam* kingdom, escaped with their lives,—with their lives only, by professing to renounce their Jewish faith—such as it was—and by submitting to a coercive baptism into the so-called “Christian Church.”

Equally cruel were the persecutions to which our people were exposed in the former kingdom of East Anglia. In its metropolis, Bury St. Edmund’s, where Joscenus had a place of business and a mint, they were saved from utter destruction by the ruling Abbot, Sampson—a scion of our family\*—insisting upon expelling them from that town.

Here the venerable lord of Toledo Villa digressed in the following strain:—

Neither Jocelin of Brakelond, the contemporary monkish chronicler—whose work I hold in my hand—nor his recent translator and editor, Mr. T. E. Tomlins, seem to me to have apprehended the real motives of Abbot Sampson, on the occasion. I believe those motives were of a humane and Christian character. The Jews and the heads of the Abbey of Bury St. Edmund’s had hitherto lived on very amicable terms. Brakelond, who was a thorough hater of his Saviour’s kinsfolk, thus once introduced the latter into his chronicles. “The Jews, I say, to whom the sacrist [William] was said to be a father and protector, whose protection they indeed enjoyed, having free ingress and egress, and going all over the monastery, rambling about the altars

\* See volume for 1873, pp. 72, 309.

and by the shrine, while high mass was being celebrated. Moreover, their moneys were kept safe in our treasury, under the care of the sacrist, and what was still more improper, their wives with their little ones were lodged in our pitancery in time of war." Now, Abbot Sampson was a just and upright man—of a different spirit from his pupil and biographer—he was determined therefore to secure the right of protecting the Jews of his town, "he alleging that whatsoever is within the town of St. Edmund, or within the liberties thereof, of right belongeth to St. Edmund. Therefore the Jews ought to become the men of St. Edmund's." The king naturally demurred to the claim; by acquiescing he would not only have established a precedent upon which all the other monasteries, where the Jews resided, would have been ready to act, but he would have lost his great gold-mine. The demand was therefore negatived. Sampson, who evidently took no pleasure in the sport of persecuting the Jews under his very eyes, demanded permission to expel them altogether from his town. The license was readily granted to the determined abbot. He took care, however, that the exiles "had all their chattels, and the value of their houses and lands." That no evil might befall them on their way to the divers towns where they were going to, armed forces were ordered to protect them. It was also provided, that "if the Jews should come to the great pleas of the Abbot to demand their debts from their debtors, on such occasions they might for two days and two nights lodge within the town, and on the third day be permitted to depart without injury." So far, there is no evidence of malevolent hostility on the part of that Abbot towards the Jews of Bury St. Edmunds.

His personal appearance, as well as his character, Jocelin of Brakelond thus describes: "Of middle stature, having an oval face, a prominent nose, thick lips, clear and very piercing eyes, ears of nicest sense of hearing, lofty eyebrows . . . having a few grey hairs in his reddish beard, with a few grey in a black head of hair, which somewhat curled . . . a man remarkably temperate, never slothful, well able and willing to ride or walk till old age came upon him and moderated such inclination." Respecting the Abbot's kinsmen, the same chronicler says, "He had not, or assumed not to have had any relative within the third degree. But I have heard him state, that he had relations who were noble and gentle, whom he never would in any wise recognise as relations; for, as he said, they would be more a burden than an honour to him, if they should happen to find out their relationship."

The Jews of Cambridge, Norwich, and Lynn, suffered similar outrages of rapine and murder. It must be owned that the Jews of Lynn were themselves the authors of their sufferings then. A member of their own community saw cogent reasons to admit the second part of the Jewish faith, namely, the full development of that religion as revealed in the New Testament. The unbelievers in that part of their religion saw proper to take vengeance upon the believer. They waylaid him, and one day, as he passed through a certain street, they were determined to get him into their power. He made his escape to a neighbouring church, to which he was pursued by some of the Jewish persecutors. Whereupon some sailors belonging to a ship lying in the harbour raised a cry that the unbelievers intended to put the believer to death. The sailors

were joined by the townspeople, under the plea of saving the life of the persecuted one, drove the persecutors to their houses, and then followed themselves, murdered the would-be murderers, carried off whatever valuables they could find, and then set fire to the rifled houses. The sailors, enriched by the spoil, embarked immediately on board their vessel, set sail, and got clear off.

Dr. Jost, continued our *viva voce* historian, betrayed here—as well as in many other places—no small measure of partiality, when he took upon himself to assert, without any reason whatever, that “it was doubtless his [the Hebrew Christian’s] fault that he was persecuted in the open street by his former co-religionists.”

At York, the popular feeling communicated itself to all classes of the inhabitants, and many of the nobles and principal gentry of the neighbourhood associated themselves with the soldiers of the cross, and with “the knights of the temple,” whose characters were stained with the vilest of human passions.

The origin of their persecution at York was the following :—It appears that Benedict and Joscenus, who are already familiar to us, were the innocent promoters of it. The fate of the former has been narrated already ; the latter was so far fortunate as to be able to return to York after the death of his daughter Malcah, where he related the sad catastrophe which had befallen him and his brethren in London ; but instead of exciting commiseration in the breasts of his Gentile neighbours, his narrative had the effect of stimulating them to a like outrage. The houses of the richest of the Jews were accordingly spoiled and burned, and many, together with their families, were murdered. The common people, urged by the example of their superiors, fell upon such as escaped the first assaults, and with savage fury slew them, without regard to age or sex.

Fifteen hundred, with their wives and children, escaped to the castle, and, by permission of the sheriff and keeper, took refuge there. The poor Jews, however, had soon good reason to think that these officers also had taken part with their assailants, and therefore refused to allow the castle officials to enter the gates of the fortress ; whereupon the sheriff assembled an armed force and lay siege to the castle. The mob joined in the attack, and though they were before sufficiently bent upon destruction and plunder, they were—to the shame of the ecclesiastics be it recorded—further stimulated by the exhortations of the clergy. One in particular, a canon of the order of Præmonstratenses, displayed uncommon zeal on the occasion. For several days he appeared amongst the people, dressed in his surplice, after having eaten a consecrated host, and greatly increased the fury of the rabble by continually calling out in a loud voice, “Destroy the enemies of Christ !—Destroy the enemies of Jesus !” At length the priest received the punishment his conduct justly merited ; for, having approached too near the walls, he was crushed to death by a stone which was rolled down from the battlements.

For a time the Jews defended themselves with desperate bravery ; but the assault being warmly pressed, they found that they had no hopes of escape : they offered therefore a large sum of money that their lives might be spared. This was refused, and they proceeded to take vigorous measures for their defence, determining to hold out to the last moment ;

calling at the same time a council, to take into consideration what was to be done in case of their being driven to extremities ; which consultation completely altered their purpose. For, when they gathered themselves together in one place, one of their Rabbis, a man of great authority amongst them, and who also made the convocation, stood up and addressed them in the following words :—" Ye men of Israel, the God of our fathers, to whom none can say, What doest Thou ? commands us at this time to die for His law ; and behold ! death is even before our eyes, and there is nothing left us to consider but how to undergo it in the most reputable and easy manner. If we fall into the hands of our enemies (which I think there is no possibility of escaping), our deaths will not only be cruel, but ignominious. They will not only torment us, but despitefully use us. My advice, therefore, is that we voluntarily surrender those lives to our Creator, which He seems to call for, and not wait for any other executioners than ourselves. The fact is both rational and lawful, nor do we want examples from amongst our illustrious ancestors to prove it so ; they have frequently proceeded in like manner upon similar occasions." Thus spoke the old Rabbi, after which he sat down and wept.

The auditors looked first wistfully at each other, and then gave utterance to their thoughts, some loudly approving the advice of the Rabbi, whilst others, with tears in their eyes, avowed their dissent from the Rabbi's opinion. To which the Rabbi, standing up a second time, replied :—" Seeing, brethren, that we are not all of one mind, let those who do not approve of this advice depart from this assembly."

The less courageous departed. But by far the greater number adhered steadfastly to the leader's proposal. And as soon as they perceived themselves alone, which increased their despair, they first burned everything belonging to them that was consumable by fire, and buried the remainder in the earth (to prevent its falling into the possession of their enemies): they then set fire to several places of the castle at once, after which each man took a sharp knife, and first cut the throats of his wife and children, and then his own. The persons who remained last alive were this rash counsellor, and Joscenus, who were possessed of a strong desire to see everything performed according to their directions. They did not survive much longer ; as soon as that atrocious deed was done, the Rabbi, out of respect to Joscenus, first slew him, and then himself.\* When this dreadful tragedy was completed, those who remained alive took up the dead bodies, and threw them over the walls, on the heads of the besiegers ; and determined at last upon the expedient of their brethren. They also burned their clothes, and such of their valuables as would consume, and threw the rest of their treasures into the sinks and drains

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\* By way of note the narrator observed on the above—Dr. Jost states that "Joscenus first strangled his wife Hannah, with his five children, and then allowed himself to be slain by the Rabbi, whose example was followed by all the remainder." Jossen erwürgte seine Frau Hannah mit fünf Kindern, und liess sich dann von dem Rabbi niederschlagen. Seinem Beispiel folgten alle Uebrigen. This is a translation of a note in this record. The Dr. evidently mis-read *וְהַרְחִיקוּ* *וְהַרְחִיקוּ*; he had obtained access to these archives, on the promise of inviolable secrecy as to their whereabouts.

of the castle : and the greater part of those who survived, collected themselves together in one of the buildings, set fire to it, and resigned themselves to the flames. A few only, of less courage than their brethren, still remained. These, coming forward upon the ramparts, called out to the assailants, and showed the manner in which their companions had fallen, and offered to receive baptism if their lives might be spared.

This was granted to them ; but they no sooner passed the gate than the people flew upon them and slew them, with the exception of one or two who escaped ; which proved that the Rabbi was not far wrong in his calculation. The populace afterwards betook themselves to the destroying and burning of all the houses of the Jews in the city, which had not been previously demolished. Thus perished nearly two thousand Jews at York on this occasion, besides those who fell in the other parts of England.

The elder Disraeli, who drank deeply at this source of information, makes the following remark in his " *Curiosities of Literature*," at the conclusion of an article on the above melancholy tragedy :—" My Rabin is a companion for Cato. His history is a tale,

" ' Which Cato's self had not disdained to hear.' "

Now comes the secret. No sooner did the " Christians " make an end of butchering our unhappy people, than many gentlemen of the province—who had been debtors to the Jews, and took, therefore, the most active part in the carnage—repaired to the cathedral, where their bonds were deposited, compelled the officer to deliver those obligations, and burned them in the church with great solemnity before the altar.

When the account of these outrages reached the king's ears, he was exceedingly enraged at this insult to his authority, which at the same time affected his revenue ; he sent over immediate directions to the Bishop of Ely, his Chancellor, to apprehend and punish the offenders. The Chancellor accordingly proceeded to York with a strong force, to execute the king's commands. The principal actors in the massacres, however, being warned of his approach, made their escape ; some of them taking refuge in Scotland, but the greater number proceeding on their journey to the Holy Land. The governor of the castle and the sheriff were, however, apprehended, and, not being able to clear their conduct, were deprived of their respective offices. A heavy fine was also imposed upon the inhabitants of the city, for which the Chancellor took one hundred hostages with him. Richard (*mala bestia*, wicked beast), or, as he is called, Mallebisse, was obliged to pay twenty marks for the use of his land, as also for protection to himself and his two esquires till the king's return ; but, with these exceptions, it does not appear that any individual was brought to punishment for the part he had taken in the late disturbances.

When Richard returned home after his captivity, the affairs of the Jews were again brought under his consideration ; and he appointed justices itinerant to proceed through the different parts of England, for the purpose of making further inquiries concerning the slaughter of the Jews :—Who were the murderers ?—what lands and chattels belonged to them at the time they were slain ?—who took possession of the same ? &c. He established the famous Exchequer of the Jews. The revenues

arising from them were placed under the care of an office for the purpose, in which the justiciaries of the Jews presided. To these places Jews and Christians were indifferently appointed. They had not only the Jewish revenues under their care, but were also judges of all civil matters where a Jew was one of the parties. Lord Coke, observed the venerable representative of the house of Paltiel, takes notice of this court, and calls it the "Court of the Justices of the Jews."

The following is a summary of the regulations of that Court.

"In order to know what were the particular moneys, goods, debts, real and personal estates, belonging to every Jew in the nation, he commanded (something after the manner of the Conqueror's 'Domesday') that all effects belonging to the Jews should be registered.

"That the concealment of any particular should be forfeiture of body and whole estate.

"That six or seven public places should be appointed, wherein all their contracts were to be made.

"That all such contracts should be made in the presence of two assigned lawyers who were Jews, and two that were Christians, and two public notaries.

"That the clerks of William de Sancta Maria and William de Chimelli should likewise be present at all such contracts.

"That such contracts should likewise be made by indenture; one part of which was to remain with the Jews, sealed with the seal of him to whom the money was lent; and the other in a common chest, to which there were to be three locks and three keys.

"One key whereof was to be kept by the said Jewish lawyers, the other by the Christian lawyers, and the third by the aforesaid clerks.

"The chest also was to be sealed with three seals.

"The aforesaid clerks were also commanded to keep a transcript-roll of all such contracts: which roll was to be altered as often as the original charters of contract were altered.

"And the fee for drawing every such charter was to be three pence; one moiety whereof was to be paid by the Jew, and the other moiety by him to whom the money was lent;—whereof the two writers were to have two pence, and the keeper of the rolls the third.

"It was ordained likewise, that as no contracts for money, so no payment of it, or acquittance, or any other alterations in the charters or transcript-rolls were to be made, but in the presence of the aforesaid persons, or the greater part of them.

"The aforesaid two Jews were to have a copy of the said transcript-roll, and the two Christians another.

"Every Jew was to take an oath upon the roll of the Pentateuch, that he would truthfully and faithfully register all his estates, both real and personal, as above directed; and discover every Jew whom he should know guilty of any concealment: as likewise all forgers or falsifiers of charters, and clippers of money."

Under these regulations our people live peaceably; for they very seldom, on their part, violate any regulations established between themselves and others, especially when under an oath; and as it is the king's interest to adhere to the above regulations on his part, the Jews enjoy comparative tranquillity—but at no small expense.

The justices of the Jews at this time are a certain Benedict and Joseph Aaron. Their contracts, or, as they are called, Shtaroth, from the Hebrew—or, rather, Chaldee word Shtar—are written either in indifferent Hebrew or bad Latin, or the same sort of French. That court where all the documents are deposited goes by the name of "The Star Chamber."

*(To be continued.)*

## Notes.

### THE HEBREW CHRISTIAN MUSE.

At the re-opening of Christ Church, Leicester—after being re-seated and restored—on Wednesday, the 19th of last November, special hymns were chosen for the solemn services on the auspicious occasion. The following are from the pen of the Vicar, our gifted Brother, the Rev. A. A. Isaacs. We are always glad to record the work of any Hebrew Christian. These hymns are worthy to be embalmed in our pages; for which purpose we obtained the author's sanction.

#### HYMN I.

WELCOME, with one accord, the joyous day,  
When mercy, truth, and love, their beams display:  
When gathering saints in happy concert meet,  
To join in praises at the mercy-seat.  
Welcomes resound from all, from heart and tongue,  
In holy concord, and in heavenly song.  
Welcome, the means of grace, the Gospel's sound;  
The common worship of a common Lord;  
Welcome, the solemn anthem of the heart;  
The quickening power, which God Himself imparts;  
The pledge and earnest of eternal rest;  
The peace which fills the calm and trusting breast.  
Here may we thirst, and have our thirst supplied;  
Here may we hunger and green pastures find;  
Here may the light of life and love divine,  
From Jesu's presence, on His people shine:  
In heart, in voice, in sympathy agree,  
For us, dear Lord, here it is good to be.

#### HYMN II.

To God most High let praise  
From all the earth arise;  
While heavenly hosts the chorus raise,  
Throughout the skies.  
From realm to realm the strains  
In sacred cadence swell;  
From age to age the ransom'd train  
The tidings tell.

Borne on the wings of love  
The voice of prayer ascends,  
In answer from the courts above,  
Blessing descends.  
In harmony divine  
Praise and devotion blend,  
And peace and joy and love entwine  
World without end.

Thine is the Kingly crown,  
Thine is the sovereign sway,  
Thine is the glory and renown,  
From day to day.  
From earth to heaven we cry,  
From heaven to earth resound,  
All honour, might, and majesty,  
Be Thine, O Lord.

#### HYMN III.

HOLY, holy, holy Lord,  
E'er by heaven and earth adored,  
King of kings bow down thine ear,  
And our supplications hear.  
Weak and helpless, Lord, we cry,  
Graciously our wants supply.  
Send Thy Spirit from above,  
Make our hearts Thine own abode;  
May we here Thy presence know,  
When before Thy throne we bow,  
And with uplifted eyes behold,  
Christ our Surety—our God.

Send Thy precious Word to heal,  
All who their transgressions feel;  
Let Thy blood-bought children grow,  
In Thy likeness here below.  
Let each sorrowing heart rejoice,  
Cheer'd by Jesu's soothing voice.



In Thy courts on earth we love  
 Oft to think of courts above :  
 In sweet fellowship now given,  
 Pledge of fellowship in heaven.  
 Blest, supremely blest, since we,  
 Our Redeemer then shall see.

#### HYMN IV.

HARK ! the notes of angels swelling  
 Through the realms of cloudless day :  
 Hark ! how each celestial dwelling  
 Echoes with the heaven-born lay.  
 Harps of gold in tuneful measure,  
 Touched by hands divinely skilled :  
 Streams of praise roll on for ever,  
 All the courts of bliss are filled.

Rocks and groves and snow-capt moun-  
 tains

Join the anthem of the skies ;  
 Foaming floods and silvery fountains,  
 Blend anew their harmonies.  
 From above the sunbeams quiver  
 O'er the crested waves below ;  
 While each deep melodious river,  
 Vocal e'er with praises flow.

Earth and sky and murmuring ocean,  
 Onward with the tidings roll :  
 Whispering winds in ceaseless motion,  
 Wend their way from pole to pole.  
 Stars in golden clusters sleeping,  
 Dew-drops bright as summer's tears,  
 All the sacred chorus keeping,  
 Praise—the music of the spheres.

Tribes of earth, of every nation,  
 Magnify Messiah's name ;  
 Faithful heralds of salvation,  
 Trumpet-tongued proclaim His fame.  
 E'en from hearts with sorrow broken,  
 E'en amidst the din of strife,  
 Rise to heaven in words unspoken,  
 Songs of everlasting life.

Open wide ye gates of glory ;  
 Lo ! the hosts triumphant come.  
 List ! they sing redemption's story,  
 All the work of God is done.  
 Now in humble adoration,  
 One seraphic chant they raise ;  
 Christ is all,—complete salvation ;  
 Perfect, full, eternal PRAISE.

#### OUTLINES OF PROPHECY.

1. THE vision of Daniel (in the main), the prophecy on Olivet ; and the scriptures concerning the man of sin, are all future in application.

2. With the return of the Jews will recommence the fulfilment of prophecy.

3. The image of Nebuchadnezzar,

represents one empire under four different dynasties.

4. The Babylonian was the 1st great dynasty ; the Persian the 2nd, the Grecian the 3rd ; some other the fourth.

5. The Roman has not been the 4th, because it never had the dominion over Babylon as the others had ; nor did it arise immediately out of one of the four.

6. No 4th kingdom having yet had dominion over Babylon, this 4th is yet future.

7. This 4th or iron kingdom will be divided into ten kingdoms. These will be "partly strong and partly brittle ;" probably in the proportion of seven to three. (Dan. vii. 7, 8.)

8. A kingdom (little horn) arising will, according to Daniel, pluck up three of these and rule over all the rest, another heptarchy resolved into a monarchy.

*Note.* John says of the ten horns that they are ten kings . . . "receive power as kings one hour with the beast . . . have one mind, and will give their power and strength unto the beast . . . for God hath put it into their hearts." (Rev. xvii. 12, 13, 17.)

9. Another kingdom will be set up which "shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

10. The little horn arises out of one of the four horns which succeed the horn of the goat, or Greece ("a horn of sight," in the margin : compare Dan. vii. 20, "that horn that had eyes").

11. This horn is to be traced through *Lysimachus* king of Thrace ; and afterwards of Macedonia or Greece.

*Note.* Antiochus Epiphanes was not the little horn, for his kingdom (Syria) was a component part of one of the four, not a new 5th kingdom arising out of one of them.

12. *Lysimachus* lodged his treasure in *Pergamos*, and entrusted it to *Phileterus*, who made himself independent, ruled at *Pergamos*, and left it to his posterity.

13. Five kings reigned at *Pergamos*. *Note.* Seven had rule, but only five

of these were crowned. The seven are Philetærus, Eumenes 1st, Attalus 1st, *Eumenes* 2nd, *Attalus* 2nd, *Attalus* 3rd, *Aristonicus*. The last five were crowned.

14. These five are the kings of whom it is said, "five are fallen."

15. Attalus 3rd left his kingdom to the Romans. Aristonicus seized it, but he was defeated by the Roman general.

16. Thus Rome became the 6th, of whom it is said, "one is," viz., when John wrote.

17. Pergamos passed from the Romans to the Turks—the 7th, of which it is said, "when he cometh, he must continue a short space."

18. "The 8th (the beast) is of the seven," combining and concentrating all their characteristics. Thus John saw a beast "like unto a leopard, with the feet of a bear, and the mouth of a lion," with "ten horns." Daniel saw one "diverse from all," and with "ten horns." Also in Daniel, we have the first three, a lion, a bear, and a leopard. Daniel saw the beast in his unearthly magnate character; John, as uniting all the four earthly dynasties, Greece predominant: the finger of prophecy thus pointing to Constantinople, as the metropolis once more of the polished subtle Greek.

19. The *dragon* appears with seven crowned heads and ten uncrowned horns: the *beast* with seven uncrowned heads and ten crowned horns. In the 1st dominion, at Pergamos, Satan had no delegate, the heads are therefore crowned as being supreme in the earth under *him*. In the second dominion, the beast is the delegated supreme authority in the earth, and the horns are crowned, as subordinate to him.

*Note.* Horns, in Scripture, symbolize power, but subordinate and dependent.

20. The 4th kingdom is hellish in its nature, origin, and agencies—"diverse from all the others, exceeding dreadful, and shall devour the whole earth, tread it down and break it in pieces."

21. The "little horn" and "the fourth beast" are identical. Comp.

Dan. vii. 7, 19, 23; viii. 10-13; Rev. xii. 4.

22. The conquests of "the little horn" from Pergamos, are "toward the south (Egypt); toward the east" (Babylonia, Persia, Media, &c.), "and toward the pleasant land" (Palestine): thus establishing the 4th dynasty, the legs of the image, iron and clay—hellish strength with human weakness, which cannot cleave together (Daniel ii. 40), except for evil concurrent.

23. The beast will probably be a man raised from the dead. (Rev. xiii. 8, 12, 14; xvii. 8, 11; xix. 20.)

24. The Messiah mentioned in Daniel, *may be* the false Messiah—the Antichrist. "If another shall come in his own name, him, ye will receive." "Ye have heard that the Antichrist shall come."

25. The events predicted in Dan. ix. date from "the going forth of the commandment to restore (return) and build Jerusalem."

*Note.* May not the beast, having acquired some name in the earth, like another Cyrus, issue this command.

27. The following has been proposed as a new translation of Dan. ix. 25, &c. "From the going forth of the commandment to restore (return) and build Jerusalem unto the Messiah the prince shall be seven weeks. And threescore and two weeks the street shall be built again, and the wall even in troublous times."

*Note* 1. One MS. gives this verb "shall return" in the masculine gender; then it must be read, "he (Messiah, the prince) will return and the street shall be built."

*Note* 2. "Even in troublous times;" strictly literal it will be "and in strait of the times." The Greek version reads, "and the times shall be emptied out." Is this synchronous with "the days of the voice of the seventh angel, when . . . the mystery of God should be finished?" (Rev. x. 7.) The ancient Latin reads, "and the times shall be renewed."

"And unto the end war is determined, even desolations. And he shall confirm a covenant with many

for one week, &c. And in the temple shall be the abomination of desolation (so read the Greek, and Latin, and one Hebrew MS.). And in the midst of the week," &c; here the ancient Greek reads, "and in the end of the week."

27. Seventy weeks will "finish the transgression," that is, will bring to a head the apostasy of the Jews, and in the end of the 70th week the apostasy will be complete.

28. "The little horn," or eleventh king will rise without any pretensions, "he will come in peaceably and obtain a kingdom by flatteries."

29. If the preceding points are true, then very much that commentators have adduced as fulfilment of prophecy from the death of Alexander must be false.

QUESTION. Have the foregoing statements any bearing on the walk of the saints? Let the following thoughts be considered.

1. At some future time, there will be war in heaven (the regions of the air), when Satan and his angels will be "cast into the earth." (Rev. xii. 9.)

2. The heavens are then called on to rejoice, and "they that dwell in them" who can they be but the church, having been then "caught up . . . to the Lord's meeting (Gr.) in the air?" This meeting cannot be till the words of our Lord are fulfilled, "I go to prepare a place for you."

3. Immediately on Satan's depulsion, "he stands (Tregelles *et alii*) on the sand of the sea," and calls up amid the turmoil of nations, "a beast having seven heads and ten horns"—the Antichrist.

4. Then begins "the great tribulation, such as was not since the beginning of the world." But there being nothing to keep the church from the heavenly places, and nothing to keep it on the earth, the word is fulfilled "that where I am, there ye may be also."

*μετὰ ταῦτα*—After these things.

Light to the Jews, gross darkness to the nations (Isai. lx. 1, 2): nevertheless the commencement of light to the whole earth, ver. 3 and onwards, and Rom. xi. 15, 25. Isa. lx. exhibits Jerusalem as the reflecting source of

light to the Gentiles, and she is contrasted throughout with them. After the resurrection of the Church (comp. Rev. xix. 11-14 with Zech. xii. and xiv. 1-9), "a spirit of grace and supplications" will be poured on the Jews remaining in the land, and God "will hear them," and confirm to them all his gracious promises (Deut. xxx.), and they will be "life from the dead" to the nations (Rom. xi. 15;) whilst their own possessions will be co-extensive with the grant made to Abraham in Gen. xv. 18; and they will ask for more, as in Isa. xlix. 20, and the Lord will give, as in Amos ix. 11, 12, and Num. xxiv. 18; when all nations shall flow unto it (Isa. ii. 2, 3), which is the introduction of that period spoken of in Rom. xi. 25, "the fulness of the Gentiles."

#### CHARACTER OF THE MILLENNIUM.

1. A state of progressive blessing unprecedented, as intimated in 1 Cor. xv. 24, 25; Zech. xiv. 17, 19; Isa. lx. 12; Ps. ii. 10-12.

2. Righteous rule and competent provision for happiness, for we read, "a king shall reign in righteousness." (Isa. xxxii. 1.) See also Ps. ix. 8; Acts xvii. 31; and "He will teach us of His ways." (Micah ii. 48; Ps. lxxii.)

#### EVENTS AFTER THE MILLENNIUM.

Satan is loosed, (Rev. xx. 3, 7, 9); is cast into the lake of fire, his everlasting prison, ver. 10; final judgment, ver. 12, &c.; passing away of all present things, and a new creation. (Rev. xxi. 1, 5.)

Come, Lord Jesus, come quickly!  
Clifton. W. HOWELL.

#### THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

(COMMUNICATED.)

WE gave in our last number a copy of the notice sent by Mr. Grantham, of Croydon, to those friends who attend the Bible Readings at his house, intimating that the subject for the next three monthly meetings, would be devoted, God willing, to the consideration of "The Second Advent of our Lord Jesus Christ." Judging, however, from the first of these meetings, it is probable that

many more will be necessary to exhaust the simple programme that had been proposed. The division of the subject to be considered on Monday, the 12th of last month, was, "How would He come, and when would He come?" The second part, however, was not reached, and some features of the first were to be reconsidered. We are glad to see that so much interest is excited by this great subject, and trust many may be led to study it soberly and with care.

The subject was opened by reading Matt. xxiv. 42 to the end. A brief view was taken of the state of mind of a large number of Christians on the subject of Christ's return. It was generally considered speculative, and as so many differing opinions were held, even by those who ought to be teachers, that even believers were afraid to approach it, the consequence was that it had been kept in the background, and that which should be our highest motive for Christian service and close walk with God, was practically inoperative. Congregations sitting under the sound of a clear Gospel reached a certain stage and then stood still; some, indeed, declined, and many instances could be found in our day where the light, instead of growing brighter, had grown dim.

From the absence of clear and well-defined views, great confusion prevailed in the minds of many, and it was hoped that by a systematic study of the question, based solely on the prophetic teaching of God's Word, greater interest would be taken in it. In this study the question of the Jews must be kept prominently before us. It has been too much the habit amongst Christians to treat the glorious promises made to the Jews as intended for the Gentiles; forgetting that the Gentiles are only grafted on the Jewish root, which will again flourish and blossom as the rose.

How will He come? and in what manner and in what character will He come?

First, He would come as a MAN. In Luke xxiv. 39, after His resurrection, He says, "A spirit hath not flesh and bones as ye see me have;"

and in Acts i. 11, the angel says, "He shall come in like manner as ye have seen Him go." Also, at His return with His saints, we shall acknowledge Him as the "Son of Man." (Dan. vii. 13; Matt. xxiv. 27; Luke xx. 69.) God also will judge the world "by that MAN whom He hath ordained." (Acts xvii. 30. Also see John v. 27.)

Secondly, He will come as a KING. When making His triumphal entry into Jerusalem (Matt. xxi. 5), He fulfilled the prophecy of Him in Zechariah ix. 9: "Behold thy KING cometh unto thee, meek and sitting on an ass, and a colt, the foal of an ass." On the same occasion the multitudes cut down branches from the trees and strawed them in the way, crying "Hosannah to the Son of David! Blessed is He that cometh in the name of the Lord. Hosannah in the highest!" This last is part of the 118th Psalm, which was always sung at the feast of tabernacles—the type of the harvest or ingathering, when the Lord shall come with His angels to separate the wheat from the tares. In this connection, also read Matthew xvii. 4, where the Lord assumed for a moment His kingly aspect, and Peter in his surprise and joy exclaimed, "Let us make three tabernacles," apparently associating this glorious appearing with the same joyful feast. Another passage was referred to (see Zechariah xiv. 16), where, in the Millennium, the nations shall come up to join the Jew in his adoration of the "KING, the Lord of Hosts, at the feast of tabernacles."

He will also come as a "thief," and as a "snare,"—figures intended to represent the manner of His coming—that is, unexpected and suddenly.

He will come in glory with His angels (see Mark viii. 38); and with His saints (see 1 Thessalonians iii. 13); then comparing these passages with Revelation iv. we have the saints immediately before the throne, saying, "Holy, holy, holy." In the fifth chapter, "many angels round about the throne and the beasts and the elders, saying, Worthy is the Lamb," &c.

The saints nearest to their blessed Lord, admitted to the highest place around the throne. The angels next (Rev. iv. 11), the willing *servants* and the joyful witnesses of the glory of those who had been redeemed by His blood.

The Lord comes, first, to catch away His saints, dead and alive, from the great tribulation, and then to return again with them to be partakers of His glory when He shall appear with ten thousands of His saints, and to reign with them on the earth a thousand years.

The usual time of the meeting having expired, notice was given that the second portion of the subject, "When will He come?" will be brought forward at the usual time, the second Monday in February.

### OBITUARY NOTICE.

THE readers of your magazine will learn with deep sorrow that a dark cloud hangs now over the family of the Rev. H. A. Stern, the principal of the London Jews' Society's Home Mission. The first day of the new year witnessed the solution of the earthly ties which united him to his beloved wife; and six days afterwards her remains were consigned to their final resting-place. How manifold and heavy have been the afflictions endured by this deeply tried servant of Christ, and yet how resigned and submissive under them all! Saved as by a miracle from a protracted state of mental agony and physical tortures worse than death, he fondly consoled himself with the hope, that whatever trials awaited him yet in future they would be rendered easy to bear by the cheering presence of her, who had been his faithful and devoted companion for nearly a quarter of a century, and whose intense anxiety for his safety during his captivity formed, perhaps, the bitterest ingredient in his cup of sorrow. And now this hope, too, is dashed and buried in the tomb which has just closed over her! But in the midst of his overwhelming grief, he is sustained by the confident assurance that this chastisement also, however

grievous for the present, is designed in mercy, and will result in drawing him nearer to his gracious Redeemer. It will also exert a beneficial effect upon the blessed work in which he is engaged. Already the calm resignation and Christian fortitude exhibited by himself and his family under this heavy bereavement, must have given to his Hebrew catechumens a vivid impression of the reality and power of that gospel which he had expounded and recommended to them. They could not fail to perceive, that, unlike Judaism, Christianity is more than an empty sound without meaning, a shadow without substance. Now especially, they must feel convinced by the testimony of their own senses, that, by saying embracing the gospel, an Israelite is *not* exchanging one religion for another, but is introduced for the first time in his life into genuine and filial relationship and intimate fellowship with the God of his forefathers, and is inspired with a well-grounded hope for eternity. Whatever the advocates of modern Judaism may say and write to the contrary, no one knows better than they do how utterly the whole system breaks down on the death-bed. At one time or another they must have been struck by the total absence of peace which invariably marks the expiring moments of even those Jews who had been most consistent in their religious observances. What heart-rending shrieks, what agonising groans, what distressing exhibitions of hopeless grief, are not witnessed on such occasions amongst unbelieving Hebrews! The king of terrors reigns supreme, and scarcely a ray of hope pierces the dark cloud which usually hovers over a Jewish death-bed scene. Eternity, in all its appalling mysteriousness, is inexorably present, and there is nothing tangible and reliable to sustain the soul in its passage to it, and to mitigate the intensity of the bereaved's affliction. Ah! Could but our Jewish brethren have watched the peaceful departure of our dear Christian sister, and the calm, subdued, and hopeful sorrow of those who mourn her removal from their midst! They would have been constrained to

admit, that Hebrew Christians have not followed cunningly-devised fables when they embraced the gospel, and when they seek to make known to their unconverted brethren the power and coming of the Lord.

The funeral cortège was followed for some distance by the children of the Hebrew schools, and the inmates of the Operative Institution and the Wanderers' Home. But a much larger number of believing Israelites, and among them not a few ordained ministers of the gospel, waited at the gate of the Ilford Cemetery to join in the obsequies. Many Gentile Christians, too, were attracted to the spot, who were evidently surprised to find such a large number of Hebrew Christians congregated in one place, and manifesting such genuine sympathy with the survivors. One feeling of deep sorrow pervaded the whole assembly, and hot tears were seen rolling down many a manly cheek. All felt the power and solemnity of our beautiful burial service, as it was read with emotional emphasis by the brother-in-law of the departed. But the deepest impression was produced upon all present when the Hebrew children, standing with their worthy teacher, Mr. Nickeles, at the open grave, sang melodiously:—

"A few more years shall roll,  
A few more seasons come,  
And we shall be with those that rest  
Asleep within the tomb.

A few more suns shall set,  
O'er these dark hills of time;  
And we shall be where suns are not,  
A far serenest clime."

This was followed by the equally appropriate German hymn, which was sung by the adult converts with thrilling pathos:—

"Lasst mich gehen, lasst mich gehen,  
Dass ich Jesum möge sehen  
Meine Seel ist voll Verlangen  
Ihn auf ewig zu empfangen  
Und vor seinem Thron zu stehen."

The assembly then dispersed, all of them realising the truth of the preacher's declaration:—"It is better to go to the house of mourning than to go to the house of feasting."

M. W.

## SCRIPTURE EMENDATIONS.

1 JOHN iii. 14.

"He that loveth not the brother abideth in death."

The translators have supplied "his" without due consideration. By a figure *τὸν ἀδελφὸν* seems put for *τὴν ἀδελφότητα*, the brotherhood. We read in 1 Pet. ii. 17, "love the brotherhood." This latter word occurs but once more, where it is translated "the brethren."

Lachmann and Tischendorf omit *τὸν ἀδελφὸν*. Under certain conditions the words seem interchangeable.

The latter clause of this verse, as given above, is a test of the unregenerate as the first part is of them who "have passed from death unto life." The test for the believer is "love for brethren"—the brotherhood; for the unbeliever, "he loveth not the brother," or brotherhood; or simply "he loveth not."

"He abideth in death." Where he was, there he remains. He is of the progeny of Cain, who hated his brother, "because his own works were evil and his brother's were righteous." This is the stamp of reprobation. Cain's hatred was instinctive. The same is seen in nature as in the kingdom of grace. Certain animals exhibit an antipathy for one another, and these are not always far removed in species; the domestic kine cannot endure its wild congener; "lands intersected by a narrow frith abhor each other;" strange but true. The worldling and the Christian are both men; in natural generation the same; in the spiritual, eternally distinct. Hatred is mutual in the natural world; in the spiritual, only on one side, if our great Lawgiver's law is kept. Not only does our loving Saviour tell us to love one another, but He enjoins, "love your enemies." Love is the atmosphere of grace—unfeigned, fervent. "Into the heaven of heavens I have presumed, a mortal guest, and drawn imperial air." So writes the great Milton. Every child of God should be able to re-echo this. "Seated with Him in heavenly places," can we any longer breathe the fetid atmosphere of earthly joys? Can they afford a grateful pabulum

for the newly-born ward of heaven? Can he healthily inhale the dark vapour of his quondam natal sphere? "All things are become new." He is a new creature, and he must have every thing new for his subsistence—new interests, new pursuits, new companions, new affections, new joys.

Verse 15.—Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

If Peter is brother to Paul, then Paul is brother to Peter. If Peter hates Paul he is a murderer, and hath not eternal life abiding in him. The above is a test, not of a believer as such, but of a certain condition of a believer.

What is hatred? Is it that, which thirsts for the life-blood of its victim? That is hatred; but it is not a definition. *Hatred is persistent wrath.* "Anger rests in the bosom of fools." There is a holy anger; it is not so if the sun goes down on it. It is not so if self-love cherishes its vigour. "Do not I hate them, O Lord, who hate Thee?" This was consistent once; it is so no longer. All sinners are God's enemies, hating him; under the Gospel they must be sought with the message of love from Him. "Whosoever is angry with his brother without a cause is in danger of the judgment," that is, the judgment on a murderer. Oh, how searching is the law of Christ, under which we are! The law under which Israel groaned was holy, indeed, but its design was not recovery; "it was added because of transgression." The law for all who are redeemed by the precious blood is remedial; but it is "sharper than a two-edged sword . . . a discernor of the thoughts and intents of the heart." It goes deeper, it aims higher. The law suffered "an eye for an eye, a tooth for a tooth," but the grace that came by Jesus Christ speaketh on this wise, "Resist not evil." Our pen demands to record a confession of failure. How fertile in excuses! how ready in expedients! how crafty in zeal! Weak for good, mighty for evil, is the fleshly mind.

It is a solemn fact that one who is a son of God, a brother of the Lord Jesus Christ, may be an incipient

murderer. Under the intensely inquisitorial law of Christ, an evil desire is accounted as the actual commission of the crime (Matt. v. 28). But, one may say, we read that "no murderer hath eternal life." If this were the whole of the divine record, we must give up our thought that a genuine brother is meant; but it is added, "abiding in him." The Greek is yet more suggestive; it is *in himself* (*ἐν αὐτῷ*). On the ground of genuine faith in the heart, and confession with the mouth, "our life is hid with Christ in God"—eternal life; and "none can snatch out of His hands." But eternal life—the deep, earnest consciousness thereof—does not abide in him; "he has forgotten that he was purged from his old sins." How can he be occupied with these opposites together? Eternal life is his, but of no appreciable value to him. He is an heir of God, a joint-heir with Jesus, but meaner things charm him; ay, perilous things fascinate him, and he has cogent reasons for the pursuit. We first tolerate, then adopt, then defend: we become advocates of the evil to keep ourselves in countenance. That which we accept because we like it, we soon learn to commend and prove to be right. Ah, subtle casuistry! what the heart loves the intellect applauds. If we would like what we do we must not do what we like.

If we would be like Christ we must love like Him. He loves in spite of all the grievous defilements which afflict His church. He is light, and He would have us walk in the light, that there may be no stumbling; but "he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John ii. 11.) Oh, pitiable condition! self-inflicted disability!

Verse 20.—"If our heart know *anything* against us, God is greater than our heart, and knoweth all things."

Verse 21.—"Beloved, if our heart know nothing against us, then have we confidence toward God."

*καταγινώσκω* is *katà*, against; and *γινώσκω*, I know (Parkhurst). The word has a forensic character, meaning, I know against, blame, accuse,

*condemn*; so that the translation "condemn" is not wrong, if any prefer it. Those who would not spare their own flesh will go to the root of the matter. When no eye sees, and no ear hears, but His who searches the hearts, *they* would have their inquisition begin where *His* does—"the Lord looketh into the heart." If cognisance is taken of the source, the stream may be directed; defiling affluents may be cut off; or if at the source itself there is evil, it may be filtered out. An evil thought or feeling may be confessed, and the outflow arrested. If we cannot quite destroy the virus of our nature, we can repress the germ from breaking forth. The child of God, the new creature in Christ, should never have to condemn himself, as David. (See Tit. iii. 11.) Even self-judging is not an inevitable obligation; that is, the condition requiring it is not. Self-knowledge is imperative. This will reveal sufficient to take us to the mercy seat, where, alone with God, broken-heartedness will effectually plead the blood which cleanseth from all sin.

If we know nothing against ourselves we are not hereby justified (1 Cor. ii. 3). We can, then, however, in the uprightness of our hearts, invite the searching eye of God; because there is not only not that which would provoke His displeasure, but there is that which would meet His loving heart,—the lowly desire of His child to please Him by a still higher standard than he has attained unto.

Let this thought also be a comfort. God does not set up His knowledge as the arbiter of our confidence, but our own heart's knowledge. "God is greater than our hearts, and knoweth all things." How might this confound and destroy all hope! To prevent this it is immediately added, "Beloved, if our heart know nothing against us, then have we confidence toward God." If this be so, God knows (*γινώσκει*) nothing against us, although He knows all things. What grace! This supposes a willingness in us to search, and a readiness to be faithful to Him and to ourselves. If judging is needful, let us not spare; if putting away, with godly sorrow, will suffice, let us praise Him. Our Father is too tender to

give us needless pain; much less to let others know what we blush at in His presence. To apprehend something of the awful holiness of God and of the fatal character of sin, let us to the Cross: there infinite love makes them meet—welds them together, for "He hath made him to be sin who knew no sin."

Our foes are sleepless. They faint not in their efforts. If a child of God, a servant of Christ, by his wariness foils the enemy so that he toucheth him not, this enemy can and does stir up those to whom their brother's welfare should be as dear as their own.

It is high time to awake out of sleep, for see, the day breaks, the shadows flee away.

Clifton.

W. HOWELL.

#### "IN SIMPLICITY AND GODLY SINCERITY."

[WHEN we perused the following simple, almost uncouth, narrative, forwarded to us by a Hebrew Christian brother, who may be described as answering the Apostle's description, "Not slothful in business; fervent in spirit; serving the Lord"—that Apostle's words, in his second Epistle to the Corinthians, at once sprang to our lips:—"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."\* What our Brother Paul addressed to the Corinthians, we say to all our brethren of the house of Israel.

The following narrative speaks for itself, and requires neither prologue nor epilogue from our pen. We have sufficient *bona fide* materials, of the two years' anxious solicitude, to fill a volume, but we prefer at present to give our brother's tale in his own words; the moral it points is in glorious relief, namely that, "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."†]

SOME little time after it had pleased God to bestow His mercies



on me and my family, to bring us into the fold of Christ our Lord, and to enable us to understand the truth that is in Him, I used frequently to see a porter at the London Bridge station, whose appearance was that of a foreigner. He seemed to me a respectable and educated man; he was always particularly civil and ready at any time to label my merchandise which I had with me.

My curiosity became excited to know what countryman he might be; on inquiry I was told that he was a Belgian. The information did not satisfy me. I inquired of himself, and then I learnt from him that he was a German. From that time, I knew him as a German, but not as a Jew.

At that time, I felt a burning desire to work amongst my Jewish brethren, and to tell them of Christ and His salvation. I wanted them to share with me the joy that I experienced in Christ my Saviour. It is especially to the Jews that Jesus came; why should they be ignorant of Him?

I had to go once to London, and before starting, I went on my knees to beseech the Lord to send me some one of my Jewish brethren whilst on the way, in the train, or in the street, and to give me the opportunity to speak to the same about Christ, and to make me His instrument to bring forth fruit in the Lord Jesus Christ. Not for gain, not to make a business of it, and not for me to glory in it, but only for God's own glory I offered myself to the Lord. In this way I pleaded with the Lord. When I rose from my knees, I experienced an assurance that the Lord had heard my prayer; I felt sure that the Lord would send me, on the journey, one of my brethren to speak to. As I went to the station, I looked about for him that God was going to send to me; I could see none in the train, there was none. At every station the train stopped I looked for the new passengers, peradventure there might be amongst them, the Jew; but none came. So I arrived in London without having seen one; still I was sure the Lord would send me one.

Yet, even in my business transactions I met with none. I had no opportunity to speak to any Jewish brother, though the greatest part of my transactions that day was amongst the Jews. When I had made all my purchases, I returned to the station, always expecting the Jew that God was going to send to me.

On arriving at the station, I met the above named porter, and as my train was not yet ready, he got into conversation with me. He asked me how I liked Croydon, and if there was a synagogue there. I told him that I did not belong to the synagogue. He then asked me if I were not a Jew? I said I was a Christian Jew. This he could not understand, and so I told him that I was a Jew who believed in Jesus Christ. When he heard this, he dropped his head, and spat out with the exclamation, "A German Jew! and such a fool! I am also a German Jew, but never would I believe such nonsense! A German Jew must be above this nonsense."

Up to that time I did not know that he was a Jew. When I heard that he was one, it made me recollect that the Jews spat in our Lord's face, and He suffered it patiently. This encouraged me to speak more to the angry man. I cannot exactly remember the burden of my communication. At any rate, it led him to tell me the following anecdote:—

A very rich man had an only son, whom he loved more than his own life. This young man had a very intimate friend, whom he loved not less than himself. One morning this young man went out for a walk, and came to a deep river, where he, to his sorrow, saw his friend struggling in the water, and was very near to be drowned. Without hesitation he was about to plunge into the water to save his friend, even if it were at the peril of his own life. Whilst on the point of putting the rash resolution into practice, his father came, and drew his son back, and said, "What a fool thou art to risk thy life. I can save thy friend without jeopardising anything."

As the unbelieving Jew was telling me this, I prayed to the Lord that

He might put an answer into my mouth. I knew that the man meant, God can save without requiring that Christ should give His life for sinners. I asked him what he thought divided the Red Sea? Whether it was God or Moses' rod? He said, "God." "Well," I said, "could not God have done it without the rod?"

My train was starting, so I bade him good-bye. I was very much grieved to see him in unbelief, and I prayed, all the way home, for him. I told this to my wife, and we have made it a rule to pray for him in our every prayer, at home or in public, to beseech the Lord to open his eyes that he should see the truth that is in Christ our Lord, and to be converted. We also asked of many of our friends to pray for him, too.

The next week, when I went up to London, I took a book with me, to give it to him to read. On that day I could not speak much to him; but the following week I saw him, and he laughed at that book, and said, "What fool has written that book?" he, the porter, could write a better one. I had another short conversation with him, and I offered to write to him; so I wrote several letters, in which I endeavoured to point out to him the error that our nation was in. Even their daily prayers teemed with errors. I pointed out to him the places where the errors were, for which I had a good guide in a book from the pen of the Rev. Dr. Margoliouth, "The Fundamental Principles of Modern Judaism Investigated." I brought him so far as to convince him that the Jews believed one thing and prayed for another; they confessed in their prayers what they did not believe; they professed to believe that God had sent the Prophets and had spoken by them, but they did not believe that He had fulfilled His promises, and so they made Him a liar. When I was as far as that, he asked me to get him an Old Testament in Hebrew, with an English translation. I applied to Miss E. for a copy, and she got one. I took it to him, he paid for it, and was very much pleased with his acquisition. Before I gave the sacred volume to him, I prayed to the Lord to bless him, and show him the truth

from His own word. When I handed the Hebrew Bible to him, I asked him that whenever he was going to read it, to pray to God to teach him the truth that is in it, and to pay no heed to what I was telling him, except so far as he found what I told him to be in agreement with the word of God; and if he found it correct, to believe it. "O! never, never," he said, "will I believe it." I went home sorrowful, and prayed for him.

I wrote another letter to him with several explanations of some Biblical passages. I did so because I had but little time to converse with him at the station. The next time I came to London Bridge I felt desirous to know what impression my letter had made upon him. I inquired of him what he thought of the contents of the letter. "O!" he said, "it is a very nice letter; I am not learned enough to dispute about it. I have therefore made up my mind that my children shall take their own course, and choose to be what they like; I will remain what I am. I will not teach them any religion at all." I tried to make him understand that if he took that course, his soul could not be saved; to which he said he did not care to hear any more about it, and he would request me neither to speak nor to write any more to him about it. When I heard that, I left off speaking to him for a time.

Some time after the last named occurrence he asked me, "How do you feel? Are you happy?" I asked him what he meant by "happy?" He said, "Well, when you think of what you have been at home; trained up in the Jewish religion, having been one of the Jews; and now, in a strange religion! Does it not grieve you sometimes?" "No!" I said. "I am happy that I gave up my old religion, which was no religion at all. It was not the religion ordained by God, but by men. I am happy now that I can serve God according as He has ordained His worship by His holy Prophets. As for being a Jew, I have never ceased to be one!" "How is that? You are a Christian!" "Yes," I said; "but Christianity belongs to the Jews. All the Jewish Prophets prophesied respecting the Christian

Dispensation to come." I pointed out to him Jeremiah xxxi. 31, where the Lord promised that He would make a new covenant, not like the old one. Also that Messiah was to be born of a virgin; that He was to be called THE LORD OUR RIGHTEOUSNESS, &c. &c. "Now," I said, "I am a real Jew; now I am in the real faith of our father Abraham, in the real Law of Moses, obeying that Prophet of whom Moses prophesied, that whosoever would not obey Him, the Lord would require it of the same."

When I spoke thus to him he seemed to be very attentive, and was rather surprised, or pleased, to hear that I have not ceased to be a Jew. I had several similar conversations with him after this; he having begun to search diligently in the Old Testament respecting the correctness of what I said to him. He began to ask me lots of questions, which I answered according to the best of my ability, God helping me. Once and again he cried out he would never believe in Christ! I almost began to despair of any good result of my speaking any more to him. So I left it in God's hands to do the rest.

I was not a little surprised one day at London Bridge, when he came up to me, and said that he had something to tell me, and he went with me a little distance from the station and told me of his conviction of sins, and that he had commenced a God-pleasing life; honest to *all* men. "I am glad to hear that," I said; "but it is very far from pleasing the Lord; as long as you do not believe in Christ, it can't please the Lord." "But He was only an impostor," he said (rather hesitatingly). "If he had been an impostor, what did He gain then by His imposture?" I asked. "The people wished to make Him a king, and He refused their offer. He had not where to lay His head. What purpose could such an imposition have served Him?" He could not answer me, and so we parted. About two or three weeks after that, he again said to me he had something to tell me, and away from the station again we went. He then confessed to me that he believed that Jesus was the Christ, and the Son of God.

That day I can consider to be the happiest one in my life; I praised the Lord for His goodness. I had the privilege one Sunday in the month of last July to see him, with his sister, baptized at St. Andrew's Church here at Croydon. Thank God, he grows in grace day by day.

About two years intervened between my first interview with him and his baptism.  
L. L.

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"YE SHALL BE GATHERED ONE BY ONE, O YE CHILDREN OF ISRAEL."\*

THE above promise, spiritually considered, is, now-a-days, realised almost continuously. Almost every Christian congregation in the metropolis or in the provinces has, now and then, an opportunity of witnessing the fulfilment of that promise in a spiritual sense, and to certify themselves that God hath not cast away His people, by seeing the children of Israel "gathered one by one" into the fold of Christ. On Sunday, the 18th ult., the Congregation of the Regent Square Presbyterian Church had the privilege of witnessing such an ingathering. The restored one was Mr. J. Adler, a namesake and near relative of the chief Rabbi of England.

When we had written thus far the following letter reached us from an esteemed brother, which we give in *extenso* :—

"Bible Stand, Crystal Palace,  
London, S.E.

"January 20th, 1874.

"Dear Dr.,

"Mr. J. Adler made a public confession of his faith in the Lord Jesus Christ, before a very numerous congregation, assembled in the Presbyterian Church, Regent Square, on Sunday last. The Rev. Dr. Dykes commenced the service by prayer, singing of hymns, and reading the Scriptures. He then delivered a very lucid, eloquent, and interesting discourse on Romans iii. 27-30. After which the Rev. Theod. J. Meyer gave a most impressive and affecting address, which was listened to by the people with profound attention. He en-

deavoured especially to impress the Convert that his becoming a Christian was not the going over from one community to another—the abjuration of one creed for another—but that in his case, that of a Jew by birth, he, confessing the Christian faith, was only exchanging the shadow for the real substance, &c.

“When the address was over, and Mr. Adler had replied satisfactorily to the questions relative to his belief in the fundamental truths of Christianity, he received, by the hands of the Rev. Theod. J. Meyer, the ordinance of baptism, when he was by that rite introduced into relationship with Christ's Church on earth. May his example lead many more to come out from error and confess THE TRUTH!

“Mr. Adler's case is an encouragement to all such as ‘sow beside all waters.’ Mr. A. was presented with a copy of the New Testament in German at the Bible Stand, 1862, which was then placed opposite the International Exhibition in Hyde Park. Subsequently he came from time to time to the present Bible Stand at the Crystal Palace. Here he was pointed to ‘the Lamb of God, that taketh away the sins of the world.’

“Last summer he expressed a desire to receive regular Christian instruction. For that purpose I sent the Rev. Theod. J. Meyer to visit him. The ministrations of our able and worthy brother, as well as the teaching of his coadjutor, Mr. Friedberg, have been of great benefit to Mr. Adler.

“‘Cast thy bread upon the waters, for thou shalt find it after many days.’

“Yours sincerely,

“J. ALEXANDER.”

Another letter informs us:—“Notwithstanding the bad weather, the large church was completely filled; a good number of Jews—converted and unconverted—were present. Dr. Dykes evolved from his text, in the clearest possible manner, that the Israelites, notwithstanding their peculiar advantages and position, were obliged—by the very *monotheism* and Law which they professed to be guided by—to seek salvation through faith

in God's mercy only. Mr. Theod. J. Meyer, whilst addressing the restored penitent, changed the impious words and prayers of our fathers—‘His blood be on us and on our children’—into ‘His blood is on you.’ He pointed out to the newly baptized believer his, the believer's, altered position towards God, towards God's Law, and towards Israel's Hope; upon which our Rev. Brother founded appropriate exhortations. The general congregation, who were pathetically exhorted with regard to their duty towards Israel, were deeply impressed with the solemn service.”

#### ANOTHER HEBREW CHRISTIAN ADDED TO THE MINISTRY OF THE CHURCH OF ENGLAND.

ON Sunday, the 21st of last December, the Lord Bishop of London admitted, at St. Paul's Cathedral, amongst others, Jerusalem Gedeliah—the second son of the Rev. Dr. Myers, the venerable Vicar of all Saints, Dalston—to the holy office of Deacon. It is a cheering picture to contemplate the aged father and his two sons, of the stock of Abraham, ministering in the name of Jesus Christ, our Redeemer, the Lord of Hosts. We look upon the numerous returns amongst our people to the Shepherd and Bishop of our souls, and on the activity amongst Hebrew Christians in the Lord's work, as the most significant signs of the times.

#### THE FRIENDSHIP OF THE “JEWISH WORLD.”

THE juvenile Anglo-Hebrew print has just somewhat startled us by its unwonted civility, we might almost have said uncommon suavity, towards the Christian religion. A filthy, vile, obscene, blasphemous *Hebrew Brochure*, concocted in the middle ages, under the title of *Toledoth Yeshu*—founded on passages scattered over the *veracious* Talmud and other *reliable* Rabbinical works—has just been translated into the vernacular jargon spoken by Russian and Polish Jews.

It is printed and published in London, for the special behoof of our Russian and Polish Jewish brethren; especially for such of them as have had their minds awakened to inquire into the glorious FACT that Christ is "made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption." The work has been translated into Latin, in the seventeenth century, by Wagenseil, in his learned work, *Tela Ignea Satanae*. In these days, in this country, where there is a stringent law against obscene literature, no Jew—no, not even Nathan Meyer —, M.P., himself,—though he evidently wrote his articles entitled *Panchristianism* under its inspiration\*—would have dared to translate the brochure into English. Lest the Russian and Polish Jews residing in this country should not know whence to order the tract—for the title page gives no information on that point—the friendly *Jewish World* supplies the required particulars, in one of its leaders, printed in large type, of the 16th ult. How the afflicted writer was affected by the publication may be gathered from the strain with which the said leader opens. Here is the preface:—

"LIFE AND DEATH OF CHRIST.

"We have lying on our table, a new work just issued from the Hebrew press by a foreign co-religionist, named Abraham Silberstein, residing in Partridge Court, Gravel Lane, Houndsditch. It purports to be a translation, in the dialect current among the Polish and Russian Jews, of some old work treating of the 'Life and Death of Jesus Christ.' Our mind is filled with the most poignant regrets at seeing a book of this unwholesome and scandalous character circulated among our foreign brethren."

Who can fail to estimate, at its

right value, the mind thus "filled with most poignant regrets!" But another question starts up. If the writer would rather not have "a book of this unwholesome and scandalous character circulated amongst our foreign brethren," why furnish the residence of Abraham Silberstein, which the translator himself withheld, where this unwholesome book may be obtained? This consideration, we confess, staggers us, and suggests to us the idea that the writer in the juvenile Jewish print rather patronises, and does not censure, Silberstein's performance.

The writer calls upon the chief Rabbi to use his influence "in urging the immediate suppression of this abominable 'Life of Christ.'" If the writer means what he says, he need not appeal to the chief Rabbi, he can do it himself by prosecuting Silberstein for vending obscene literature. If neither the managers of the synagogue press nor the Chief Rabbis prosecute the breaker of the law, they must not feel surprised if they are looked upon as *participes criminis*, in the publication. As for ourselves, we feel convinced that what St. James said (iv. 4) respecting "the friendship of the world" generally, is especially true with regard to the *friendship of the Jewish World*—it "is enmity with God."

We shall give the history and some of the characteristics of the book in a future number.

POETRY.

Rom. xi. 25-26 :—"I would not, brethren, that you should be ignorant . . . that blindness in part is happened to Israel until the fulness of the Gentiles be come in, . . . and so all Israel shall be saved."

Rev. xix. 1, 2, 3, 4, 5, 6.

LIST ! as that sound melodious fills  
the air !  
The shout triumphant is in language  
rare.  
Hark ! "Alleluia !" 'tis the ancient  
tongue !  
That in which Moses wrote and Miriam  
sung ;  
Nay ! that in which God's awful voice  
was heard,

\* See our Volume for 1872, p. 99.

While to the depths the hearts of thousands stirred.  
 Yes! "Alleluia!" 'tis the Hebrew cry,  
 For ages heard Messiah to deny;  
 But now, from heaven's high arch, the sounds are poured,—  
 "Salvation, power, and glory to our Lord!"

And wherefore now ascends that Hebrew strain?  
 Is it that now to them God's ways are plain?  
 They knew that God's omnipotent decree  
 To HIM alone adjudged their fealty,  
 While that foul Church, who, in His Name, had reigned,  
 And, from all nations, had her subjects claimed,  
 Was false to HIM whom they from aye adored,  
 Cancelled His statutes, and denied His word,  
 And to the "stumbling block," from whence they fled  
 (A GOD INCARNATE, who for them had bled),  
 Added the worship of the senseless stone,  
 Adored a deity of bread alone,  
 And brought before the iconoclastic mind  
 Foul image-worship of the vilest kind.

But from her throne has Babylon been hurled!  
 That baneful Church, which once enslaved the world,  
 Has forced herself on God's indignant eye,  
 And those who heard the heaven-directed cry.  
 "Come out of her, my people!" now behold  
 With awe the fearful doom by holy men foretold.

Yes! Babylon is fallen, her glory gone;  
 The eternal Son rides forth to claim his own,  
 And Hebrew voices swell the joyful strains  
 In "Alleluia!" to the Lord who reigns!  
 Who reigns! to scatter vengeance on His foes!  
 Who reigns! to avenge his servants' bitter woes!  
 To judge the apostate harlot's cruel reign,  
 And at "her hand" demand his martyrs slain!  
 Now "Alleluias" from His people rise;

The voice of multitudes ascends the skies!  
 Like rushing water swells the joyous strain,  
 Praise to our God the Lord!—  
 The Omnipotent doth reign!  
 AGATHA.

### Correspondence.

#### THE LEAST IN THE KINGDOM.

*To the Editor of the Hebrew Christian Witness and Prophetic Investigator.*

DEAR SIR,—In last year's December number you kindly inserted an article on the above heading, in which I stated that *humility* was the grace in which John the Baptist surpassed all them "that are born of women;" and I have since found that idea corroborated by Professor Lange in his celebrated Bible-work. In the Gospel by Matthew, under the heading of "Dogmatico-christological ground thoughts," No. 10, p. 34, he says:—"The greatness of the Lord appears in its whole majesty when we see Him coming forth at the side of the great Baptist, the greatest of all woman-born in the Old Testament. The greatness of John, however, consisted above all in the almost *unparalleled humility*, by which from the beginning he could designate his great—the whole nation agitating—work only as a forerunner-work, and where-with he could forthwith subordinate himself to the spirit of the greater One."

A SUBSCRIBER TO YOUR  
 London. WORTHY MONTHLY.

#### IMMANUEL'S LAND.

DEAR SIR,—The present condition of the Jews scattered amongst the nations, and by many, even to this day, grievously persecuted, as well as their past history in their own land, surrounded and harassed by enemies during their brief tenure of it, afford convincing proof, as the Rev. J. B. Goldberg has shown, in his paper on "The Future Division of the Land," that the Lord's covenant with Abraham and his posterity, whether as to the everlasting possession or extent of the promised land, has never yet been fulfilled, but waits a still future accomplishment; for faithful is He that has promised, and He will surely perform it.

But, whilst rightly insisting on its still future realisation, does not Mr.

Goldberg himself greatly circumscribe the promise, with regard to the *full extent* of Israel's inheritance? For, though he accurately defines the *breadth* of Immanuel's land as extending from the Mediterranean and the Nile to the Euphrates; does he not greatly restrict the limits of the vast territory assigned to them, by indicating the range of the Labanon as its northern boundary, and the southern point of the Dead Sea as its border to the south? True, this comprised all the territory actually occupied by Israel of old, that is, from Dan to Beersheba; but is it not distinctly stated, "This shall be your *north* border, from Mount Hor, ye shall point out your border unto the entrance of Hamath,"\* i.e., from Mount Cassius at the mouth of the Orontes, which is the entrance unto Hamath; the south border extending to Ezion-Geber, on the north point of the Elanitic Gulf, where "King Solomon made a navy of ships,"† and he reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt,‡ the extensive sovereignty exercised by him (but so soon after lost to Israel) typical of the glorious reign of a greater than Solomon, "who shall have dominion from sea to sea, and from the river to the ends of the earth . . . yea, all kings shall fall down before Him, and all nations shall serve Him." Then, and then only shall "the prayers of David the son of Jesse be accomplished."§ But (excepting for the brief period of the more extended sway of David and Solomon) the extent of the land as *actually* possessed by Israel, and that which was promised in the everlasting covenant, and still remains to be possessed in perpetuity by Abraham's posterity, may be stated as follows:

"The latitude of Beersheba is 31° 15'; that of Dan 33° 15'; i.e. a distance of about one hundred and fifty miles; whereas the latitude of the north point of the Elanitic Gulf is 29° 31'; and the mouth of the Orontes, or 'the entrance of Hamath,' is 36°; and that of Beer or Berotha, on the Euphrates, 37°; so making the length of the land upwards of seven degrees, or five hundred instead of one hundred and fifty miles as of old.

"The breadth of Immanuel's land, instead of its formerly contracted span, from the Mediterranean sea on the west, to a few miles on the east of Jordan, stops not short of a navigable frontier every where and on every side. The longitude of the river Nile, is 30° 2'; that of the Euphrates as it flows into the Persian Gulf, 48° 26'; i.e., nearly eighteen degrees and a half, or more than 1100 miles. In round numbers therefore, the average breadth of the promised land is six hundred miles, which multiplied by its length five hundred miles, gives an area of 300,000 square miles, or more than that of any kingdom or empire in Europe, Russia alone excepted."\*

A clear definite view of the full extent of the promised inheritance of Israel, is indispensable for the correct distribution of the tribes in their respective localities, in the order assigned to them in Ezekiel, involving, as it does, a question of much interest, regarding the Sanctuary and holy oblation, upon which we may perhaps be allowed to enter at some future time.

Meanwhile it is interesting to notice that the two countries, to which the borders of Israel are to extend, viz.: Egypt and Assyria, once her haughty and bitter foes, in the day of their power, are nevertheless especially named as partakers of her future blessing: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth, whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."†

Whilst faith anticipates the fuller blessing to be realised at His coming whom all shall serve and obey, the children of faith, animated by His Spirit, and watching the indications of His will, hasten to testify to His love and grace wherever He opens a door of entrance for them, though in the midst of much trial and opposition; and now, even in Egypt and Assyria, so long closed against them, their influence for good, both temporal and spiritual, begins to be felt. If the introduction of railways in those lands be deemed "the crown-

\* Num. xxxiv. 7, 8.  
† 1 Kings iv. 21.

† 1 Kings ix. 26.  
§ Psalm lxxii.

\* Mimpriss' Treasury Harmony of the Evangelists. Digitized by Google  
† Isa. xix. 19-25.

ing sign of the times,"\* strongly corroborative as this physical sign no doubt is of the approaching end, may we not confidently affirm that "an altar raised unto the Lord in the midst of the land of Egypt," and the increasing zeal of the Israel of God to proclaim in the lands of their former captivity the truth which has made them free, is a still more significant sign, confirming their claim to be identified with the people once a curse amongst those nations, but now made a blessing to them" (Zech. viii. 13) ; a passage therefore which Mr. Wilkinson "very unsatisfactorily" brings forward to disprove that claim.† Neither does the fact of our having kings and princes "acknowledging the Holy One of Israel" militate against the truth of our identity with "the tribes of Jacob," who were to be raised up on the failure of Messiah's mission to *Judah*, when He is heard to complain, "I have laboured in vain, I have spent My strength for nought;" but committing His work to His God, He is comforted with the assurance that Jehovah's purpose could not be frustrated by Judah's unbelief : "And now saith the Lord that formed me from the womb, to bring Jacob again unto Him, that Israel may be gathered,‡ and I may be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that thou shouldest be My servant, to raise up the tribes of Jacob and restore the preserved of Israel ; I will also give thee for a light to the Gentiles, that thou shouldest be My salvation to the ends of the earth"—implying *not* (as preconceived theories have led many to conclude) that the Lord's work amongst the Gentiles was to precede the raising up of the tribes of Jacob, but rather, that the Gentiles among whom they had been cast out, should be made partakers of the glad tidings of salvation sent after "backsliding Israel" toward the north ; "the isles where they were to be found" and to "renew their strength," called to give ear to the solemn but joyous proclamation of the Lord's purpose concerning the raising up of those tribes, "the

preserved of Israel," now to be received back by Him whom "the nation abhorred," even "His own to whom He came." But though rejected of them, "kings should arise and worship, because of the Lord, that is faithful, the Holy One of Israel, and He shall choose thee."

Yes, faithful is the covenant God of Israel. If Judah reject Him [who came to her in divine compassion and love, He sends after "backsliding Israel," to betroth her unto Himself in faithfulness. Therefore the long-forsaken tribes of His inheritance are sought after and restored—the localities, so clearly foretold, where they were to be found and brought "into the bond of the covenant," being the very countries occupied by the Teutonic race, beyond the limits of the four great Empires whose successive dominion constitutes "the times of the Gentiles," now fast approaching their close. These empires have ever been the foes of our race, as of Israel of old ; long trodden down, harassed, and persecuted by them, but upheld and raised to power and eminence, when their kings and princes, doing homage to the God of Israel, and called by His name, shook off the galling yoke of the oppressor, to proclaim the supremacy of the oracles of God committed unto them, acknowledging allegiance in matters divine, to no other but to Him alone—a confession to the Messiah of Israel, as "the blessed and only Potentate, the King of kings and Lord of lords, the One only Mediator between God and men," which has been nobly and boldly renewed at this day by kings and princes of our race, in reply to the arrogant assumption of that evil and blasphemous power, who, in his self-constituted authority of God's Vicegerent on earth, claims the homage due to God only.

True, alas ! there are rebels in our midst, as in Israel of old ; but our God will purge out the transgressors,\* and give them none inheritance in the land, when Israel's King returns to take His ransomed Bride to Himself, and makes her children princes in all the earth.† Then, and not till then, will "the tabernacle of David, which is fallen down, be built up again (on the re-union of Judah with Israel), that the residue of men may seek after the Lord, and all the Gentiles on whom

\* HEBREW CHRISTIAN WITNESS for Dec., 1873.

† "Israel's Rejection and Restoration," by Rev. J. Wilkinson. HEBREW CHRISTIAN WITNESS, Jan., 1874.

‡ See marginal reading of Isaiah xlix. 8.



*His name is called;*\*\* this great harvest of souls from amongst the Gentiles, or nations called by His name, waiting the united testimony of all Israel, in the millennial day, under the righteous Sceptre of David their King; whilst "a first-fruits," the Church, "the Bride of the Lamb," has been gathered during this dispensation, through their instrumentality also—first, by the election out of Judah, in Apostolic times; and then by the elect of all the tribes of Israel, "sealed"† and appointed to this glorious work by Him who is emphatically Jehovah's "elect Servant," the Head of Israel, as of the Church, so indissolubly united with Him in the covenant of grace, that what is true of Him is said of them also whom He vouchsafes to call into fellowship with Himself. But though Jew and Gentile are one in Christ, and partakers together of "all spiritual blessings in heavenly places," God's purpose in the call of Israel to be "a peculiar treasure unto Him above all people,"‡ and "the measuring line of His inheritance,"§ has never been altered or frustrated, however "this mystery" may have been undiscerned even by themselves; yet when fully known and declared, will they indeed exclaim, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"¶ seeing then many things which now they observe not,‡ though perfect in the Lord's sight, who is well-pleased for His righteousness' sake; for "this people hath He formed for Himself, that they should show forth His praise"—"His witnesses," whom He will cause to be so acknowledged by all nations,\*\* whom He has made them to encompass, that they might take out of them a people to His name; giving them power and dominion and influence in all ends of the earth—such power and means of doing good as were never promised but to Israel. But, unlike Judah in their separate position and calling in the former dispensation, or their disowned and dishonoured condition in the present; unlike, too, the four great Gentile monarchies, ever opposed to God and His truth and people; our race, though "having the strength of an

unicorn, eating up the nations His enemies, and piercing them through with His arrows"\*\*\* (no millennial work, surely, under the reign of the Prince of Peace), have, at the same time, been God's chosen instruments to carry with them the saving truths of the Gospel to "all nations, kindreds, tongues, and people"—their kings and princes doing homage, as we have already seen from Isaiah xlix., to "the Holy One of Israel," protecting and defending His servants, and increasingly so as the time draws near for their restoration to their own land, there more fully to proclaim "the everlasting Gospel" before His coming.

But if, in opposition to what we have here said, Mr. Wilkinson, following in the track of other opponents to the identity of our race with Israel, points to the fact that, instead of all this honour and dominion, ruled by kings and princes of our own race, "they were to abide many days without a king, and without a prince, and without a sacrifice,"† &c. (as the Jews continue to do to this day), may we not rather say that it is they who confound things that differ, by their one-sided and partial views of truth, neglecting the distinctions, not to say the contrasts, which the Scriptures so clearly and repeatedly make between the two houses? For whilst Hosea iii. unquestionably depicts the present condition of the Jewish nations, only to be "converted after restored," as Mr. Wilkinson observes, the details concerning the rejected wife of the preceding chapter, are as manifestly *inapplicable* to the Jews; for *they*, delivered from idolatry on their return from Babylon, have continued ever since, in all their dispersions, faithfully, however ignorantly, to worship the God of their fathers; whilst the unfaithful wife, of Hosea ii., is represented, on the contrary, as persisting in her idolatries, "content to be as the families of the countries where they were driven out," serving idols of wood and stone,‡ till the Lord hedges up her way with thorns, and after visiting on her the days of Baalim, betroths her to Himself, teaching her to call Him "Ishi," and no more "Baali," and that "in the wilderness," as in Jer. xxxi. So consistent is the testimony of all the prophets, whether Hosea, Isaiah, Jeremiah, or Ezekiel, concerning the

\* Acts xv. 16, 17.

† Ex. xix. 5.

‡ Rom. xi. 25-38.

§ Isa. xliii. 8-11, 21.

† Rev. vii.

‡ Deut. xxxii. 7-9.

§ Isa. xliii. 18-21.

\* Num. xxiv. 8.

† Hosea iii.

‡ Ezek. xx, 32; Jer. iii. 8, 13.

receiving back of Israel into Divine favour *while cast out of their land*, very different from the repentance and conversion of Judah *on their return to it*; Ephraim and the tribes of Israel his companions, caused to rest from the fierce contests, oppression, and turmoil, such as we know marked the early history of our race in the isles and once barren, desolate countries of the north, where they obtained a permanent footing; there converted to the Lord, who declares His purpose "to sow them unto Himself in the earth"—a fructifying "seed of blessing among the nations, instead of a curse, as they had been." And with regard to this, we would further, in reply to Mr. Wilkinson's objections, quote his own remarks with reference to "the unity of the nation in God's purpose," in support of which he refers to the sacrifices offered in Ezra's time for the *whole of the twelve tribes*, though, as he correctly states, only a few thousands of two tribes, with a few priests and Levites, had returned to Palestine from Babylon.

If such was the case when by far the larger portion of the nation, the house of the Ten Tribes, were wholly given up to idolatry and continued so for many centuries, confounded with the populations where they dwelt; if even then, the unity of the nation in God's purpose was unaffected by the diversity of their circumstances: Judah restored and retained under the first covenant, so that the Lord could challenge them "to produce the bill of their divorcement, or say to which of His creditors He had sold them,"\* while He as distinctly declares that "He had put away backsliding Israel and given her a bill of divorce,"† because of her shameless idolatries. Since such was incontrovertibly the case in the past, why should it be otherwise at present, if on the rejection of Judah because of her unbelief, Israel, as so clearly and repeatedly foretold, was restored to Divine favour; the former still "a curse, a by-word, and a reproach," as Israel too had once been, till, having obtained mercy of the Lord, they became the messengers of His grace and mercy to others.

But if the Scriptures we have adduced concerning Israel, in contradistinction to Judah, have not been fulfilled in our race, it behoves our oppo-

nents, instead of mere denial, or *ex parte* statements, to show how, where, and at what time and in what other people, they can find their accomplishment. The earth has been well nigh ransacked in search of these "tribes of Jacob to be raised up," on the apparent failure of Messiah's mission to Judah; but who else among "the chief of the nations," "in the isles far off," and "in the north country," can claim to be so accounted, except the once formidable Scythian, Gothic, or Teutonic tribes—"a people terrible from their beginning"—as much so on their appearance in Europe, as when the terror of Israel fell on the nations of Canaan whom they were to displace; so that their name was as much a curse and a reproach amongst the polished Greeks and Romans and the countries they invaded, as that of the Jew has and will continue to be, till converted to the knowledge of Jesus and His saving grace, as these once formidable barbarians have been; and but for their steadfastness to the truth and their faithfulness in maintaining and proclaiming the gospel of the grace of God, no testimony to it would have remained in the midst of a corrupt and apostate Christendom whose judgment is at hand; whilst to the "Israel of God," increasing opportunities are given to raise the solemn cry, as with a voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."\*\* Such has been, and will continue to be their testimony against the great Babylon of the age, till He come who will then openly acknowledge them as "His people Israel" indeed.

ZETA.

January, 1874.

### Queries.

PSALM lxi. 8 :—"I am become a stranger unto my brethren, and an alien unto my mother's children." Is this verse corroborative of the New Testament? In Matt. xiii. 55, 56, we read :—"Is not this the carpenter's son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters, are they not all with us?" Some have sought to prove that by the brethren and sisters here named COUSINS are intended: is the interpretation fair and

\* Isa. i. 1.

† Jer. iii. 8.

\* Rev. xviii. 4.

simple that they were the younger brothers and sisters of our Lord, the children of Mary and Joseph after the birth of Christ?

They are mentioned after the marriage in Cana as going down with *his mother* to Capernaum. (John ii. 12.) They came WITH HIS MOTHER to speak with Him. (Matt. xii. 46; Mark iii. 31; Luke iii. 19.) The only place in the Gospels where they are spoken of without Mary is John vii. 3-10; but there it is added, "They did not believe on Him," which could not be said of her. Psalm lxi. is eminently a Messianic Psalm. The phrase, "An alien unto my mother's children," allows but of one meaning. The virginity of Mary the Jewish maiden before the birth of Christ is a great truth taught by God Himself, her perpetual virginity afterwards is a superstitious figment.

T.

SHOULD the Palestine Exploration Society search the ruins of Samaria, may they not find the lost genealogies of the ten tribes?

MARAH.

### Literary Notices.

*Records of the Past: Being English Translations of the Assyrian and Egyptian Monuments.* Published under the Sanction of the Society of Biblical Archaeology. Vol. I. London: Samuel Bagster and Sons.

SUCH of our readers as are interested in Oriental antiquities, but whose lot is cast far away from the metropolis, and who have not therefore the opportunity of basking in the light which some of our great institutions in this great city throw upon the subject—such as the British Museum, South Kensington Museum, Biblical Archaeology Institute, &c. &c.—will have reason to be grateful to the eminent publishing Firm for undertaking to issue the *Records of the Past* in English translations.

The volume before us is, in itself, a rich mine of valuable literary ore; a mine now made accessible to such students of Eastern antiquities as are incapable of investigating the original materials. Such students as had no opportunities for acquiring a knowledge of the vast amount of lore to be found in the arrow-headed and cuneiform inscriptions discovered, under

ground and above ground, on the remains and monuments of Assyria and Egypt. But the value of the work before us is greatly enhanced when we are led to look upon it only in the light of an instalment, an earnest of richer things yet to come. We cannot give a better idea of the work than by quoting here Dr. Birch's opening observations in his preface to the volume before us:—

"The present volume of translations of Babylonian and Assyrian inscriptions, in the cuneiform or arrow-headed character, is the first of a series intended to place before the public the important results of the study and interpretation of these and Egyptian monuments, by English and foreign students. The value of these translations, to those interested in Biblical history and archaeology, cannot be estimated too highly by all who have turned their attention to the language, literature, and history of the nations of the East contemporaneous with the Hebrews, and conterminous to the land of Palestine. As many of the texts are of the most remote antiquity, they derive from that fact alone the greatest importance, detailing contemporaneous events which had hitherto escaped notice, been lost, or less imperfectly transmitted by secondary sources."

We shall at some future period, give a critical analysis of the work. At present we can only afford space for the categorical table of contents, which is the following:—

Inscription of Rimmon-Nirari. By the Rev. A. H. Sayce, M.A.

Inscription of Khammurabi. By H. Fox Talbot, F.R.S., etc.

Monolith Inscription of Samas-Rimmon. By the Rev. A. H. Sayce, M.A.

Bellino's Cylinder of Sennacherib. By H. Fox Talbot, F.R.S., etc.

Taylor's Cylinder of Sennacherib. By H. Fox Talbot, F.R.S., etc.

Annals of Assurbanipal. By George Smith.

Behistun Inscription of Darius. By Sir H. Rawlinson, K.C.B., D.C.L.

Babylonian Exorcisms. By the Rev. A. H. Sayce, M.A.

Private Will of Sennacherib. By the Rev. A. H. Sayce, M.A.

Assyrian Private Concert Tablets. By the Rev. A. H. Sayce, M.A.

Legend of the descent of Ishtar. By H. Fox Talbot, F.R.S., etc.

**Assyrian Astronomical Tablets.** By the Rev. A. H. Sayce, M.A.

**Assyrian Calendar.** By the Rev. A. H. Sayce, M.A.

**Tablets of Assyrian Weights and Measures.** By the Rev. A. H. Sayce, M.A.

**Lists of further Texts, Assyrian and Egyptian.** Selected by Geo.

Smith, and P. le Page Renouf, F.R.S.L.

We consider the volume to possess points of great interest, notwithstanding that we are convinced that some of the translations might yet be rendered more in accordance with the spirit of the original, and therefore more accurate.

## NOTICES TO OUR SUBSCRIBERS, READERS, AND CORRESPONDENTS.

**O**UR Subscribers, who transmit their Subscriptions by P.O. Orders, would save us a good deal of unnecessary trouble, and also unnecessary expense, if they would kindly refer, before taking out the order, to our notice on that head; in which they will find explicit directions given as to whom, and where the Orders should be made payable. We reproduce them here. Payments by Post Office Orders (NOT STAMPS) to be made out in favour of the Rev. Dr. MOSES MARGOLIOUTH, 22, Pelham Crescent, South Kensington, S.W. Payable at 127, Fulham Road Post Office, S.W.

N.B.—The price of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is now uniform to subscribers and non-subscribers, SIXPENCE PER NUMBER. The advantage however which subscribers enjoy, is the receiving their copies, most regularly by post free, before any Country Bookseller receives his monthly parcel. It is of considerable importance to the Proprietor and Editor to be in possession of as many subscribers' names as possible. He would therefore feel obliged if subscribers would lose no time in forwarding their names, along with the annual subscription of SIX SHILLINGS, at their earliest convenience.

The Annual Volumes, as advertised on second page of wrapper, can be obtained direct from us, post free, on the receipt of P. O. Orders. Some of our Bishops have pronounced the Volumes "Valuable repositories of precious truths."—"Worthy of a place in every Clerical library as well as in the higher classes of Parochial libraries."—"Replete with rare gems of various kinds in Gospel truths, Biblical Criticism and Exegesis, Homiletical Expositions, Historical research, Christian biography," &c. &c.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

Several incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have compelled us to postpone the monthly instalment on the *Talmud* (with the permission of the author, H. C. OXONIENSIS), till our next issue.

"The Ephesian State of the Church of England" in our next.

Several *Literary Notices* are also unavoidably postponed.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

Our answer to M. P., and others, is the same which we gave last month to L. A.—*The Quarterly Journal of Prophecy*, as its designation tells you, was a three-monthly Magazine; it consisted of six sheets and a half, or, of one hundred and four pages. The price of that *Quarterly* was *Half-a-crown*. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is a monthly Periodical; it consists of three sheets, or forty-eight pages. The price is only Sixpence per month. You are at liberty to order its delivery to you quarterly, when you will have nine sheets, or one hundred and forty-four pages, instead of one hundred and four, for which you will have to pay *Eighteenpence* instead of *Half-a-crown*.

All Communications and Books for Review to be addressed *To the Editor*

*of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

### LETTERS RECEIVED.

His Grace the Archbishop of Canterbury; Lord Arthur C. Hervey, Bishop of Bath and Wells; Lieut.-General Sir Arthur Lawrence; Revs. Dr. Rosenthal; A. A. Isaacs; J. B. Goldberg; R. Chester; R. Gascoyne; H. H. Miles; M. H. Lewis; R. A. Taylor; General Bell; H. J. Hirschberg; J. B. Salter; The Countess of Carrick; Lady Harriet Kavanagh; Lady Sophia Phipps; &c. &c.

### PUBLICATIONS RECEIVED.

דמס לעבש אונד. טאדט פאן  
ישוע הנוצרי: לאנדאן תרל"ד:

*Records of the Past: Being English Translations of the Assyrian and Egyptian Monuments.* Published under the Sanction of the Society of Biblical Archaeology. Vol. I. London: Samuel Bagster and Sons.

*An Appeal in Behalf of the Philo-Judean Society, Including the Forty-fifth Annual Report.* London: The Book Society.

&c. &c. &c.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

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## WE WEEP WITH THEM THAT WEEP.

A VERY interesting meeting—solemn and mournful in its character—took place in the newly-built large room in the WANDERERS' HOME, Palestine Place, at half-past four o'clock on the afternoon of Saturday, the 31st of last January. It illustrated the Apostolic sentiment:—"Whether one member suffer, all the members suffer with it." About one hundred Hebrew Christians assembled together, amongst whom were two or three Gentile Christian Clergymen, to present an address of condolence to our bereaved brother, the Rev. H. A. Stern, Principal of the Mission to the Jews in England. The proceedings commenced by Mr. N. D. Rappoport, in the name of the Hebrew Christians present, proposing that the Rev. M. Wolkenberg should preside on the occasion. Our reverend brother, on taking the chair, gave out the fourteenth hymn from the Collection used at the Hebrew Services in the Episcopal Jews' Chapel, Palestine Place. With solemn fervour, the whole assembly sang the following hymn:—

When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ my God:  
All the vain things that charm me most,  
I sacrifice them to His blood.

See from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet;  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

At the conclusion of the hymn, the chairman asked Mr. P. I. Hershon to read the ninetieth Psalm. After which, he called upon the Rev. Dr. Margoliouth to engage in prayer. When the congregants rose from their knees, the President addressed them somewhat to the following effect, almost in the following words:—

"I deem it desirable to offer a few preliminary remarks with reference to the object for which we have met together. The framed memorial, which we are about to present to the Rev. H. A. Stern, has received the signatures of upwards of a hundred Hebrew Christian brethren; most of whom have now come to testify, by their presence, their hearty concurrence with the movement. Such manifestations of sympathy are, I need scarcely say, only in so far deeply gratifying as they are spontaneous, and not prompted by extraneous considerations. If not genuine, if not the true expression of the inmost feelings of the heart, they are worse than useless. What, then, are the motives which have induced us on this occasion to come forward in a body and offer our united condolence to Mr. Stern? I am happy in the feeling of assurance that all who have taken part in the movement, whether present or absent, have done so of their free accord, and in response to their own personal inclinations. It has originated with themselves and has been carried out by them spontaneously, and from a heartfelt desire to manifest their deep sorrow for him who has endeared himself to them by his devoted and self-denying labours on behalf of Israel. To remove all doubt as to the singleness of purpose of all concerned in this matter, I have purposely abstained from all participation in it, either directly or indirectly, so that there should be no appearance even of outward pressure put upon anybody. Of course, a good deal of time and exertion has been required to collect the signatures and the pecuniary contributions, and to arrange for the preparation of the memorial; but for that you are indebted to Mr. N. D. Rappoport, who, in addition to his own liberal contribution, had cheerfully undertaken and carried out the settlement of these details. It is not, I may add, the amount of each contribution which is taken as a test of the value attached by every subscriber to the purpose of the meeting, but the heartiness with which it has been given, and which has been exhibited by one and all. A much larger sum might have been raised without difficulty, had it been deemed necessary for the accomplishment of our object. The end, however, kept in view has been the perpetuation of Hebrew Christian sympathy with Mr. Stern, by as many Israelites as could be got together in such a short time; but particularly by those who are bound to him by ties of gratitude for spiritual benefits received from him. This end has now been attained; we all have the grateful, though melancholy satisfaction of presenting to him, in a permanent form, our genuine and heartfelt condolence. I will, therefore, beg Mr. Stern, in the name of the meeting, to accept the memorial of the same and to permit the reading of the address.

The President read the following address:—

"Reverend and dear Sir,—We Christian believers of the house of Israel desire to express our unfeigned sorrow and deep sympathy with you and your orphaned children under the heavy weight of affliction by which you are bowed down. Many of us whose signatures are ap-

pended to this written expression of condolence are indebted to your instrumentality for the saving knowledge they possess of that Gospel which alone opens a sure and joyful prospect of immortality beyond the grave. Whether in the Bible class, at the prayer meeting, or in the pulpit, you have always sought to unfold to us the divine purposes of redeeming love; and you have taught us, as pilgrims and strangers, to look daily forward to the blessed realities of Eternity. Even those among us who live at a distance from your immediate missionary and ministerial sphere, but whose hearts desire and prayer for Israel is that they might be saved, have been in the habit of looking up to you as a zealous representative, and an able and affectionate advocate of our cause. Bound together, therefore, by so many strong and peculiar ties of varied and manifold relationship, we naturally long to give expression to the feelings of deep sorrow which your heavy bereavement has stirred up in our hearts; we desire, if possible, to assuage your grief by the assurance that each of us shares in it, and that we bewail your loss as if we had personally sustained it.

"We need not point you to the consolations which the Gospel so richly supplies to believing mourners. Your whole life has been spent in comforting your Jewish brethren under the severe tribulation which almost invariably attends their entrance into the kingdom of God. You have done more. You have shown them a noble example of Christian fortitude under terrible sufferings, endured for their sake and the Gospel's, in the wilds of Africa. Your eye of faith has often pierced through the darkest cloud of sorrow which for a time obscured your natural vision. Thus your own personal and habitual experience has lent additional weight to your repeated admonitions, that we, too, should learn to disregard the things of time and sense, that we should renounce the visible for the invisible, and seek to realise the spiritual joys of heaven. Now, therefore, that you are again passing through the furnace of affliction, we feel confident that you are not without that solid comfort which has been your support under previous trials, and which you know so well how to hold out to others. In this confidence we are confirmed by the calm Christian resignation, the subdued and noble sorrow, which you and yours have exhibited under your bereavement. Such a frame of mind can only be created and maintained by the deeply-rooted conviction that your beloved wife has only been taken from you for a time; that she has exchanged a life of conflict for one of ineffable and never-ending rest, and that when your own earthly warfare is over, you will meet her among the throng of the redeemed, in the immediate presence of the Saviour.

We are, Reverend and dear Sir,

In deep sympathy,

Yours,

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Mr. Stern, interrupted by emotions which communicated themselves to, and stirred the heart of, the whole assembly, responded to the address, almost in the following words :—

“ My dear Friends and Hebrew Christian Brethren,—Animated by sentiments which I dare not trust myself to express, I rise merely to thank you for your kind sympathy with me in my affliction. You will, I am sure, forgive me if, on this sad and solemn occasion, I do not give vent to the emotions which my heart experiences, but my tongue is unable to utter. I have had letters of condolence from every part of the country, and comforting as they have been—for sympathy is sweet to the sorrowing and bereaved—nothing has afforded me greater satisfaction than your affectionate address. You know that my life, at least a great part of it, has been devoted to the spiritual welfare of our people, and, that these efforts are appreciated, you offer me the most touching proof. I can truly say that your kindness will stimulate me to fresh activity and zeal in the glorious work in which I have been engaged for so many years. The missionary’s career is frequently, and it has been more especially so in my case, one fraught with trying and painful vicissitudes. It is true that I have had to experience hardships and dangers which were exceptionally severe. My life has again and again been literally suspended on a hair. I can, however, confidently and without affectation, state that, in whatever circumstances I was placed, even when a death which makes one shudder to contemplate, stared me in the face, I did not waver in the trust which I reposed in Him who is a help and support in every time of need. In the bosom of those near and dear to me, I cherished the fond hope that the past, with its storms and conflicts, would soon be forgotten, and the future, if not altogether free from cares and anxieties, would at least prove calm and smooth. It was not to be so. An inscrutable Providence ordered it otherwise, and I must bow to the Divine will. The dear departed, as was justly remarked, has established a new link of relationship between me and heaven, and this ought to modify, if it does not assuage the pain and anguish the bereavement has inflicted. This is quite true, for, as Christians, we ought not and must not mourn over the graves of our beloved ones as ‘ others, which have no hope.’ Those that sleep in Jesus die not. Their night of conflict is over, and they are now in the land of everlasting light and bliss. A short time ago they were like you and me, but there is a great difference now. They have finished their course, reached the goal, and won the unfading crown. We, on the contrary, have still to fight the battle before we can sing the song of victory and praise. Let us then press forward to our high and glorious destiny, and when our brief day of life comes to a close, we shall be reunited with all whom we loved, and in the homes of immortality constitute for ever the family of our God.

May this be our portion, and the portion of all near and dear to our hearts."

The Address is beautifully engrossed on parchment, and very neatly framed. It is headed by a pictorial representation of two tablets, on which are engrossed the following texts in Hebrew :—Eccles. vii. 1 ; Ps. cxvi. 15 ; and the latter part of Ps. cxxvii. 2.

When Mr. Stern resumed his seat, the chairman gave out the twelfth hymn from the above named Collection ; it is the following well-known song of praise. It was sung by the whole assembly most feelingly :—

All hail ! the pow'r of Jesu's name !  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
And crown Him Lord all.

Hail Him, ye heirs of David's line,  
Whom David Lord did call ;  
The God incarnate, man divine,  
And crown Him Lord of all.

Crown Him, ye martyrs of our God,  
Who from His altar call ;  
Extol the stem of Jesse's rod,  
And crown Him Lord of all.

Sinners, whose love did ne'er forget  
The wormwood and the gall,  
Go, spread your trophies at His feet,  
And crown Him Lord of all.

Ye chosen seed of Israel's race,  
Ye ransom'd of the fall ;  
Hail Him ! who saves you by His grace,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

After which Mr. Wolkenberg called upon the Rev. B. W. Butler, Superintendent of the Operative Jewish Converts' Institution, to read the fifth chapter of St. Paul's second Epistle to the Corinthians. The Rev. J. W. Reynolds, Vicar of St. Stephen's, Spitalfields, closed the solemn meeting with prayer, and the Apostolic Benediction.

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## THE TEMPLE OF EZEKIEL.

BY THE REV. ALBERT A. ISAACS, M.A., VICAR OF CHRISTCHURCH,  
LEICESTER.

THE careful and diligent student of the Word of God need seldom fail to discriminate between the mere imagery and illustrations, and the historical facts which may have already been accomplished, or may be still enshrouded in the recesses of unfulfilled prophecy. The more carefully and philologically his investigations are pursued, the more disposed he will be to arrive at the conclusion—that there are very few expressions or forms of speech in the Scriptures which are wholly of a figurative character. He will endeavour to keep before his mind what the state of the world was before the fall, and by a natural sequence what the world is likely to be after the curse of the fall is removed. In the study of this question he will learn how *facts* and *figures* are likely to have a probable, if not a certain, harmony. He will be at least inclined to

believe that a world on which the all-wise God pronounced the ~~fat~~ "very good," cannot be unworthy of the abode of regenerated and sanctified man; and that when the curse is removed, and it be filled "with the glory of the Lord as the waters cover the sea," it may become his permanent dwelling-place, in which he will enjoy perfect communion with the Most High.

Moreover, the axiom laid down by the "judicious" Hooker will ever be remembered; that the nearer we approach the *literal* interpretation of the Word of God, the nearer we approach the truth. In this view he will be strengthened, when he finds, that there was a literal exactitude in every prophecy that was fulfilled up to the time of the coming of our Lord; and that this has always been illustrated in the fulfilment of all those inspired statements of which there is a distinct and acknowledged record.

If these conditions be accepted, I believe that we shall commence our investigation of any difficult portion of the Bible with the assumption that it relates to *literal* occurrences and circumstances: that the Word of God means specifically what it says; and that we are not justified in taking our stand upon any other hypothesis, until it is thoroughly demonstrated that such a position is illogical and impossible. This basis of inquiry will not exempt us from difficulties; but they will be inconsiderable in comparison to the cloud which will envelope us when we take the opposite course. It will make pointed, clear, and practical, a large portion of the Holy Scriptures which would otherwise be unintelligible; and sweep away those weak and colourless expositions which are a reproach to the so-called theology of the day.

Few Biblical statements have passed through a more fiery ordeal of criticism than those which relate to the Temple of which we have such a minute and careful account in the fortieth to the forty-seventh chapters of the book of the prophet Ezekiel. The difficulties which it has presented have led to a variety of conjectures and controversies. To those who have no future for Israel, or no interest in the prophecies which concern the future, it has only presented a highly wrought and even exaggerated picture, which has contributed nothing to the value and the instructiveness of the Word of God. To others it is an unintelligible representation of the Church of Christ. Some conceive it to be the temple which Zerubbabel should have built; but did not. Others go so far as to commit the great and all-wise God to an act of powerlessness, and to a kind of paralysed forecast of the future, by calling it "a lapsed prophecy." On the other hand, those who anticipate its erection in the land of Israel, are in doubt whether it is to be the work of Gentiles or Jews: whether it is to be built by believers or unbelievers: what is to be its extent,—or for what purpose it is to be established. I trust that I shall not add to this confusion of sentiment and exposition in what I am about to write; but that rather, under the teaching of God the Holy Spirit, the readers of the *Hebrew Christian Witness* may obtain some help towards a satisfactory conclusion as to its meaning and object.

The following points demand our investigation:—

I. ITS LOCALITY.

II. ITS EXTENT.

## III. ITS FORM.

## IV. ITS OBJECT.

## V. ITS OCCUPANTS.

The scene of the prophetic transactions which we have to consider, is "the land of Israel." (Ch. xl. 2.) The declarations concerning them were to be made to the "house of Israel" (ver. 4); so that the locality and the people are distinctly identified. They come immediately after the great conspiracy of Gog and Magog (ch. xxxix.) against the well-being and security of the tribes of Israel, and the destruction with which those Gentile nations shall be overwhelmed at the great battle of Armageddon. This is followed by a revelation of the divine love to the Hebrew nation, who hear the voice of the Lord declaring, "they shall know that I am the Lord their God which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them for I have poured out my Spirit upon the house of Israel, saith the Lord God." (Ch. xxxix. 28, 29.) The prophet is then conducted by the Spirit of God, and in the visions then vouchsafed to him, is set "upon a very high mountain, by which was as the frame of a city on the south." (Ch. xl. 2.) Here we have a correspondence with the prophecies of Is. ii. 2, 8, and Micah iv. 1, 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." With this also harmonises the words of Zech. iv. and Rev. xi., which concern the re-erection of the Temple of God. The locality is declared to be "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Thus *Jerusalem* and its neighbourhood is the site and situation of this wondrous structure.

## II. ITS EXTENT.

All must be prepared to admit that, judged by the ordinary scale of computation, and the proportions of all buildings which have ever been erected by the hand and design of man, the inspired account which is given in these chapters presents grave difficulties. According to the generally received measurement, the reed with which the angel measured was three and a half yards long. It consisted of six cubits, and each cubit was by a hand's breadth longer than the ordinary cubit. The sacred building is described as being equilateral, each side being five hundred reeds, or measuring one thousand seven hundred and fifty yards. This would make seven thousand yards, or a circuit of more than three and a half miles. This, it must be acknowledged, is so far beyond our generally received impressions as to the capacity of structures erected by man, as to render the subject perplexing. Yet it is not impossible nor impracticable. The same intelligence and perseverance; the same mechanical skill and ingenuity, which have in modern times covered large areas with a succession of massive and imposing buildings, might, by the very condensation of effort, promoted by religious zeal and

holy devotion to the call of JEHOVAH, accomplish such results as are here assigned to the rebuilt Temple. We may acknowledge the difficulty, but there is nothing to justify us in the assumption that it is insuperable, and that it therefore disposes of the opinion that this temple will be material and real. But beyond this, many able scholars contend that this estimate is exaggerated. What we translate "the reed," they affirm is only "the cubit." Thrupp, in his able work on "Ancient Jerusalem," who, as a strong opponent to all the expectations concerning Israel's repossession of their own land, or their national glory, cannot be accused of partiality, is of opinion that the reduced measurement is the correct one, and would hence make the circumference of the walls of the Temple to be a little more than half a mile. Be this as it may, the description given in this prophecy presents no insuperable objection to the literal fulfilment of all its details.

### III. ITS FORM.

It must be admitted by all who have ever taken the trouble to compare what is written in these chapters with the records of the temples of Solomon, Zerubbabel, and Herod, that there is no correspondence either in form or proportion. Hence, it cannot be assumed that in any subsequent structure such a correspondence was either attempted or even partially attained. All the arrangements and details indicated a return to the sacrificial provisions of the Mosaic Law, and are so ordered and appointed as to meet the requirements of a large body of worshippers. A close and careful examination will show that there is a remarkable harmony between the majestic character of this Temple, and the perfection with which all its proportions are laid out. Each compartment is set apart for its special object and use, and at the same time all the various offices for which they are designed are made to correspond and to occupy their right place. Many questions arise under this head, but there is a necessary interweaving of matters which are in some respects dissimilar and distinct, which renders it best that I should at once speak of

### IV. ITS OBJECT.

Under what circumstances does the Divine will and voice instruct and require such a wondrous Temple to be built? For what purpose is it to serve? What is to be the nature of the worship to be carried on therein? It is here that a variety of considerations present themselves, which have appeared to some so conflicting and opposed to the spirit and intention of the Gospel of Christ, as to have led to the abandonment of all ideas concerning their literality. But I believe that the misconceptions which have been so general, have arisen solely from the impression that this Temple has more than a local and national significance: that it is for the world at large, and not, as I shall attempt to point out, for the tribes of Israel, and for them alone. It is said in ch. xlv. 9: "Thus saith the Lord; No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." There are here no Gentile worshippers. This great and wondrous temple is, in all its details, devoted to the interests and use of the twelve tribes of Israel. If this point be perceived and acknowledged, it will necessarily relieve us of a large measure of the difficulty and ambiguity which have perplexed inquirers.

The appointment and observance of sacrifices demand our first consideration. Of these there is a minute and particular mention. The sin offering—the burnt offering, and the trespass offering reappear, with all their accompaniments of first-fruits and oblations. (Chapters xlii. 18-27, and xlv. 27-31.) If all these things were done by the Hebrew nation in a state of unbelief: if these sacrifices were antecedent to their acknowledgment and acceptance of the Lord Jesus as their promised Messiah, it would be possible to accept such prospects without hesitation. But all this is co-existent with the manifestation of the divine glory and presence, and the bestowal of the Lord's blessing. "The glory of the Lord comes into the house by the way of the gate whose prospect is towards the east." "And He said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more despise, neither they nor their kings." (Ezek. xlii. 4, 7.) No language can be more clear and explicit. No expressions could be employed more in harmony with the prophecy of Deut. xxx. 6, 7, concerning the glory of Israel in the latter day:—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul, that thou mayest live."

We have thus laid down the following statements: That the tribes of Israel are to permanently repossess their land; that they are to enjoy a glory and a happiness unspeakably greater than had ever been realised since the fall; that, in the land and city to which they are restored, they are to build a Temple of surpassing magnitude and magnificence; that in this Temple the ancient sacrifices are again to be offered; and that, as a pledge and earnest of the divine blessing, the Spirit of the Lord is to occupy this Temple, and it is to be filled with a heavenly glory. I cannot see how these statements can be accepted in anything but their literal sense, and the difficulties seem to me to disappear when we recognise an arrangement that is intended only and entirely to apply to the people of Israel.

And primarily in relationship to the re-institution of sacrifices:—Is it antecedently unlikely or impossible that such should take place according to the Divine will? Many believe that they were offered by our first parents before the fall; that, even in their state of innocence and holiness, they were taught the need of sacrifice for sin, and that it was from the skins of such sacrifices that Adam and Eve were clothed. The voice of prophecy takes up the theme, for when the future glory of Israel is spoken of, we read, "all the flocks of Kedar shall be gathered together unto thee; the rams of Nabaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." (Is. lx. 7.) It is true that the inspired apostle, when writing to the Hebrews, declared that "there remaineth no more sacrifice for sins" (Heb. x. 26); but who can doubt that he was there speaking of the relationship of the individual believer to God; of the Lord Jesus as the only sacrifice and channel of reconciliation; and not to any national relationship which existed between the Hebrews and the

Redeemer of Israel. As therefore sacrifices were enjoined by Jehovah as typical and emblematical of the one great Sacrifice which was "in the fulness of time" to be offered on the Cross; so sacrifices may again be presented to God, as *commemorative* of that most sacred offering, the value and power of which can never end.

But it must be admitted that, in all the divine arrangements, both in providence and in grace, a distinct object and intention is always to be traced. There is nothing arbitrary; nothing of a fortuitous character in any of the works or ways of God. It is to the design which, it appears to me, the Lord has before Him in the fulfilment of this remarkable prediction, that I wish to invite special attention.

The Hebrew nation are called God's "peculiar people." Our Lord came "unto His own, and His own received Him not." They recognised those prophecies which testified of the glory and power of their promised Messiah; but they disregarded those that spoke of His previous sufferings and humiliation. They believed that He would sit upon the throne of His father David; but they did not believe that He would die the death of the Cross to make propitiation for sin. The "remnant according to the election of grace," have ever received these truths in their fulness. But the nation have continued to deny the Messiahship of the Lord Jesus Christ, and will continue to disavow His sufferings and death on their behalf, until that time arrives when they shall welcome His Second Advent, and exclaim, "Blessed is He that cometh in the name of the Lord." There will then be a fulfilment of all their national expectations concerning His promised dominion and glory. But there will have been no previous acceptance of the Son of Man as the great and only efficacious sin offering of which all the types did testify. It is here, I believe, that the restored sacrifices will come in. They are to be commemorative; but it will be a commemoration of peculiar significance and power to the tribes of Israel. They will enjoy the beneficent government of "the King that reigns on Zion's Hill;" but they will also continually recognise in the sacrifices which they now offer in that wondrous Temple the memorial of that love which led Him to become "obedient unto death, even the death of the Cross." In short, the restored or converted nation of Israel will, by those sacrifices, commemorate the propitiatory offering of the Lord Jesus, and in that commemoration, acknowledge what they would otherwise have, we may say, practically, no other opportunity of acknowledging, that it has been by His precious blood-shedding that all their national as well as personal blessings have been secured. This gives a point, a power, and a meaning to these prospective sacrifices which would otherwise be inexplicable.

I must now speak briefly of the last point in connection with this Temple; viz.:

#### ITS OCCUPANTS.

I have already endeavoured to identify it wholly and entirely with the restored tribes of Israel. They are the only worshippers. It is not intended for the Gentiles: it is only intended for them. Within its precincts minister the priests of the Levitical tribe, who have again been sought out and separated according to the Lord's mind and will. Within these sacred walls again shines resplendently the Shekinah of the divine glory. Over all reigns and rules "the Lion of the tribe of Judah," "in

Zion and in Jerusalem, and before His ancients gloriously." Through the eastern gate enters "the Prince; He shall sit in it to eat bread before the Lord; He shall enter by the way of the porch of that gate, and shall go out by the way of the same." (Ezek. xlv. 8.) But who is the Prince? He cannot be "the Lord of glory" Himself, for He is among those whose duty it is to present sin offerings and all the other services of the sanctuary. (Chap. xlv. 9, and xlv. 12.) He is Himself a worshipper (chap. xlv. 2), and He is in the midst of the people when they go in and when they go forth. (Ver. 10.) I can only infer from this, that he will be the lineal descendant of the house of David, and that while the glorified Messiah personally reigns over His people, this Prince becomes His vicegerent or representative, and conducts and guides the people in all the sacred duties of the sanctuary. He exercises an authority and a supremacy which is recognised by the tribes of Israel, who render to him their oblations and reserve for him the divinely appointed portion in the holy land.

To summarise the points which I have endeavoured briefly and imperfectly to state: this Temple is to be built in the latter times; it is to be built by the Hebrew nation on their restoration to their own land; it is to be built by them as believers in the great Redeemer of the world. In this Temple, sacrifices are again to be offered, *commemorative* of the one perfect and all-sufficient sacrifice for sin once offered on Calvary's Cross. But these sacrifices are to be presented by Israelites alone, who are the sole occupants and worshippers in this sacred edifice, and are appointed in order that they may nationally and continually acknowledge that He who now reigns over them in glory, once suffered and bled and died in order that they might be saved. Over this Temple presides a Prince, and not a High Priest. He is neither a sovereign exercising supreme authority, nor is he a High Priest making an atonement for sin. All these functions are the prerogatives of the great Head of the Church, the High Priest of our profession, the King of Glory. From this holy house a living stream flows through the chasm rent in the Mount of Olives by the second coming of the Son of God; and this stream is the channel of life and fertility wherever it goes. Such an exposition of the probable future may appear to some like the rebuilding of "the middle wall of partition," between Jews and Gentiles, which the Gospel of Christ has for ever overthrown. But this question has nothing to do with that spiritual relationship by which believers, be they Jew or Gentile, belong to the same redeemed family. These views may seem to be "carnal" to others whose expectations partake more of the unreal than the sublime. But all the works of God's hands are good. He can hallow the material universe, and make all things the receptacle of His presence and blessing. Thus we may anticipate that the renewed and sanctified earth shall regain all that was lost at the fall, and be dignified and rendered glorious by all that is holy and acceptable in the sight of God, and all that can minister to the boundless happiness and enjoyment of man.



## THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

## No. II.

HAVING shown in a former paper (No. I.), from the circumstances of the Jewish nation, their history and literature, their mode of thought and state of feeling, and from the contemporary testimony of their historian (Josephus), that at the time of the coming of the Saviour, Aramaic and not Greek was the language of the nation, we now proceed to the production of proofs out of the Gospels themselves.

It will be easily conceived, that, since the Gospels have at an early date been published in Greek; and since the inspired writers were not under the necessity of rendering their Master's sayings *verbatim et literatim*, but were moved and guided by the Spirit *what* to put on record, and *how* to put it, we are not to look for numerous passages testifying to a Hebrew or Aramaic origin. Nevertheless, we are not left altogether without evidence. Divine Providence has graciously so ordained and constituted matters, that the primary and original language of the Saviour, here and there appears, with more or less distinctness. To some of these, therefore, we will now turn our attention.

An angelic being having announced to Joseph the conception of the blessed Virgin, proceeds to give directions as to the name of the child. "And thou shalt call His name Jesus, for He shall save His people from their sins." \* Evidently the heavenly messenger made his communications in the Hebrew, in which tongue the name יֵשׁוּעַ (yeshooa), and the verb יָשַׁע (yosheea) bear close relation to one another, not only in sound, but also in meaning. In the Greek, the noun and verb have no connection whatever.

Again, another angel appears to Joseph in a dream, and orders him to return to the land of Israel, "for *they are dead* which sought the young child's life." † Now the verse preceding tells us that it was Herod *only* who died, but, we see here an idiomatic phrase peculiar to the Hebrew. A case perfectly analogous to it, we find in Exod. iv. 19. There likewise, it was Pharaoh *alone* who died, but, the declaration of God to Moses, is "Go, return into Egypt, for all the men *are dead* which sought thy life." ‡

The address of the angel Gabriel to the Virgin Mary (Luke i. 28), gave rise to different interpretations, because the original of the address has been overlooked. The Greek word *κεχαριτωμενη* (kecharitomenee) is the exact rendering of the Hebrew *חַנוּנָה* (khanoonah) which is the passive participle of the verb *חָנַן* (khanan), and signifies one that has found or obtained grace and favour. That this is its true meaning, is confirmed by the angel himself, who, in order to calm her mind, which was disturbed by his appearance and salutation, adds (ver. 30), "fear not, Mary, for thou hast found favour with God." So are the words, "the Lord is with thee," a Hebrew mode of salutation from a superior to an inferior. It was the salutation of the angel of the Lord to Gideon (Jud. vi. 12), and of Boaz to his labourers (Ruth ii. 4). "Blessed art

\* Matt. i. 21.

† Ibid. ii. 20.

‡ Exod. iv. 19.

thou among women," is no less a Hebrew declaration of esteem, found in Judges (v. 24) and other places; and even the word "hail" (in Greek *χαίρει*, *chaire*) is a translation of the Hebrew *שלום* (*shalom*),\* The entire discourse of Gabriel was clearly therefore in Chaldee, the vernacular of Mary.

The several hymns, or grateful outpourings of pious souls, recorded in the first two chapters of St. Luke's Gospel, by their parallelisms and the use of cognate nouns and verbs, bear evident marks of their Hebrew original. It certainly is one of the strangest notions, that those extemporaneous productions of Jewish minds, had been made in the Greek language. Can any one with a modicum of common sense imagine, that the wife of a humble Jewish carpenter was an eloquent Greek poetess? that Zechariah and his wife, were ready composers in the foreign tongue? or that the aged Simeon was conversant with Greek sapphics? But we can understand that a godly person, acquainted with the word of God, having her heart overflowing with love and gratitude, would pour out her soul in strains like those of Hannah, or Deborah, which she was in the habit of reading from her childhood. The fact that the first chapters of St. Luke's Gospel are different in style from the others, and contain many more so-called Hebraisms than the rest of his Gospel, has been observed by many learned critics. The explanation generally given is, that the evangelist either rendered existing Aramaic documents into Greek, or that he derived those facts from the testimony of the mother of the Lord herself; that though he was well versed in the elegant use of the Greek tongue, he endeavoured to represent the original as nearly as possible. Whichever of the two we take to be the true cause of the difference in style, it is clear that Greek was not the language of the Jewish people.

From the beginning of St. John's Gospel, we obtain also some hints, as to the language in use amongst the children of Israel. Among the different dialogues recorded there, we read (i. 38), "They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?" Again (ver. 41), Andrew tells his brother, "We have found the Messias, which is, being interpreted, the Christ;" and in the next verse, the Lord Jesus says, "Thou shalt be called Cephas, which is, by interpretation, a stone." A little reflection will show us, that neither the Lord Himself nor His apostles could have used the formula, "which is, being interpreted." The fact that ever after this, the Evangelist uses the word *rabbi* without its interpretation, is quite sufficient to show us that these explanations were inserted by him for his Greek readers. The conclusion follows most naturally, that the speakers themselves, who introduced no such interpretations, simply conversed in Hebrew or Aramaic.

The preaching of the Baptist must likewise have been in the vernacular of his country. He warns those that came to be baptized of him, not to trust to the bare fact that they were by nature children of Abraham, for "that God is able of these stones to raise up children unto Abraham."† Here we have a pointed hit at that of which the Jews often boasted—

\* The LXX actually render so the Hebrew word, in Isa. xlviii. 22, and lvii. 22.

† Matt. iii. 9.

that they were the seed of Abraham—and which they used in their disputations with Christ Himself. \* The Baptist gives a turn to the word they were so fond of, and tells them God is able of these אבנאיה (Abnaia, stones) to raise up בנאיה (bnaia, children) unto Abraham. This paronomasia, or turning of kindred words into different meanings, is congenial to the Semitic languages; it is considered a great elegance, and is used by Hebrew writers both in poetry and prose.†

The Saviour Himself also uses expressions which tend to the same conclusions. In the first year of His ministry He comes to Nazareth, where He had been brought up. He enters the synagogue, and, having a book given to Him, reads a portion of the prophet Isaiah. The reading was doubtless in Hebrew, for *no reading* in foreign languages was permitted in synagogues. ‡ An address followed, and the question arises, in what language was it delivered. We have no record of the address, but we have a few words which throw light on our inquiry. The Saviour says to his fellow-citizens, "Ye will surely say unto me this proverb, Physician heal thyself." § Now, it is required in Oriental proverbs, that they should contain not only a forcible and striking saying, but should also be clothed in words which have affinity and relation to one another. These requirements are fully borne out both in the Hebrew and Aramaic. In the one it is רופא את עצמך (rofe refa eth atsmecha), in the other יתך אנסי אנסי (oseo asè yathach), but in the Greek, the noun and verb belong altogether to different roots.

We will now direct attention to the Sermon on the Mount. We have in that sublime discourse, not only idioms and phrases which owe their origin to Hebrew or Chaldee, but also words preserved in their primitive form and original condition, as רָקָא (raca), גֵּהֶנָּם || (Gehenna), מַמְּוֹן (mammon), &c. But let us first examine the question, To whom was the sermon delivered? Who were the multitudes that listened to it? We have no hesitation in saying that the audience was a *Jewish audience*. This will become evident, when we call to mind that the Lord Jesus Himself never held intercourse with Gentiles. He distinctly declared, that He was not sent but to the lost sheep of the house of Israel. Even at the end of his ministry on earth, when certain Greeks asked for a private audience, He declined seeing them, as may be gathered from the context. ¶ Had our blessed Saviour been preaching to, or holding intercourse with Gentiles, there would have been, in after times, no necessity for a vision to teach the Apostle Peter not to refuse to preach the Gospel to Cornelius. Nor could they of the circumcision have contended with Peter for doing that which his Master, and theirs, had done before—teaching the Gentiles the way of life. It is clear, therefore, that before the heavenly vision was vouchsafed to Peter, nothing had been done, either by the Lord or by His apostles, for the instruction of the Gentiles.

\* John viii. 33.

† Judg. xv. 16. החמור חמור חמור (hachamor chamor chamorathaim). Zeph. ii. 4. עקרון תעקר (ekron teaker).

‡ Hence arose the custom, or rather necessity, after the return from the captivity, of having a Targumist (or interpreter) with the reader, who interpreted into the vernacular what was read in Hebrew. Hence, also, those rules we meet with in the Talmud for the guidance of the interpreter.

§ Luke iv. 23. || In the English version, "hell." ¶ John xii. 20, &c. (see Alford).

This conclusion is still further confirmed by the whole tenor of the sermon. The beatitudes could not have been addressed to the Gentile world; they would scarcely have understood them; the Jews alone, who had the word of God, might have learned from the Psalms and the prophets, what poverty of spirit and meekness of heart really signified. The expressions, "the kingdom of God," or "the kingdom of heaven," must have been equally strange and unintelligible to the former. How could the words "Ye have heard that it was said to them of old time," be spoken in the ears of such as never heard of the commandments of the law before, or were most probably ignorant of the very existence of the law of Moses? Our best commentators admit, therefore, the meaning to be, "Ye have heard" by the reading of the law in the synagogues (where the Jews were wont to assemble), and the exposition of the scribes. Again, were the heathen likely to swear by Jerusalem, that our Lord should deem it necessary to warn them against it? Or would the Saviour have said to a heathen, or even mixed multitude, "Use not vain repetitions as the heathen do," or used the terms, "for after all these things do the Gentiles seek?"

The audience, then, being a Jewish audience, nothing is more natural than that the language used was the Jewish vernacular, the Aramaic. We have seen above, that even in our Greek Gospels, there are words left in their Aramaic form, in the Sermon on the Mount. These have therefore been undoubtedly uttered by the Saviour in Aramaic; why should not the remainder of the sermon have been spoken in the same tongue? This would be historically analogous to another extant work, of about the same age, which exhibits the same features. Josephus' books on the Jewish War, are extant in Greek only; certain words are left in them in Aramaic, and the author himself tells us, that he wrote his books in Aramaic, but afterwards translated them into Greek, for the benefit of the Gentile world, the Greeks and Romans.\* Surely the parallel is very exact; there is nothing derogatory in it, nor the remotest approach to that, but falls in with the wants of those times; that our blessed Saviour taught in the Aramaic tongue, and that His apostles were guided by the the Holy Spirit to render his teaching into Greek, for the benefit of the Gentile world.

That there were Jews in Decapolis is a fact beyond all possibility of doubt. We have the testimony of holy writ that there were Jews and synagogues at *Damascus*, one of the cities of that confederation. In *Scythopolis* (the capital of the district), we are informed by Josephus, there were 18,000 Jews; in like manner he speaks of the calamities that befell the Jews living in *Hippos*, *Gadara*, *Gerasa*, all cities of *Decapolis*. He also records the better treatment which the Jews of *Tyre* and *Sidon* met with at the hands of their fellow citizens.† Of course. these Jews knew something of the Greek, to be able to carry on daily intercourse with their fellow townsmen, but they knew much more of the Aramean language. For this statement, that they knew more of the Aramean, we might give several reasons, but two will suffice. First, they were within the borders, or, at least, in the neighbourhood of their beloved country, and were in constant communication with their

\* Preface to Jewish Wars, i. 2.

† Jewish War, Book ii. ch. xviii. 3, 5.

brethren in Palestine, who spoke the Aramaic. Secondly, there is abundant evidence that neither in Syria nor in Mesopotamia, was the Syriac tongue superseded by the Greek. The latter became the fashionable language of the great and noble, but the Syriac continued, as ever before, to be spoken by the middle and lower classes. This would greatly assist and help the Jews in the preservation of their tongue, which is very nearly related to the Syriac. When therefore our Lord delivered his discourse on the Mount, in the Aramaic, the Jews, who came from those Gentile cities, understood him perfectly well. We shall feel the correctness of these statements more deeply, if we glance at an analogous case from our own times. There are many English people living in the French town of Calais, who, of course, speak the French language. If some of these were to come over to their own country, to listen to the addresses of a famous bishop or archbishop of their own nation, they would undoubtedly understand every word which would fall from his lips, though his speaking or preaching should be in a language different from that of the locality in which they live. The same we may, with confidence and truth, affirm of the multitudes which from Decapolis followed the Saviour, and of those which came to hear him (as St. Luke tells us) from the sea coast of Tyre and Sidon. They fully understood the Aramaic of the Saviour, even if it had not been the language of the localities from which they came.

While treating on the subject of the Sermon on the Mount, we desire to advert briefly to the question of the identity of that sublime discourse recorded in Matt. (v. vii.) with that given in St. Luke; but only so far as it bears on the *language* in which it was uttered. We agree with those learned men who think that there are many and good reasons for believing that the two are substantially the same. Now, we ask, how will those Hellenists, who hold that our blessed Saviour taught and preached in Greek, and who boast that, according to their theory, our Greek New Testaments contain *the very words which proceeded out of His mouth*—how will they account for the different phrases, words, and expressions, we meet in the sacred record of the two Evangelists? On the supposition, that Christ always used the Aramaic, we can see sufficient reason for these variations. The apostles proclaimed the Gospel, in the first place, to the Jews. After the lapse of several years, the door of faith was opened also unto the Gentiles. The time soon arrived, when the narratives of the life and death of the Divine Redeemer, were to be committed to writing. The Greek language was selected, as the language which was understood by some persons in almost every country; who, in turn, would render the gospels into the vernacular, for the benefit of their countrymen. The evangelists were under the especial guidance of the Holy Spirit, in putting on record the doctrines, the instructions, the wonderful deeds and miracles, &c., of their heavenly Master; but, like the prophets of the Old Dispensation, were left to the selection of their own words and phrases, and to the development of their own manner and mode of utterance. Hence, naturally, arose different expressions on one and the same subject, varying in words but not in sense and meaning. But on the newly promulgated opinion, that they are the very words of the Lord himself which the different Evangelists give us, it is obvious they cannot, and ought not to differ even in

the slightest degree. He could not, while discoursing, have given utterance to different expressions at one and the same time.

These remarks apply with equal force, to the various Aramaic words preserved in our Greek Gospels. Each evangelist has not recorded the same words in that tongue, "Talitha cumi," is given by St. Mark, while St. Luke has only its Greek equivalent. "Raca," is preserved in St. Matthew's Gospel, but not in the others. "Hosanna" is recorded by three evangelists, but not by St. Luke; and so they differ in the preservation of other Aramaic words. Our explanation of this diversity is very simple. Each evangelist had in his mind's eye, the benefit of his readers, and each retained the original words, or gave their translations, as he judged to be most for the edification of those for whom he intended his Gospel. But on the assumption that the Son of David taught and preached in Greek, that the words in the Gospels have been handed to us, just as they fell from His sacred lips, the difficulty appears to us inexplicable. Why is it that each of the evangelists did not introduce into his Gospel *all* those Aramaic utterances? How did it happen, that all of them did not deem it a sacred duty to immortalise those words which had come from the blessed Master's lips, if, as the Hellenists assert, such Aramean expressions occurred from time to time, in our Saviour's Greek language, and were *therefore* preserved?

We must now hasten on in our remarks. Neither time nor space will allow us to dwell on the sending forth of the apostles (Matt. x.), the commission which their Divine Master gave them, or the rules which He prescribed for their conduct. They are all delivered in such terms and abound in phrases which, to say the least, show them to be nearer the Hebrew than the Greek. Nor will we proceed to the examination of the wonderful "cycle of parables" (Matt. xiii.) which so beautifully illustrate the scenery and products of Palestine, and would doubtless, on examination, not be wanting in hints as to the vernacular in which they were originally uttered. But we hasten to the closing scenes of our blessed Redeemer's life on earth. We take the majestic event of the Transfiguration, which forms, as it has been well observed, the solemn installation of our Lord to His sufferings. Moses and Elias are with Jesus on the mount, conversing with Him. We ask reverentially, in what language did the two representatives of the *law* and the *prophets* talk with Him? Our answer very naturally is, in the same language, which these Old Testament saints used while on earth. Peter's exclamation, "Lord, it is good for us to be here," &c., was in the same Jewish tongue, and so was the voice from heaven, "This is my beloved Son." This being the case, we can understand how the evangelists on rendering the utterances into Greek, adopted various equivalents for the same Hebrew words; Matthew representing Peter as saying, *Κυριε* (Lord), Mark, *Ραββι* (Rabbi), and Luke *Επισταρα* (Master), besides some other little variations. But on the assumption that we have in the Gospels "*the very words*" which proceeded out of the speakers' mouths, we cannot see why three different words are given, when one only could have been used by the apostles.

A similar variation, but of more significance we meet with further on. (Matt. xxii.) Our blessed Saviour having triumphantly answered the captious questions of Pharisees, Sadducees and Lawyers, proposes on

His part a question for their solution. "What think ye of Christ? whose son is He?" He shows them the unsoundness of their declaration, that Christ is only the son of David, since David in spirit calls Him Lord, &c. The report of our Lord's remarks varies in each of the evangelists, and is therefore inconsistent with the notion, that we have in the Gospels, not the version of Christ's sayings, but the *very Greek words and sentences* which fell from His lips.

The triumphal entry of Christ into Jerusalem, was hailed by the people with the well-known Hebrew chorus "Hosanna to the Son of David," and with the ancient, but still used welcome *ברוך הבא* \* (Blessed is he that cometh &c.). It is surely natural to conclude, that Jewish children sung in the temple in their own vernacular, and not in the despised and hated foreign tongue. We think, also, that we are not going too far, in holding that the Saviour's reply to the enraged priests and scribes, by a quotation from the book of Psalms, was made in the original Hebrew, and not in Greek.

Our remarks on the concluding scenes of the Gospels, the awfully solemn and mysterious facts, of the sufferings and death of the Lord of glory, must be few and brief. They are not subjects to be handled too freely, by the cold hand of criticism. We will, therefore, only call attention to the exclamation, "My God, my God, why hast Thou forsaken me?" † which all know to have been uttered in Aramaic. The conversations which the Saviour held with His disciples, after His resurrection, appear to have been in the same language. He gives them repeatedly the customary Jewish salutation *שלום לכם* (peace be to you). ‡ Mary addresses Him with the old familiar term, *רבוני* (master), § and Thomas, when rebuked for his obstinate incredulity, makes his confession in words essentially Hebraic *אדני ואֱלֹהֵי* (my Lord and my God.) || Lastly, when He appears to Saul of Tarsus, on his way to Damascus, and turns the persecutor into an Apostle, it was in the Hebrew tongue that the Lord Jesus spake to him. ¶

Let us now briefly sum up. We have seen that the angelic beings who spoke to Joseph and Mary, made use of Hebrew words and phrases; that the inspired effusions of Mary and Elizabeth, Simeon and Zacharias, &c., were delivered in the same language; that the Baptist's preaching (there is reason to believe) was in the vernacular of his country; that the Saviour addressed the people of Nazareth in Aramaic; that the Sermon on the Mount could not have been uttered in Greek, and consequently must have been delivered in the other language, Aramaic; that the words and expressions used at the scenes of agony and woe, bear the characteristics of the same tongue; that the language used after the resurrection, is tinged with the same colour; and that Paul was addressed by the Lord Jesus from heaven, in the Hebrew tongue. These put together form a chain of evidences, which no mere assumptions, or specious argumentations can affect: they give abundant reason for believing that our blessed Saviour spake, taught, and preached in the Aramaic.

The fact we have just mentioned, that Christ spoke to Paul in Hebrew, deserves the deepest consideration of those who lay the greatest stress

\* Matt. xxi. 9, 15.

§ John xx. 16.

† Ibid. xxvii. 46.

|| Ibid. xx. 28.

‡ John xx. 19, 21, 26.

¶ Acts xxvi. 14.

upon the fact, that we possess the Gospels in the Greek language. Here we have the narrative, or history, of the conversion of St. Paul recorded in the 9th chapter of the Acts, in the Greek language; again we have it in the 22nd chapter, in the same tongue, and yet Paul himself tells us that the Lord spoke to him *in the Hebrew language*, therefore not in the language in which we have it recorded. Surely we are perfectly justified in believing that other utterances of the Saviour were likewise delivered in the Hebrew language, notwithstanding that we now possess them in the Greek tongue.

One point more we desire to adduce here. The Holy Ghost was poured out, on the day of Pentecost, upon the Apostles, and they began to speak with other tongues. The foreign Jews that were staying at Jerusalem were all amazed, and marvelled, saying one to another, "Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."\* Now, according to the Hellenistic theory, Greek was prevalent in Rome, in Egypt, in Syria, in Palestine, and most of the other places named above; we ask, therefore, What was it that so much astonished and confounded the multitude? Jews that knew Greek, were speaking in that language to other people, who understood that tongue! Would we think it very extraordinary, if a Frenchman who was bilingual, knowing English and French, were to address a multitude in English? Was a pouring out of the Holy Spirit necessary for such a purpose? Certainly not. But, according to our belief, that the great body of the Jews in Palestine were *not conversant* with the Greek tongue; that, out of Greece, that language was only known to the literati and the higher classes; then we see, in the facts quoted above, the wonderful power of God—that the Apostles were enabled to speak in tongues they had never known before,—Greek, Latin, Persian, Arabic, Coptic, &c. &c. Then we also apprehend the full force of the question, "Are not all these which speak *Galilæans*?" who were not expected to know Greek, or any other of those languages.

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## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE  
JEWES IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER II.

FROM THE ACCESSION OF RICHARD THE FIRST TO THE DEATH OF JOHN.

(Continued from page 75.)

**A**T the death of Richard in 1199, his brother John succeeded to the throne of this realm. The minute details of that reign, which my

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\* Acts ii. 7-11.



ancestor, Elias Paltiel, has recorded in this scroll, are so extensive that I must ask you, remarked our noble narrator, to bear with a digest of the reign of King John, which I have made on the authority of the documents preserved in the venerable chronicle before me, as well as from the works of the monkish chroniclers of the time.

I wind up this evening's narrative with the reign of one who has acquired an unenviable notoriety in the political history of this country—one who is well known as a disobedient son, an unnatural brother, and a savage monarch—one who disregarded the rights of all men—one, in short, who trampled under foot all laws, both divine and human.

What could the Jews expect from such a character? The natural effect of the cruelties to which they had been subjected during the last reign, under Richard Cœur de Lion—a monarch who, though generous, was yet rash and romantic, which was the cause of their very great sufferings—I say, the natural effect would have been to deter our people from attempting to accumulate any more wealth in this country; and it was to be apprehended that on the accession of such an unprincipled man to the throne, and the semi-barbarian state of the then people of England, who were continually quarrelling amongst themselves, and were ready at all times to plunge the sword or the lance into the breasts of each other, the Jews, under such circumstances, instead of resorting to England, as holding out to them inducements for the acquirement of riches, might have been expected to have quitted this island altogether. It was well put into the mouth of a Jewish maiden of that age, "Such is no safe abode for the children of Israel. Ephraim is an heartless dove—Issachar an overlaboured drudge, which stoops between two burdens. Not in a land of war and blood, surrounded by hostile neighbours, and distracted by internal factions, can Israel hope to rest during her wanderings." \* It was to have been imagined that the Jews would have betaken themselves to Spain, where their brethren were just then highly honoured, and in the enjoyment of great favour at the Spanish courts. But John was artful as well as wicked.

The law which his brother Richard enacted, relative to the Exchequer of the Jews, permitted the king to exercise unlimited power over the properties of the Jews. This circumstance afforded him great facilities for obtaining supplies to a large amount, upon any emergency.

John wanted money continually, in consequence of his incessant disagreements with his people. He saw it necessary to devise some expedient measure which would have the effect of allaying the fears of the Jews; and he therefore began his reign with pretended kindness towards them, holding out to their view the expectation of greater security in future.

Accordingly, King John, in the first year of his reign, to show the Jews that they would not be molested by reason of any antipathies which he entertained towards them on account of their creed, granted them permission to nominate a person to the office of chief Rabbi of England, and confirmed the appointment by the following charter:—

"The King to all his faithful, both to all the Jews and the English, greeting. Be it known, that we have granted, and by our present charter confirmed, to Jacob the Jew, of London, Presbyter of the Jews, the juris-

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\* Sir Walter Scott's "Ivanhoe."

diction of all the Jews throughout all England ; to be had and to be held by him during his lifetime, freely and quietly, honourably and entirely, so that no one may presume to molest, or trouble him in any way. We wish, therefore, and firmly command, that the same Jacob, Presbyter of the Jews of all England, may live secure, shielded, and peaceably defended. And if any one shall presume to impeach him on that account, that without delay you cause amends to be made (our interference to be procured for our protection), as also for our Dominican Jews, whom we keep in our special service. We also prohibit any plea to be entered in, concerning any thing that belongs to him, unless before us, or before our chief justice, as it is appointed by our brother Richard."

Highly flattering as this appointment must have been to the Jews, the king complimented them still more by granting Jacob, who was their first chief Rabbi, a charter of safe-conduct throughout his dominions, honouring him in the record with the highest terms of love and respect, and commanding all his subjects to regard his person with the same reverence and affection as they were bound by their allegiance to pay to the king himself.

As this was the first time that the Jewish nation had been so honourably mentioned, and so carefully protected, a perusal of the whole charter may not be unacceptable. The original is a mixture of Latin, Saxon, and French.

"John, by the grace of God, &c., to all his faithful subjects, to whom these letters may come, as well beyond as on this side the sea. You are commanded and enjoined, that through whatever village or place our well-beloved and intimate Jacob, the Presbyter of the Jews, may pass, that you allow him and everything belonging to him to pass safely and freely, and that you do not suffer any injury, trouble, or violence to be offered to him any more than to ourselves ; and if any one should presume to injure him in any wise, that you cause redress to be made without delay."

In furtherance of the same purpose of conciliation, the king also, in the second year of his reign, granted two other important charters : the one extended to the Jews of Normandy, as well as to those of England ; the other was confined to England alone. By these charters it was, amongst other things, granted to the Jews, that they might live freely and honourably within the king's dominions, and hold lands, and have all their privileges and customs, as quietly and honourably as they had in the time of Henry I. : that if a Jew died, the king would not disturb his possessions, provided he left behind him an heir who could answer his debts and forfeitures ; that they should be at liberty to go where they would, with all their chattels and effects, without restraint or hindrance. Certain regulations were also prescribed for the adjustment of any differences which might arise between the Jews themselves, or with the Christians ; as between themselves, all disputes were to be settled according to their own laws ; if any Christian had a plaint against a Jew, it was not to be tried in the ordinary manner, but by a jury of Jews, and before particular judges, as will be seen by the following literal translation of the same great charter of the Jews :—

"John, by the grace of God, &c. Be it known that we have granted to all the Jews of England and Normandy to have a residence freely and honourably in our land, and they are to hold all things of us, which they

held of King Henry, our great grandfather; and all those things which they now lawfully hold in land, bonds, and mortgages, and their chattels. That they may have all their liberties and customs which they had in the time of the said Henry, the grandfather of our father, in a better and more quiet and more honourable manner.

"And if complaint shall arise between a Christian and a Jew, let him who shall have appealed against the other procure witnesses to substantiate his plaint, viz., a lawful Christian and a lawful Jew. And if a Jew shall have a writ concerning his plaint, his own writ shall be his witness. And if a Christian shall have a plaint against a Jew, the plaint shall be tried by the Jew's peers. And when a Jew dies, his body shall not be detained above the ground; and let his heirs have his money and his debts, so that he be not disturbed thence, that is to say, if he have an heir who would be responsible for him, and do justice as touching his debts and forfeitures. And let it be lawful for Jews to buy everything offered to them, and to receive them, except such things as belong to the Church, and crimson cloth.

"If a Jew be summoned by one without a witness, let him be free from such a summons by his single oath taken on his book; and if he be summoned concerning things which belong to the Crown, let him likewise be free by his single oath on his roll. If a difference arise between a Christian and a Jew about the lending of money, the Jew should prove the capital, and the Christian the interest; that a Jew may lawfully and quietly sell a mortgage made to him, when he is certain that he held it a whole year and a day, that the Jew should not be entered into any plea, except before us, or before the keepers of our castles, in whose bailiwicks the Jews reside. That the Jews, wherever they are, may go whither they please, with their chattels, nor may any man detain or binder them; and we ordain that they should be free throughout England and Normandy, of all customs, tolls, and modiations of wines, just as much as our own chattels are. And we command and order you to keep, defend, and protect them; and we prohibit any one from impleading them in opposition to this charter, touching the things mentioned above, under pain of forfeiture, as the charter of our father, King Henry II., did reasonably command."

And as a particular encouragement to the English Jews, John granted, moreover, by another charter, dated the same day, that all differences among themselves, which did not concern the pleas of the crown, should be heard and determined by their rabbis, according to their own law: a privilege which must have been of great importance to them, as the Jews consider it strictly unlawful to go to judgment before Gentiles.

In return for these Charters the Jews paid the sum of 4000 marks.

The synagogues which were sometimes closed—such as that of Bury St. Edmund's, Dunstable, and other towns—were re-opened. Again three times a day, morning, noon, and evening, were they frequented by Jewish worshippers.

The Jews, encouraged by such extraordinary marks of respect and kindness, fancied once more that they had found in England a home, and great numbers began to come over from the continent. The royal favour, however, tended to excite the envy of their Gentile neighbours, who began again to accuse the Hebrew financiers of various crimes, such

as crucifying children, and falsifying the coin, &c. In the fourth year of this reign, a Jew of Bedford, Bonefand by name, was indicted for a crime of a very incredible nature; which alleged crime, however, could not be proved, and the Jew was, therefore, honourably acquitted.

In the fifth year of this reign, the Jews were subjected to many ill-treatments and indignities from the citizens of London; but the King still continued to show a desire of affording his Hebrew subjects protection. They petitioned him to interfere his authority, and obtain some security from a recurrence of like grievances; whereupon he immediately wrote a sharp letter to the mayor and barons of London, in which he told them that, "as they knew the Jews were under his special protection, he wondered that any ill had been suffered to come upon them;" and after committing the Jews to their guard and protection, concluded with saying, that if any fresh injuries should be allowed to befall them, he should require their blood at the hands of the citizens.

The measures of conciliation had the desired effect: the Jews, placing reliance in the protection thus offered them by the king, again applied themselves, with full confidence, to the acquirement of property; and before ten years of this reign had passed away, their increasing wealth rendered them capable of affording a rich harvest to the Crown. When the fickle tyrant found that this was the case, he did not any longer keep the mask of kindness on his face: he began to throw aside the disguise he had assumed, and by every means which lay in his power he endeavoured to reap the advantages which his policy had placed within his grasp.

It clearly appears that the reason he lavished so many privileges upon them, was for the sinister purpose of alluring them into his power, that he might plunder and oppress them at pleasure. It was aptly said by a French historian, that the Jews were used like sponges, allowed for a time to suck up a large amount of wealth, which was wrung out, when filled, into the coffers of the Crown.

In the year 1210, he laid a tallage upon the Jews of 66,000 marks, and enforced payment by imprisonment, and by the infliction of various modes of bodily torture. He commanded all the Jews of both sexes throughout England to be imprisoned, till they would make a discovery of their wealth, which he appointed officers to receive in every county, and return to his exchequer.

The generality of them had one eye put out, which may be the origin of estimating riches by the price of a Jew's eye. One Jew, of Bristol, who resided on the Broad Weir, Abraham by name, who hesitated to pay the sum at which he was assessed (no less than 10,800 marks of silver), is stated to have been condemned to the cruelty of having one of his teeth torn from his head each day, until he had discharged his quota. For seven days he submitted to the torture: on the eighth day, having lost all his teeth but one, he produced the amount demanded of him.

The many wars King John was engaged in about that time, pressed him very hard for money. He not only waged war against France, Ireland, and Wales, but also against his own barons. Money was indispensable, and the poor Jews were the sufferers.

The next year a further tallage was levied, in which one Jew alone paid 5,500 marks. In the sixteenth year of his reign, John imposed another

heavy tax, and compelled its payment by imprisonment and other measures of violence. Some of the Jews of Southampton were rather backward in their payments; they were ordered to be imprisoned and sent to the Castle of Bristol.

Besides the sums that were thus raised upon the Jews by means of taxes affecting their whole community, the king derived considerable advantages from appropriating the property of individuals amongst them.

Was he desirous of making a handsome wedding gift to any one, he did so by sending the favoured one a full receipt of all the debts owed by the *protégé* to the poor Jew, as was the case with a certain Robert. In some instances he would seize upon their houses, and grant them away, as was the case with Isaac of Norwich, who had a house in London, which the king, without ceremony, presented to the Earl of Ferrars. But the mode he more generally adopted to turn their acquisitions to account, was to enter into agreements and compromises with their debtors—either releasing in full the sum which was due, or discharging the interest payable upon the amount.

It would appear that the right which the king thus assumed of treating the debts due to the Jews as his own, although it brought considerable advantage to the Crown, was found, in some instances, to be grievous to the people in general; it placed all persons who were under engagements to the Jews, in the same situation as the debtors to the king, and thereby subjected them to liabilities much more extensive than those to which, in common cases, they would have been exposed. When, therefore, the barons forced from King John the great charter of liberty, they included in it two several clauses, which had for their object the regulation of the claims in respect to these debts, and the twelfth clause in *Magna Charta* declares—"If any one have borrowed anything of the Jews, more or less, and dies before the debt be satisfied, there shall be no interest paid for that debt, so long as the heir is under age, of whomsoever he may hold; and if the debt fall into our hands, we will take only the chattel mentioned in the charter or instrument." The thirteenth clause further declares, "If any one shall be indebted to the Jews, his wife shall have her dower, and pay nothing for the debt; and if the deceased leave children under age, they shall have necessaries provided for them, according to the tenement of the deceased, and out of the residue the debts shall be paid, saving, however, the service of the Lord."

The barons, who had assembled with the view of compelling the king to grant this charter, collected part of their forces in London; and whilst they remained there, imitated the king's conduct, and broke into the residences of the Jews, and pillaged them of whatever valuables they could find; and then, pulling down the houses, carried off the stones of which they were built, and used them for the purpose of repairing the walls of the city.

About two hundred and seventy years ago, when Ludgate was rebuilt and enlarged, a very large stone was discovered with the following Hebrew inscription:—

MATZABH R. MOSHEH BEN HARABH R. YITZCHAK. CH. W.

"The tombstone of Rabbi Moses, the son of the Rabbi Isaac the wise and learned."\*

\* The absurd criticism of Dr. Tovey on the above epitaph has been already refuted by Dr. Jost. See "*Geschichte der Israeliten*." Vol. vii. p. 405.

There were some, however, in this reign who were interested in the spiritual welfare of the poor persecuted Jews.

The king himself was indeed an infidel, and cared for no religion, and loved no God but the god of money, and, therefore, cared for nothing but the treasure of the Jews. There was, however, a Prior, Richard by name, of Bermondsey, who, A.D. 1213, built a house for the reception of Christian Jews, and called the building, "The Hospital of Converts." The Prior did it in honour to St. Thomas.\*

The last act of King John towards the Jews, was to employ them in a barbarous deed, to execute which he could not compel any of his Christian subjects. Having taken a great part of the Scotch army prisoners at Berwick, who assisted the barons, he determined to inflict such a variety of cruel and inhuman tortures upon them, that he could find none, except the Jews, whose obedience he was able to command. The Jews in the neighbourhood were, therefore, reluctantly obliged to become the executioners of those prisoners. It is not to be supposed that the Jews lamented much his decease, since even a modern Jew can yet exclaim at the mention of his name, "Thank God that there was only one King John."

## THE TALMUD.

BY H. C. OXONIENSIS: A TALMUDIST OF TALMUDISTS.

INTRODUCTION. (*Concluded from page 31.*)

THE connecting link may not be unnecessary as regards a certain class of readers of the *Quarterly*. The sparkling writer of the over belauded article on *The Talmud* had evidently taken the measure of his admirers' acquaintance with the contents of the New Testament. The sequel proved that his measure was not unjust; hence he dared make frequent allusions to the sacred volume, and that in the most flippant manner, feeling confident that he would have some readers that would pin their faith to everything that he thought proper to say, upon whom his lucubrations would "come with the force of a revelation." The connecting link which I am about to point out between the Saviour's withering invectives, when He for the last time addressed a congregation in the Temple, and the immediate events of the previous few days, will clearly show the character of the great bulk of the Pharisees, as sketched in the New Testament. The

connecting link will demonstrate by whom "the wholesale denunciations of 'Scribes and Pharisees' have been greatly misunderstood."

In the twentieth chapter of the Gospel according to St. Matthew, we have an account of the Redeemer's quitting Jericho for His last visit to Jerusalem, in the time of "His great humility." Whilst on His way, and a great multitude following Him, "two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David." This was on a Sunday, the Redeemer's last Sunday on earth before His crucifixion. The evening and night of that Sunday Jesus spent at Bethany, when He was anointed by Mary. On Monday He triumphantly entered Jerusalem. There was no "Palm Sunday;" it was on a Monday that the great demonstration took place. The excitement and enthusiasm which

\* It appears that there was an institution of that kind in the city of Oxford. See Wood's "History of the University of Oxford."

characterised Jerusalem on that day has no parallel in secular history. The multitude not only spread their garments for the Saviour to walk on, but they cut down branches from the trees and strewed them in the way. Moreover, palm branches which formed part of the grand Ritual of a later Festival—the Feast of Tabernacles, the type of the great spiritual Harvest—waved like the incoming tide of the ocean, or like a forest shaken by the voice of the Lord. The multitude shouted “Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.” In short, the whole city was moved. The Redeemer goes then direct into the Temple—His Father’s House on earth—and drives out the traders in religion. The children’s cry, “Hosanna to the Son of David,” echoed and re-echoed throughout the Temple. The chief priests and the scribes remonstrate. “And Jesus said unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?” A quotation from the eighth Psalm of David. “And He left them and went out of the city into Bethany.” So much for Monday. Now for Tuesday.

What coalition schemes and plots were not hatched at Jerusalem on that Monday night. Political and religious opponents seemed for the nonce reconciled. The Pharisee, Herodian, and Sadducee—hitherto at deadly feuds—exchange terms of alliance with each other. They effect a sort of fusion. They make arrangements for offensive and defensive measures. If one party is defeated, another is to make an assault from a different position. The first attack is made by the chief priests and elders:—“By what authority doest Thou these things? and who gave Thee this authority?” The previous day they were too much cowed and confounded to ask any such question; but they had time to get over their surprise. “By what authority doest Thou these things? and who gave Thee this authority?” The chief priests alone had this authority; but who art Thou? The assailants were utterly defeated by

the Saviour’s counter question about “the baptism of John, whence was it? from heaven, or of men?” By what authority do I these things? Have you forgotten what took place at the river Jordan, where the Baptist spoke of me as the Baptizer with the Holy Spirit, as the Lamb of God; where a voice from heaven declared me to be God’s beloved Son, in whom the Father was well pleased? The questioners were baffled and confounded. Our Lord followed up their confusion by two parables of profound import, that of the two sons, and the Householder and the vineyard, which He wound up by quoting another Psalm of David:—“Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?”\* The parable of the marriage of the King’s son comes next. The invited, their treatment of the invitation and the messengers, the substituted guests, the one without the wedding garment, are respectively brought into bold relief. This He sealed with the solemn revelation, “Many are called but few are chosen.” The defeat of the questioners was most signal.

The Pharisees and Herodians consequently take counsel together “how they might entangle Him in His talk.” They ply Him with the very crafty question, “Is it lawful to give tribute unto Cæsar or not?” The Saviour makes “the tribute money” the means of the disastrous defeat of unholy alliance. The effect upon them was that “they marvelled and left Him, and went their way.” Now for the next assault from the Sadducean contingent. The whole thing turns upon the question whether there be a hereafter or not. Suppose the idea of a future existence is proved to be absurd from the law of Moses itself, as it must be demonstrated by the supposed case of the seven brethren having to marry in succession the same woman. There was a fine display of a knowledge of the Pentateuch. But mark the crush-

\* Matt. xxi. 42.

ing rejoinder: "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine."\*

The Pharisees now return to the charge; they were *not* pleased, but disappointed at the defeat of the Sadducees. Political and theological factions then, as now, would coalesce with any one who would help them to gain a point. Well, the Sadducees having been proved culpably ignorant, the Pharisees make the last onslaught, and their arrogance receives the death-blow. Their mouth-piece, who was a lawyer, asked, "Master, which is the great commandment in the law?" The lawyers had discovered six hundred and thirteen precepts in the law;† oh, if they could but get Him on a subject in which there was room for difference of opinion! But again defeat was the assailants' experience. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."‡ There could be no two opinions on the subject, notwithstanding that the lawyers tabulated the first and great commandment as the 418th in the 613 precepts.

But the great Teacher and Preacher had also to propound a great question, an all absorbing question:—"What think ye of Christ? Whose Son is He?" The Saviour was determined to take His audience back to the contemplation of the

things which happened on the previous days, at Jericho, which the "great multitude" who "followed Him" must have narrated, at His triumphal entrance into Jerusalem. The Redeemer now brings His Temple congregation face to face with the most wonderful Messianic Psalm in the whole of that Prophetic collection, the 110th Psalm. "If David call Him Lord, how is He his son?" Do you still wonder at the blind men at Jericho having been inspired to cry, "Have mercy on us, O Lord, Thou Son of David!" Do you still wonder at the multitudes in the streets and the children in the Temple having been inspired to sing those glorious Hosannas which are prescribed in a subsequent Psalm? (cxviii. 22-26.) Do you still persist in your insolent question:—"By what authority doest Thou these things? and who gave Thee this authority?" "What think ye of Christ? Whose Son is He?" That Psalm which begins with "The Lord said unto my Lord," tells you that the Messiah is not only David's Lord, but also a Priest for ever. I have, therefore, the best possible authority to do these things, to order about in this Temple, to drive out the desecrators and mercers of religion from this holy place. Is it to be wondered at that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions?" Is it to be wondered at that His enemies of every political faction and theological school—with whom the Temple was then crowded—should have listened, cowed and daunted as they must have been, in unprecedented submission to the most terrible denunciations, on the part of the gentle Jesus! as recorded in Matt. xxiii.? How He ruled in the midst of His enemies, as David in spirit said of Him in the 110th Psalm! How in conclusion of that withering and lacerating address He endorses the cry of the multitude, and owns that He is that Son of David, and that Lord! "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together,

\* Matt. xxii. 29-33.

† See our vol. for 1873.

‡ Matt. xxii. 37-40.



even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."\*

I ask Mr. George Grove, and all who think with him, by whom have the Scribes and Pharisees been misunderstood? By our Lord and His Apostles, or by Mr. Deutsch? But I have already demonstrated how Mr. Deutsch and Mr. Deutsch differ. The grandiloquent defence of the Pharisees furnishes another illustration of the contradictory characteristic of that expounder of the beauties of the Talmud. Thus does the Talmudist of the *Quarterly* proceed to explain himself touching his clients, on the same page, part of which I have already quoted:—"But that there were *very many* black sheep in their flock—many who traded on the high reputation of the whole body—is matter of reiterated denunciation in the whole contemporary literature. The Talmud inveighs even more bitterly and caustically than the New Testament against what it calls the 'Plague of Pharisaism,' 'the dyed ones,' 'who do evil deeds like Zimri, and require a goodly reward like Phinehas,' 'they who preach beautifully, but do not act beautifully.' Parodying their exaggerated logical arrangements, their scrupulous divisions and subdivisions, the Talmud distinguishes seven classes of Pharisees, one of whom only is worthy of that name. These are—1, those who do the will of God from earthly motives; 2, they who make small steps, or say, just wait a while for me; I have just one more good work to perform; 3, they who knock their heads against walls in avoiding the sight of a woman; 4, saints in office; 5, they who implore you to mention some more duties which they might perform; 6, they who are pious because they fear God. The real and only Pharisee is he 'who does the will of his father which is in Heaven *because he loves Him*.' Among these chiefly 'Phar-

isaic' masters of the Mishnic period, whose names and fragments of whose lives have come down to us, are some of the most illustrious men, men at whose feet the Christians sat, whose sayings—household words in the mouths of the people—prove them to have been endowed with no common wisdom, piety, kindness, and high and noble courage: a courage and a piety they had often enough occasion to seal with their lives."

So that, according to Mr. Deutsch himself, only a seventh part of the Pharisees—whether it was the largest or the smallest in point of numbers, the Essayist does not inform his readers—were entitled to respect. I shall, D. V., in my essays on the Talmud, demonstrate that the seventh class of Pharisees was not only the smallest, in point of numbers, but that almost every one belonging to that class owned the claims of Jesus to the Messiahship of Israel.

I have endeavoured to give in this introduction, a digest of the first half of the romantic essay which, as I have shown, consists of a tissue of platitudes and fine spun verbosity. The second half, which professes to deal with the very subject the essayist set before himself to illustrate and expound, consists of superficial padding, in the shape of legend and fable, which no genuine Talmudist would think of palming off on such a class of readers as patronise the *Quarterly Review*. I shall have many an opportunity of exposing its flimsy texture and its transparent shallowness, in the body of my work on the Talmud. I shall not therefore increase the number of my introductory pages, by an analysis of the second half of the superficial essay. If Mr. Grove had not been a partizan, at all hazards, of the essayist on the Talmud, in the *Quarterly*, he would have acquiesced in the just estimate which the writer on the same subject in the *Edinburgh* put upon Mr. Deutsch's performance. Moreover, if Mr. Grove, or any other scholar, will deal with the essay which I now have in my crucible, impartially, and eliminate from it all that is irrelevant to the subject, he will scarcely have a page of relevant matter left. I reiterate that it was

\* Matt. xxiii. 37-39. "The connecting link" proves to be a leaf out of our own book. See our vol. for 1878, pp. 661-3.

Mr. Grove's indiscreet zeal, which challenged the exposure of his friend's presumptuous mastery in Talmudical lore.

The way I propose to answer the portentous question, "What is the Talmud?" will be to give a digest of each treatise separately; to separate the wheat from the chaff, and thus give the English reader an accurate idea of the proportion of either to other. I shall studiously eschew all German, French, or English dilutions on the subject. I shall make the Talmud speak for itself as much as it dares. I say at once that there is much, too much, which it dares not give utterance to in the English language, by reason of Lord Campbell's salutary act in *re* obscene literature. I am determined such of the English reading public as care for the subject shall have an opportunity of reading a fair and impartial account of the voluminous work from the pen of A TALMUDIST OF TALMUDISTS.

At present I furnish the following statement in brief, by way of solution to the problem, "WHAT IS THE TALMUD?":—After the destruction of Jerusalem, and the dread calamities which befell the Jews in Alexandria, in the second century, Jewish learning found a retreat partly in Judea, and partly on the borders of the Euphrates. The learned Jews of Judea established a school at Jamnia, which, at a subsequent period, was removed to Tiberias. The descendants of the celebrated Hillel presided over that school, in lineal succession, under the title of NASIE, or Prince. About the beginning of the third century—*circa* A.D. 230—Rabbi Yehudah, now called *Nasie*, now termed *KADOUSH saint*, compiled the opinions, utterances, assertions and expositions of about one hundred and seventy Rabbis on the various precepts and enactments contained in the Pentateuch. This collection the

compiler designated MISHNAH, or DUPLICATE.

About a century afterwards, a disciple of that school, Rabbi YEHOCHANAN by name, then the Principal of the same, collected the various opinions of about two hundred Rabbis, explanatory of the MISHNAH. This compilation goes by the term G'MARA, or *completion*. Rabbi Yehochanan added his collection to the MISHNAH, and denominated the whole TALMUD YERUSHALMY, the *Jerusalem Talmud*.

The Jews who settled on the borders of the Euphrates and Tigris established three schools there; one at Nahardea, another at Pumbeditha, and a third at Sura; all in the dominions of the Kings of Persia. These Persian or, as they were commonly called, Babylonian schools, would not at first accept Rabbi Yehochanan's production. In the sixth century, about A.D. 512, therefore, RABINA and RAB ASHY compiled the opinions, expositions, sagas, legends, fables, and many other things after their kind, of about thirteen hundred of their learned men. These the compilers also called G'MARA; they added the same to the MISHNAH, and called the whole TALMUD BABLY, BABYLONIAN TALMUD. An appropriate designation for more reasons than the two editors conceived. It is a most extraordinary miscellany of some valuable truths, borrowed from Christian teachers, and other few subjects worthy of attention, but its ethics, political economy, astronomy, logic, metaphysics, jurisprudence, are so entangled, enmeshed, and enmeshed in such mountains of rubbish—very frequently unsavoury rubbish—as to make me very reluctant to approach the bad odoured heaps, notwithstanding that I have been brought up and educated,

A TALMUDIST OF TALMUDISTS.

(END OF THE INTRODUCTION.)

## Notes.

### THOUGHTS ON REALITIES OF THE FUTURE LIFE,

IN ACCORDANCE WITH THE REVELATION OF GOD'S WORD, AND CONSISTENT WITH REASONABLE DEDUCTIONS, RESPECTING IMMORTALITY, HEAVEN AND HELL, THE INTERMEDIATE STATE OF THE SOUL, THE MILLENNIAL, AND THE EVERLASTING LIFE.

BY THE REV. W. STONE, M.A.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, even the deep things of God."—1 Cor. ii. 9, 10.

#### CHAPTER I.

##### INTRODUCTORY, ON THE GENERAL SUBJECT.

So many vague notions are abroad in society at the present day concerning the soul and body after death, the intermediate state between death and the resurrection, and the general condition of the righteous and the wicked in the life to come, that the fact seems to call for some interposing statements of the truth, in accordance with God's holy revealed word, which may help to throw some light on subjects of deepest interest; on which some have thought very little, and others have thought vaguely, for want of patient investigation and reflection in a right direction.

Better not think or write at all on the "deep things of God," than to think wildly and wantonly, and write things contravening the clear teachings of sacred writ and the unmistakable sentiment of antiquity in the voice (almost) unanimous of the Church. Agreement on mysteries of the Faith, with apostles and prophets, martyrs and saints, is far safer than divergencies from the "old paths," to modern innovations. These divergencies are wont to win considerable success in beguiling the unstable and misleading the simple, from the undoubted talent of most propagators of new and strange doctrines, their worldly tact, mixed up with apparent piety, amiability and zeal, with adoption of many of the essential Articles of the Church's Creeds.

The honeyed sop is all the more seductive, and the poison underneath all the less suspected, when the cake is presented with sweetness and ornamentation. The soul has to be most on its guard against the Tempter when he comes with the smile of Innocence, and conceals his dragon-fangs under the garb of an "Angel of Light."

Among other false notions, dangerous to sound Doctrine, and injurious to the faith and hope and peace of the true children of God, may be mentioned the following, which are held largely in the present day, and even by some of whom better things might be expected, on account of their early education, and profession of the Truth:—

1. The sleep or unconsciousness of the soul, between death and the resurrection of the body.
2. The destructibility of the soul, its materialism, and non-immortality.
3. The annihilation of body and soul, of some of the wicked, and the limitation of future punishments to others.
4. No first resurrection, no millennial rest nor blessedness, no reign of Christ in person, no national restoration of the Jews—nor their distinction above others.
5. The terrors of the law and "judgment to come," a fable.
6. Communications between the living and the dead kept up by spirit-rapping, and spiritualism,—consulting "familiar spirits" concerning future events,

Such opinions and practices, it will be shown, overstep the proper bounds of the faith once delivered to the saints, and foster speculations opposed to the plain tenor and reasonable interpretation of the sacred text. In too many instances it is feared they lead to much restlessness of mind on matters of greatest moment, and draw onward to the deadly gulf of Deism, Rationalism, and Infidelity. Anything that detracts from the finished atoning work of Christ upon the cross—from the

complete redemption of soul and body, or, from the assurance of immediate happiness to the redeemed after death; which makes heaven less glorious, and hell less dreaded; which takes the mind off from the revealed and perfect will of God, and the regenerating influences and office of the Holy Ghost, the Comforter, and to derive comfort instead from presumptuous, self-willed, and therefore forbidden intercourse with "familiar spirits," must, of course, be highly dangerous to the faith and injurious to the soul's purity, safety, and peace.

It may be allowed, that a strong and growing desire is manifested in the present inquiring age to know more of the Future State of departed spirits, of the paradise of "the blest," and the destinies of "the lost," both in the Intermediate period of separation between soul and body, and in the further off future of the Resurrection, the Reunion, and the general judgment. Such inquiry is perfectly natural and quite legitimate, under certain restrictions. Those restrictions are, that the investigation must not be indulged in for the sake of vain curiosity or in a speculative spirit, nor regardless of the voice of Holy Scripture and antiquity. Within such proper bounds the inquiry may not only be lawful and reasonable, but most interesting and useful.

In this spirit, and within these limits, we hope to pursue the present inquiry. And, believing that the best mode of refuting error is by plain and unvarnished scriptural statements of truth, consistent with reasonable deductions, we shall not call upon our readers to follow us through long lines of argumentation, which have been ably thrown out by others in past times; but we shall ask them candidly to consider and weigh the amount of evidence on the side of the revealed Word, as far preponderating, and even overwhelming, against the value of trivial, speculative novelties in the opinions on the opposite side.

Every age of the Church, we know, has witnessed heresies and strange doctrines. From the earliest propagation of the Gospel of the kingdom, according to the warning and prediction of its Great Founder, the

enemy has been most busy in sowing "tares" among the good "wheat;" and in the present age of rapid interchange of thought, when the prophecy in Daniel's last chapter seems fulfilling—"many are running to and fro," and "knowledge" of all kinds, good and evil, is on the swift "increase"—the *evil*, alas! is threatening society, hurrying on to a fearful extent, because it is of man's depraved nature and bent to receive it, and the *good* is in danger of being left behind, despite all the powerful agencies of the Church of God to instil truth and counteract error.

Mind, now more than ever, acts quickly upon mind; and physical agitation to and fro has a deteriorating influence on solidity of thought and stability of character. Hence, old and safe Rock-foundations of faith are often deserted for some new theory, some speculative and sandy basis. Religion must have something highly sensational and exciting to be largely attractive to the fast thinkers and actors, and general literature must be crowded with idle tales, that touch the passions and defy sober reason and Scripture, in order to draw round it the giddy host of light readers, who flit like evening moths about a newly-lighted candle. Further than this, the doors must be forced open into the invisible world of spirits, to get help and information from the dead; it being too tame and common a thing to learn from the ever-living Word, and ever-present Spirit of God, the things which belong to faith, hope, and duty, to inward joy and peace in believing.

A work called "Gates Ajar," by an American lady (Miss E. S. Phelps), should rather be styled "Gates thrust Open:" it goes far beyond *revelation*, and often contradicts it, implying that departed spirits take the place of ministering angels, and even of the Holy Comforter.

In certain remarks by the editor of A. Barron's "Glimpses into the Supernatural," there is some discernment shown as to the causes of the present dangerous spread of Materialism and denial of the soul's immortality. "The stupendous achievements of mechanical skill with which we are surrounded;

the spirit of commercial enterprise, mainly impelled by the engrossing pursuit of material prosperity, and the expansion of sensuous demands; the marvellous development of physical and physiological science, threatening even the philosophy of the mind in the physiology of the body; the open unbelief of hundreds of philosophers and men of science, who feel themselves constrained to deny altogether the existence of a soul as a principle distinct from the mere functions of the brain, and by consequence, its life beyond the grave; the semi-scepticism prevalent among the people, thousands of whom, absorbed in the 'cares of this world, and the deceitfulness of riches,' have insensibly outgrown their ancestral creeds,—these circumstances can only serve to deepen the interest concerning the peculiar importance and significance of the soul's immortality. There is this one favourite and boasted point which may be conceded to 'spiritualists;' that they stoutly maintain the doctrine of the soul's future everlasting existence."

"In all ages," says a modern writer, "there has been an irresistible longing in the human mind to penetrate into the unknown—into the future. Very few are content in living on, day after day, without a thought beyond the present life; and most of those who are looking forward to heaven as their eternal home, would like to be informed as to the kind of place it is. For wise, irrefutable reasons, the Almighty has not satisfied these cravings." The writer goes on to say that if we were to obtain one of these glimpses, it might so dazzle us as to unfit us for every-day duties.

What would the followers of Swedenborg say to this? for their Emanuel professes to have had thirty years of almost uninterrupted communication with very bright angels in the invisible world of spirits!

The *excessive* cultivation of the spiritual faculties has almost always a deteriorating effect on the natural and physical frame and health. *Within appointed limits*, remembering that we are mortal, the same is proper, dutiful, and healthful. These boundaries are well defined in Holy Writ,

and through the teaching of the Holy Spirit. We are not to be wise above that which is written. Paul was not allowed to record what he saw, by supernatural vision, when he was "caught up to the third heaven." (2 Cor. xii. 2.) But, in the scene of the "Transfiguration," when a transitory glimpse of the majesty of Christ, as He shall appear in His future glory on earth and in heaven, was allowed to the disciples, they exclaimed how good it was to be there, and they wanted it to continue; but surely this did not unfit them for apostolic ardour in preaching and suffering for Christ's sake.

Now, the object of these remarks is not to tempt people so to pry into the realities of the future state as to unfit them for the duties of the present; but just the contrary. The intention is to give such an insight as revelation leads us to indulge, in order to brighten hope, to animate desire, and quicken our steps in the gain of the celestial prize and crown set before us; just as when a distant view is gained from a lofty mountain height, of the city and home to which the traveller or pilgrim is anxiously tending, and is presented to his eager gaze as the bourne of his heart's ambition, he is animated with new vigour to press onward, and thus he obtains a better knowledge of the journey before him, and of the gain awaiting him if he perseveres to the end:

"While he surveys the much-loved spot,  
He slights the space that lies between;  
His past fatigues are now forgot,  
Because his journey's end is seen:

"Thus, when the Christian pilgrim views,  
By faith, his mansion in the skies,  
The sight his fainting strength renews,  
And wings his speed to reach the prize."

(To be continued.)

#### THE EPHESIAN STATE OF THE CHURCH IN ENGLAND.

WHEN the sober minded Christian student of our Ecclesiastical history contemplates the present condition of the Church in our isle, and contrasts it with that of her state in her earlier days, he feels anxious to ascertain whether sacred Church history can furnish a parallel to our own

experience. This problem exercised my thoughts for a considerable time. I think I found the parallel. With permission, I submit the result to the readers of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

The parallel I found is furnished in the history of the Church which was at Ephesus, in the days of yore. The following is the warning which the beloved disciple was enjoined to write to that church in her latter days :\*—"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "Nevertheless, I have *somewhat* against thee," would seem to imply to us in this generation—with our present acceptance of the word—as if the church to whom these words were written was in a good position, that she was on the whole prosperous, zealous, and commendable, and that there was only some little trifling thing, some "root of bitterness," that needed amendment—wanted taking up, in order to her becoming perfect and without blame at all. To us it might read in some such form as this:—

"I know thy high standing, thy holiness, thy patience—there is but one little thing I have against thee: remove that 'somewhat,' and thou wilt be in a good and healthy state."

But this is very far from the true meaning of the solemn words addressed to the angel of the church of Ephesus. Most learned commentators agree that in the original Greek, there was no word used in any way whatever corresponding to this "somewhat:" that if we would read it correctly we should leave that word out altogether. That this is true, and that it is also most important, will appear as I proceed with my analysis. In days gone by, when the end of the Ephesian Church was fresh in the minds of men, it did not perhaps require such a strict render-

ing of the text of Holy Scripture to enforce its truth; but with us "upon whom the end of the world is come," especially in this our day, when we are too apt to lull ourselves to sleep with the cry of "Peace, peace, when there is no peace:" to us standing as we verily do in an almost exact counterpart of the Ephesian condition, the strict rendering of the words of inspiration must be all important; for they were "written for our learning."

Let us then study the sad history brought before us in the words of Jesus just adduced, taking them in their original rendering: "Nevertheless, I have against thee, because thou hast left thy first love." The Ephesian Church was, I may say, an exact counterpart of what the Church of England is at the present time. She was most highly favoured: she had learned to shine as a bright light in this weary world; she was full of labours of love and patience; and she "could not endure that which was evil:" to her St. Paul wrote that beautiful epistle in which, as every careful reader well knows, not one word of fault-finding occurs; to her he could write: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all saints, cease not to give thanks for you, making mention of you in my prayers." Of her he writes that she was "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

It was for this Church that St. Paul "bowed his knees unto the Father of our Lord Jesus Christ, that He would grant unto them, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, and that Christ dwelling in their hearts by faith they might be able to comprehend with all saints what was the breadth and length and depth and height, and so to know the surpassing love of Christ, that they might be filled with all the fulness of God." And so advanced were they in Church doctrine, so matured in the "deep things of God," that he hesitated not to write to them of that mystic unity when he says: "There is one body

and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

But it was not long ere St. Paul with prophetic vision observed a "root of bitterness," which was destined to spring up and yield deadly fruit; even, in the very words preceding those just quoted, he seems to hint at what would be the cause of the fall of that church. These are the words, "Endeavouring to keep the unity of the Spirit in the bond of peace." And it was here that the Ephesian Church failed; it was here that she fell. She did not keep united; sects rose up in her midst: instead of remembering the ONENESS of the body, she broke up into parties and sections; one said, "I am of Paul; another, I am of Cephas; another, I of Christ"—She resisted authority: she did not abide in the old paths. She who had once been so famed for unity and love, began to fall away from her high standing.

St. Paul saw all this, and it pained him exceedingly. He wrote, "This I know, that after my departure shall grievous wolves enter in, which shall not spare the flock; also of your own selves shall men arise speaking perverse things to draw away disciples after them." The apostle saw all this long before, he had instructed them well in Christian doctrine, he had demonstrated to them the power of the Spirit; the hollowness of mere form; he had exhorted them "to fight the good fight of faith, and lay hold on eternal life;" to "take unto themselves the whole armour of God," that in "the evil day" they might be able "to stand," and "having done all, to stand." But his words did not avail, and so he sends to them Timothy, he ordains him as their Bishop, hoping, no doubt, by these means, with God's blessing, to cure their heresies, and keep them steadfast in the true fold of Christ; and in his epistle to Timothy, we find how well he instructed his son in the faith. He wrote to him; "I besought thee to abide still at Ephesus when I went into Mace-

donia, that thou mightest charge them that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

St. Paul saw too clearly the last perilous times dawning upon the Ephesian Church. When he ordained Timothy as their bishop, he knew too well "that evil men and seducers would wax worse and worse, deceiving and being deceived." No doubt he hoped fervently that Timothy, by his sound doctrine and holy life, would be enabled, under God, "to turn their hearts back again." Alas! it was not so; neither Paul nor Timothy could prevail. So St. John, the beloved disciple, was sent unto them. It was an especial *lack of love*—this was the sin of the Ephesian Church. "She left her first love," and so the apostle of love was sent to her to win her back, if that were possible; when he was so infirm that he could not walk, he was carried into the church at Ephesus, and there delivered his pathetic sermon, "Love one another; my little children, love one another." But all was of no avail: "Diotrophes" still "loved to have the pre-eminence," and would not receive the exhortation.

And now what could be done for this far gone church? She had in turn rejected S. Paul, S. Timothy, and S. John. What can be done more by the Lord, for this His vineyard? He has sent His most learned and skilled husbandmen to dress and watch over it, and call it to repentance: yet, when He looked for grapes, it brought forth only "wild grapes." What more could be done? With man, it seemed impossible to do any more; but not so with God. Loving His people at the first, He loves them to the end; nor will He let them go into the pit of everlasting perdition without frequent and strong efforts to save them from eternal ruin.

And so it was with the Ephesian Church, though Paul and Timothy and John have each tried, and each failed, yet shall they have one chance more. Jesus Himself will speak to them from heaven, and so by the mouth of His aged apostle, He thus

addresses them as a last appeal to win their heart back again :—

"Unto the angel of the church of Ephesus, write : These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks : I know thy works and thy labours and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars ; and hast borne and hast patience ; and for My name's sake hast laboured and hast not fainted. Nevertheless, I have against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and will remove the candlestick out of his place, except thou repent." Our loving Jesus did not forget the former high standing of this Church—her former good works, nor is it to be thought that even then, at her worst state, there was not a small remnant of faithful and true men, who walked on still in the old paths serving the Lord their God.

It is very comforting to know that Jesus forgets nothing ; every act of love and obedience is treasured up in the heart of Him who said, "Who-soever shall give to drink a cup of cold water in the name of a disciple, shall in no wise lose his reward." Thus much for its comfort : now for the warning. If men will persist in "leaving their first love ;" if a church as a church, and as individuals, will not repent and turn to God, she will in the end be cut off ; the deep depth of Christ's love cannot save her ; by the very compassion of the Saviour, will she stand condemned.

Mark the words spoken to the Ephesian Church : "Remember from whence thou art fallen, and repent." And these words were spoken to members of Christ's Church—baptized into Him. After all, they needed the Baptist's cry of "Repent ;" with all their far advancement in religious knowledge, yet they had gone back. So far back had they gone, that the Saviour comes and bids them begin again, even "do their first works."

But the loving Jesus could not prevail any more than his ministers to bring them to repentance—proving a striking commentary on the word,—"If they hear not Moses nor the prophets, neither will they be persuaded though one rose from the dead." They even refused to hear Him who spake from heaven, and they went on to ruin.

And now, my friends, where is the Ephesian Church ?

Recent Christian travellers say that they visited Ephesus, and found there but two or three Christians, and even they were in a very dark and ignorant state with regard to the vital doctrines of the Christian faith, May we not say, "How are the mighty fallen ?"

And now, may God give us grace to lay to heart the application of all this to our country, our Church, and ourselves.

As we traced out the state of the Ephesian Church, we must have been struck with its almost exact likeness to that of the Church of England in the present time. Are we not rift into parties and sects ? Do any two pulpits of our land agree in a certain sound ? On one side, is there not the extreme ritualist who forgets that form is but the husk or shell which should enclose as a kernel the spirit of love and holiness, rather than be the *sine qua non* of religion ?—who would take us back to the darkness of Rome rather than increase our Gospel light ? And on the other hand, are there not those who reject form altogether, pass by the apostolic injunction, "Let all things be done decently and in order ;" who pave for themselves salvation's road, making smooth (as they think) their path to heaven ? Surely in each of these extremes there wanteth not sin. Each is in an Ephesian state. To such is the warning voice now sent, "Repent ;" "thou hast left thy first love, be zealous, therefore, and repent, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Oh, may we all learn from the sad fate of the Eastern Church—whose candlestick was verily removed—whose light became darkness, that



the same fate will befall the Western unless she repent.

My friends, as the Church of Christ is made up of many members, so this call to repentance becomes a personal call, and it must penetrate into each separate heart of each sheep of Christ; and as each hears and repents and does first works, so will the whole Church be repenting and turning to God.

Would to God that the sound from all our pulpits was one of "repentance toward God, and faith toward our Lord Jesus Christ." Would that our clergy considered the one important message they had to deliver, instead of preaching up a system or a sect! Would that the call in our Churches was to holiness of life and spirituality of mind at home, in the world, as well as in the Church. Would that a real, loving, pure Gospel teaching took the place of the cold, speculative, self-sufficient theology of our times.

Let us one and all arouse ourselves, lest, sinking into the Ephesian state, we rush headlong to destruction. The word of repentance is still preached to us; to us the Gospel is still sent; and we have the words of the Prophet Jeremiah sounding in our ears, urging us to shun the evil and cleave to the good.

"Shall I not visit for these things, and shall not my soul be avenged on such a nation as this? Go ye up upon her walls, and destroy: but make not a full end; take away her battlements, for they are not the Lord's."

May England's Church escape the fate of the Ephesian. Remember that we are exalted very high. "What nation is there that hath the Lord their God so nigh unto them?" Let us guard against pride, against self-will, against heresy, against party spirit on one side or the other; let us each remain in our appointed place, not going hither and thither with itching ears, ever desiring to see or hear some new thing; let us abide where God has placed us; let us walk on in the good old paths which our forefathers have trod before us, and let all our religious zeal be directed after the attainment of that

"holiness, without which no man shall see the Lord."

Let the battle with our own inward corruptions and temptations be our greatest struggle. Let others wrangle as they will about a creed, a posture, or a vestment; let our battle be within, against those ever opposing truant thoughts, desires, and affections that are of the earth earthy, and ever tend to mar the work of grace in our souls.

While we "earnestly contend for the faith once delivered to the saints," and uphold steadfastly "the truth as it is in Jesus." Let us at the same time remember the grand and noble character by which those who bore our name in the ages gone by were known; even this—"See how these Christians love one another." Thus let our love abound ever more and more; love to God, love to Christ, love to the brethren, love to sinners, love to souls; a love that will lead us to pray for all those that hate us, to do good to those who spitefully use and persecute us; a love in short which, proceeding from the throne of God, shall lead those in whom it dwells to the presence of God for ever and ever.

And may we also be found ever in the attitude of prayer for our Zion, that God will be pleased to bless us, to deliver us from wicked, double dealing, and crafty men, preserving us evermore in the true faith and doctrine of His most holy word.

Taking our stand thus, by hearty repentance and true faith and fervent love, we shall be doing our part to draw down God's blessing and avert His curse.

And, the more we study the state of the Ephesian Church, and the sad end to which that state led, the more we shall see what a vivid comparison may be drawn between their state and our own at the present time.

A great attainment of holiness is no safeguard against an ultimate fall; hence the need of the exhortation, "Let him that thinketh he standeth, take heed lest he fall."

We, as a Church, have made a vast attainment in holiness, and we have arrived to just that critical point when we shall either go back

and perish, or on towards greater perfection.

Oh may one and all press onward! "Onward, Christian, onward go!" Let this be the motto of each member of the English Church; let our watchword be "Onward and upward!" and then we need not fear; holding fast the form of sound words which has been handed down to us, confounding not the unseen with the seen, not putting the form before the spirit, we shall be in a safe condition: and should our Church in these perilous times in the great majority of her members fall away (which God forbid), yet we shall be safe among that remnant whom the Lord our God shall call.

But large hearted charity will never let us rest on prayers for the "whole state of Christ's Church." Ever shall we fervently pray that "every member of the same in his vocation and ministry may truly and godly serve Him." And we may surely take courage from Abraham's pleading with God for Sodom, and from the "one wise man," who, by "his wisdom saved the city," that the remnant of the faithful (small though they be) shall prevail in their prayers before God, and that a great repentance shall take place, a doing of "first works," which, in God's mercy, shall draw down his love in showers of blessing, so that the candlestick of our Church shall not be removed out of his place.

With these thoughts then, let us make our earnest prayers to God, and take for our encouragement the language of the psalmist.

"The Lord of hosts is with us, the God of Jacob is our refuge."

Perhaps the most hopeful sign in these latter times is the ten days' London Mission, where we see men of all parties blended together, shoulder to shoulder, heart to heart, in one harmonious whole, to cope with the sin and wickedness of our great city (the army of the mighty God of Jacob going out to fight with the hosts of Satan), all agreed to sink differences—all agreed on one glorious point, all longing to bring about one glorious end, i.e., the conversion and salvation of immortal souls.

This to my mind seems an earnest, such an one as has never been vouchsafed before of the eventual fulfilment of the Saviour's prophetic prayer—"That they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us, and that the world may believe that Thou hast sent Me."

May every success attend the mission, and may it lead to a greater manifestation of the missionary spirit through the length and breadth of our land, then shall not be far distant the fulfilment of another prophecy:—"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 34.)

May the Lord hasten this blessed consummation in His own time. Amen.

MARCUS H. LEWIS.

Reader of St. Mary's,  
Speenhamland, Newbury.

#### "IN SIMPLICITY AND GODLY SINCERITY."

It affords us much pleasure to lay before our readers some particulars of development anent to the narrative under the same heading in our last issue. The development has the advantage of having the very names of the children of Israel gathered into the fold of Israel's Shepherd plainly set forth. When we received the following communications, we asked whether we might make them known to the readers of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR; with the very names of the writers attached to the letters. The answer was to the effect that the writers were neither ashamed nor afraid of their return to the God of their salvation, and saw therefore no reason for withholding their names. Let the writers now speak for themselves:—

"Rev. Sir,—I enclose a letter from Mr. Blitz. We are full of joy about

Mrs. Blitz's conversion. I know that you take much interest in this people, therefore I send you it. Yesterday Blitz and his wife were here. We all went to church together. She is very earnest. I cannot tell when or where she will be baptized. We praise the Lord that it has pleased Him to make us instrumental to preach the Gospel to the family, by which means the Lord has turned their hearts to Him.

"Rev. Sir, will you mention this family in your prayer, and ask God for a blessing, spiritual and temporal, on this people, as they are really in need of it. Trusting that the Lord will comfort them and be merciful to them, I remain, yours faithfully,

"LEOPOLD LOUIS."

"Dear Mr. Louis and Mrs. Louis:—I send you a glad tiding, yes, such is indeed a glad tiding, a blessing in Christ. Last night about eleven o'clock, before we retired, my wife said to me, 'Shall I tell you something?' I said, 'Yes; what is it?' 'I believe in Jesus Christ! blessed be His Holy Name!' was the reply! I was taken by surprise and joy at the same time, for we had been talking about Christ. As I heard that a Jew would be baptized next Sunday,—I had asked her before if she would do me the favour to see the Rite, for I could never get her to enter a church yet; she said NO—I asked her now whether she would go to witness the baptism? 'I shall go, and I don't mind if they baptize me!' was the reply. I felt at once a shake in my heart. She kept on saying, 'Now I believe and love Christ.' We then prayed together. I was full of joy; and I said, 'I will write it to my friend at Croydon.' 'Yes,' she said, 'do.' I know you will take part in my joy; here you can plainly see the working of the Holy Spirit. I should think it was Satan who kept her back, and seeing he could not prevail he left her with a shrug.

"There she is in a pure belief, and loving Christ. I will praise the Lord for it, and you will do so with me, because I know you are my real friend. I cannot help thinking of the Hebrew Bible I had of you. I was

so obstinate and ignorant, that I would not believe in our Blessed Saviour. But the Spirit of the Lord made me read that blessed Book, and however indifferently I opened it, the word concerning HIM stared me always in the face. My eyes were opened, and I could see what I could not perceive before. Blessed be the Holy One of Israel who had pity on us: we do not deserve it; for we mocked at His Holy Son, and would take no knowledge of His kind words.

"Here is a plain proof of His great love, that even those who are most wicked He loves. Yes, we will praise Him for ever and ever.

"There, Mr. Louis, I send you this message because I know you will be glad. May the Lord strengthen us in Jesus Christ our Saviour. I remain, your friend,

"M. C. BLITZ."

We are right glad of the permission to publish the above interesting correspondence, for more reasons than one. The two letters prove the constraining power of the love of Christ—in every truly converted man, especially so in every Hebrew Christian—to extend that knowledge of salvation, which has proved so rich a blessing to his own soul, to others. They prove that genuine Hebrew Christians are not ashamed of the Gospel of Christ, which is the power of God unto salvation. They prove that the true Christian is a living epistle, read and known of all men. Would to God that the Hebrew Christians of influence and power, in the councils of the State, acted in a like spirit! The above letters prove the great difference which exists between the God-chosen instruments and the human-appointed agents. Respecting the latter, we shall have much to say at the right time and the right place. Many other are the reasons for which the publication of the foregoing correspondence makes us glad, but we have no space for enumerating them at present. We shall simply mention just now that the publication of the letters may, under God, have the effect of checking the disreputable tendency, on the part of certain professional, to build on

other men's foundations, and take the credit due to the true Master Builder and His chosen instruments to themselves. To this gross abuse of the Lord's work we purpose, God willing, before long, to devote a leading article. We should not deserve the designation of HEBREW CHRISTIAN WITNESS, if we did not testify against every species of abuse in connection with the promotion or propagation of the Gospel amongst the Jews. To us the narratives which we have headed "IN SIMPLICITY AND GODLY SINCERITY" are infinitely more interesting than the voluminous reports produced by stipendiary agents.

#### "GOD HATH NOT CAST AWAY HIS PEOPLE."\*

We have just had another proof of the truth of the great Apostle's asseveration respecting Israel, sustained by an argument as cogent as St. Paul himself employed. Last Sunday evening we were enabled to attend the Trinity Presbyterian Church, in Kensington Park Road, when we had the privilege of witnessing the admission of another penitent Jewish brother into the Christian communion, by the sacred ordinance of Baptism. It is always a great spiritual treat to us to listen to the unctuous and impassioned addresses of our gifted and pious brother the Rev. Adolph Saphir, the minister of that Church. His exposition on the interesting occasion—of John i. 35-49—was as impressive as it was eloquent. The baptismal rite was not administered by Mr. Saphir. A missionary officiated, on a sort of raised permanent platform, situated between the nave and the chancel. On that platform were seated during all the ordinary service,—consisting of hymns, prayers, reading of Scriptures, and exposition, which lasted about an hour,—to be beholden of all beholders, the candidate for the sacred rite, his friend who had first directed him to seek Him who had "obtained eternal redemption for us," the "missionary," and his "assistant," and two

other gentlemen. The newly baptized brother is a native of Holland, and has evidently lived in this country some years. It was mentioned in the course of the pre-baptismal address, that Mr. Alexander, the manager of the Bible stand at the Crystal Palace, was the Hebrew Christian who first directed the attention of Edward Hymans\* to search the Scripture, if haply he might find Him of whom Moses in the law and the Prophets did write. We have seen some of the letters which Hymans addressed to his spiritual benefactor; they evince earnest gratitude, as the following extracts from those letters will show:—

[Dated January 27, 1874.]

"I am pleased to state that in three or four weeks, D.V., I myself will have the privilege to make a public confession of our dear Redeemer Jesus Christ.

"I recall with heart-felt gratitude that it was you who first directed my mind to Christ. The voyage to the Continent, on which I first made your acquaintance, is still fresh on my mind, and will always remain so.

"Nor shall I ever forget our subsequent meeting at the *Exposition Universelle* at Paris. I do not now look upon that meeting as accidental. Surely, my great desire to see the Bible stand must have been more than accidental. I recall those meetings with you there and at the "palace" with gratitude, because our conversations led me to seek the Messiah, whom I have now found.

"What a blessed privilege is yours, to be endowed with the means and mind to further the cause of Christ amongst our benighted (and also too often prejudiced) Jewish brethren! To me, it seems the most noble purpose to which means or mind can be devoted.

"I trust that in my next I shall be able to acquaint you with the exact time when I shall be baptized. Trust-

\* Some fussy person found fault with us for having published the name of a former Israelite who was baptized; he must have forgotten that he had himself published it in the presence of a large congregation.

ing to be honoured with your presence, the Lord sparing you, I remain, yours very truly.

"EDWARD HYMANS."

[Dated February 2nd, 1874.]

"You will no doubt be pleased to hear that the time for my baptism is fixed for Sunday the 22nd inst. I look forward to that event with the greatest joy, in which I am happy to see, by your kind note, you share.

"Always remembering that you were the first servant of Christ who directed my mind to Him as our Blessed Messiah, I confidently look forward to your presence on that occasion.

"As you so kindly offer your good services, I beg that you will continue to remember me in your prayers, that the Lord may continue to strengthen me in faith, and that He may enable me to show to other sons of Abraham that pearl of great price which I have found in knowing the Lord Jesus Christ.

"The Baptism will take place at Mr. Saphir's Church, Kensington Park Road, Notting Hill, at the evening service. I remain yours, faithfully,  
"EDWARD HYMANS."

We frankly own that we prefer the solemn simplicity of the Church of England service on such important occasions. The baptismal service was somewhat stogy; the shaking of hands on the raised platform, before a large congregation, with the newly baptized brother, struck us as painfully out of harmony with the solemn service and Mr. Saphir's heart-searching address. The Baptizer's addresses, both before the baptism and after it, were—notwithstanding the sensational little episode introduced—heavy and dull. The questions addressed to the candidate were but a poor substitute for the beautiful Baptismal service as prescribed in the Liturgy of the Church of England. The post-Baptismal address was not only tedious, but in bad taste, if not something worse; since it was persisted in after the Minister of the Church gave out the last hymn.

It occurred to us, whether it would not be worth while for the United Presbyterian church to re-consider

the propriety of stationing a missionary to the Jews in London, where two great and active societies are at work, with large staffs of able missionaries; especially as the three last Jews that were baptized by their "missionary" were all led to the "Truth as it is in Jesus," by Mr. Alexander, who is no stipendiary missionary at all.

## THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

(COMMUNICATED.)

THE Bible Readings at Mr. Grantham's of Croydon, of which we gave a short sketch in our last number, were continued on the 9th ult. On the previous occasion the first division of the subject, "How will He come?" occupied the whole of the evening; the division now to be considered being, "When will He come?"

The passage read was from 1 Cor. xv. 20-28; these in a few words seemed to sketch out the leading features of the amazing transactions which were to mark the Lord's dealings with His people, and His own personal participation in them. First, the Resurrection, "Christ the first-fruits;" then, "every man in his own order;" "afterwards, they that are Christ's at His coming." Here we arrive at the period now to be considered.

It was of the greatest importance not to approach this subject with our own preconceived views; we must refer everything to the test of the written word. It was always more difficult to eradicate error than to inculcate truth.

A few simple definitions would much assist in clearing away difficulties; for instance, the *day* of judgment, the *day* of Christ, the *last day*, evidently did not mean a literal day of twenty-four hours; it meant a period longer or shorter as the events or the context seemed to indicate. See Gen. ii. 4; John viii. 56; Zech. xii. 8, xiv. 1; Psalm xc. 4, or 2 Peter iii. 8. An *hour* also was so used, John v. 25; in this, an hour signifies the periods when dead *souls* would hear the voice of the *Son* of God and live; compared with the *hour*, as in verse 18, when at the

resurrection, men would hear that voice, and would come forth with their bodies from their graves.

Again, we are not to look for the exact time of His coming, but we are earnestly exhorted to watch for signs. Many of these were relative in point of time with other events, the principal of these being the restoration of the Jews to Jerusalem and their own land. See Luke xxi. 24-27.

Our Lord and the apostles, though often referring to His coming as the strongest motive for Christian service and watchfulness, warn disciples that many events must happen first; to show this, passages from Matt. xxiv., 3, 11, 23, were referred to; also 2 Thess. ii. 3; 1 Tim. iv. 1; 2 Tim. iii. 1; and again, our Lord's parable, Matt. xxv. 14-19. "For the kingdom of heaven is as a man travelling into a far country;" and again, "after a long time the lord of those servants cometh and reckoneth with them."

The restoration of the Jews in connection with this subject was briefly alluded to, but considered too wide to be then taken up, and it was understood that a special and separate evening would be devoted to it.

An animated discussion followed, in which post-millennial views were brought forward in opposition to those which had been advocated, and which were now generally received, viz., a literal interpretation of those passages which indicate that our Lord will come when the world is not expecting Him, and *precedes* the one thousand years, or reign of peace, that period of glory which is referred to in Rev. xx. 6.

The allotted time of the meeting having expired, it was thought well to postpone the full exposition of the post-millennial view till the next month, when one gentleman undertook to bring forward the arguments in support of it.

#### SCRIPTURE EMENDATIONS.

JOHN xv. 1-8.

THERE is a little amendment to be made in the translation.

The words "purgeth," "taketh away," and "clean" have all the

same root meaning.\* The main idea is *removal*. Hence the second verse may be, "Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit, He taketh from it that it may bring forth more fruit." Ver. 3: "Ye are already clean through the word which I have spoken unto you." Ver. 4: "Abide in Me, and I *will abide* in you." Ver. 5: "For apart from Me, ye can do nothing."

The meaning "clean" seems very different from the renderings of the other words which have the same or allied root; but in reality, it is a very legitimate sense. The fact is stated and not the act; the result, not the process. This is the true and prescribed office of adjectives: verbs even have this force, frequently with no idea of time whatever. Whilst "clean" would not be congruously applied to vines after pruning, it very aptly describes the condition of branches of the heavenly vine after this care of the vinedresser, because this taking away benefits the part remaining. The vine, like all other types, is insufficient to set forth in severe conformity the conditions of that which it prefigures.

There are two opposite parties here; that is, in one respect they are opposite; but more strictly the same under different conditions: these are, 1st, those who are taken away; 2nd, those who have something taken from them. These are likewise set before us as those which abide in the vine and those which do not.

But, before proceeding to expound these conditions, let us consider the nature of the vine. All may observe, "when its branch is yet tender, and it putteth forth leaves," that at the same insertion there are a bud and a branch; this branch is called in gardening phrase "a lateral shoot." This lateral shoot is a non-fruit-bearing branch, and is taken away for two reasons: 1st, because it bears no fruit; 2nd, because it would injure

\* This is fairly open to adverse criticism. It is assumed here that αἰεῖ, καθαίρει, and ἀθαροῖ have the same root αἰεῖω or αἰπέω and κατὰ. Authorities differ.

the bud close to it that will bear fruit. The process of taking away these lateral shoots, simple as it may appear, requires skill; in unskilled hands this also would injure the tender bud. Our Father is the husbandman—the vine dresser. In due time—that is, the succeeding year, these buds put forth their strength; but, if there had been no taking away from the fruit-bearing branch, two evils result—(a) the ripening may be incomplete, and (b) the vigour of the branch is impaired; the issue of which would be either no fruit at all, or a very meagre produce. We admit the skill, the wisdom of our Vinedresser; can we trust Him? The uninitiated perhaps marvel at the ruthless knife of him who prunes the natural vine; their knowledge is at fault; let us bow the head and worship when our heavenly Vinedresser seems mercilessly to cut away so that we bleed at every pore. Is the Vine no sufferer? "In all their afflictions He was afflicted, and the Angel of His presence saved them."

Two theories have been advanced concerning this taking away:—

1st. That we should read, "every branch that beareth not fruit in Me He taketh away." This involves the absurdity that a branch not in Christ may bear heavenly fruit. Hence it must be rejected.

2nd. That this taking away, means that such are removed from the earth. This theory is contrary to facts; they are not taken away. Hence we reject this also.

Of the two different parties, it is said that one bears fruit, has something taken from it, and bears more fruit, abiding in Christ. Of the other it is said to bear no fruit, is taken entirely away, and so abideth not in Christ.

The meaning of this taking away must be gathered from the consideration of what abiding in Christ is. "Abide" is a precise rendering of the original, and it means "continue to dwell." Now one cannot continue where he has never been; therefore, one in Christ is here contemplated. But in what sense is it that Christ says, "Abide in Me?" Does it mean, "Go not away from Me into perdi-

tion?" Not so; "I am persuaded," says Paul, by the Spirit, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord." Then it must mean something else, and we think that *abiding in Christ* means keeping His commandments, maintaining communion with Him, delighting ourselves in Him. It is the resulting peaceful, happy state, then, from which the Father takes away; this secondary abiding in Christ—as it may be termed—cannot be maintained except we bear fruit. It might be objected that it is rather a consequence of our conduct than a decree of the just God. God is the author of consequences as well as of causes. "I will harden Pharaoh's heart," said God, but the hardening was the natural issue of disobedience.

This abiding in Christ has certain privileges. He searcheth hearts, and thus knows the mind of our spirit, and maketh intercession accordingly. He knoweth the mind of the spirit of one who is "fervent in spirit, serving the Lord:" there is much perhaps that such know not, but He knows and pleads effectually, not forgiveness, for there is no commission of sin probably, but for loving favour towards these upright ones; whereas for those who bear no fruit, there are no "kisses of His mouth," but intercession between them and the just displeasure of His Father and their Father; and this perhaps only until the afflicting rod can no longer be withheld, but to the great loss of the offender.

"Every branch in Me that beareth fruit, He taketh from it that it may bear more fruit." Here it is important to observe that the part taken away is itself fruit-bearing; so that what the heavenly Husbandman takes away is not what is evil, but what is good; still, more good results from the taking away than from being left. To use again a gardening expression "it is stopped back." By this "taking from," then, we are to understand the various kinds of

afflictions with which our Father is pleased to visit us, as sickness, loss of effects, &c.: thus is our fruitfulness increased.

Another and an amazing privilege is thus expressed by our Lord, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done for you." (Ver. 8.) O, amazing grace! What will you? To succeed well in business? To prosper in any worldly undertaking? To get a good living? These are all promised in that word, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." There are, however, many good things in the life of a child of God summarised under "the fear of the Lord." For these good things ask boldly, and "you shall receive," says our Lord, "that your joy may be full." There was an earthly sanctuary recognised by Jehovah, so there are earthly joys sanctioned by Him: these we may ask for, and His delight is to give, but we must trust Him for the time, the manner, and the measure.

To walk with God is no holiday pastime. It involves great trials of faith and patience, but it has joys all its own—"joy unspeakable." If any will walk with God, let him make no conditions of exemption from sorrows, from thorns which rend the flesh, from wounds which mortify, and appliances which cauterise. If he plans, there is disappointment; if he builds, there may be ruin; if he plants, there may be blight. Leave all to God, but do what He bids; and then one may say with David, "I shall not be moved."

Clifton.

W. HOWELL.

#### THE FANCIED MOUNT SINAI.

THE following short article, which appeared in *The Globe* of the 18th ult., is so thoroughly in accordance with our own view, that we gladly reproduce it, by way of warning to our readers not to be easily led astray by the reports of the so-called discovery.

"Startling news has come to us from Cairo. According to the telegraph, Dr. Beke, the Eastern traveller, has at last discovered 'the true Mount Sinai.' Others before him had gone on the mission, and with the same result.

They all discovered 'the true Mount Sinai.' It is true Dr. Beke's mountain is accurately described, and we ought to have no doubt that Dr. Beke has at length solved a question long in dispute among travellers and biblical scholars. The 'true Mount Sinai' is one day's journey north-east of Akaba; it is called by the Arabs Jabel el Nur, or Mountain of Light; its height is 5,000 feet. The fact that the mountain the Doctor has seen, is 5,000 feet high, and only a day's distance from Akaba, is in itself in favour of Dr. Beke's view. That this mountain should be called the Mountain of Light by the people in its neighbourhood should be conclusive. Unfortunately, however, when we heard Dr. Beke had started from England to discover the true Mount Sinai, we knew beforehand he would accomplish what he had set his mind upon. Those who have done so before him have regarded themselves as equally fortunate. The search of a man predetermined to succeed in such a matter is invariably successful. The truth is, notwithstanding the distance of the mountain from Akaba, and its height, and the name it goes by, and the remains of sacrificed animals found on its summit, the telegraph should have informed us, not that 'Dr. Beke has found the true Mount Sinai,' but that Dr. Beke has seen a mountain he resolved to regard as 'the true Mount Sinai.' Before the claims of the sacred Mount that for centuries has attracted pilgrims from all parts of the world can be disallowed in favour of another, a hundred miles distant, the world will require proofs impossible to be now given."

#### THE DEATH-BEDS OF CHRIST REJECTING JEWS.

WE would rather not have made the awfully solemn scenes of this heading the subject of an article. The presiding genius, however, of the *Bell Lane Jewish Free School Organ*, of the 20th ult., has been indulging his splenetic virulence against a statement of positive truth on the subject, alluded to in our last issue by one of our ablest and most accurate contributors. We feel compelled therefore to take up the implied challenge—notwithstanding the vituperative diatribes and coarse language in which it was thrown down—to furnish, God willing,



in our next issue, a full and particular account of the teaching of modern Judaism about death, purgatory, transmigration of souls, the subterranean rolling to Jerusalem for the resurrection, prayers for the dead, &c. &c. &c. The information will be as much for the benefit of our Gentile Christian readers as for such ill-informed Jews as conduct the Bell Lane Free School print.

We shall at the same time take the opportunity of pointing out from the statements of that *veracious* (?) Weekly the truthfulness of another of our correspondents respecting the "one idea" of a certain class of Jewish unbelievers.

#### THE JEWISH REPRESENTATIVES IN THE NEW HOUSE OF COMMONS.

IT is a somewhat, interesting coincidence that the Israelitish members of Parliament recently elected consist of equal numbers of Hebrew Christians and nominal Jews. Only the former count the first Lord of the Treasury at their head.

#### Correspondence.

##### ST. STEPHEN'S SPEECH BEFORE THE SANHEDRIM.

22, Westbourne Square,  
Feb. 19th, 1874.

DEAR SIR,—At the suggestion of my friend Mr. McCaul, I write for your mind on a passage upon which I am now engaged, i.e., St. Stephen's speech before the Sanhedrim.

In Genesis, we read that Jacob bought a piece of ground of the sons of Hamor, &c. Now I understand by "the father of Shechem," the *lord* or *founder* of Shechem, taking Shechem as the name of a place; and that for these reasons: (1) It is tautological to speak of the sons of Hamor and then to mention Shechem if he had been one of these sons. (2) It is not the wont of the Hebrew writers to name a father from a son, but a son from a father. It is David the son of Jesse, Abner the son of Ner; not Jesse the father of David, Ner the father of Abner. (3) In the first book of Chronicles, chaps. ii. and iv., *passim*, "father of" is used in the sense of the lord or builder of a place; and so I take it to be here.

Then arises another question: Who

were the Beni-Hamor? My belief is, that it is but another name for the Amorites. In support of this theory I note that Josephus and the LXX. call Hamor *Ἐμμωρ*, not *Ἐμμορ*. On the other hand whilst the Egyptian tablets speak of Cheta and the Amor, the Hittites and the Amorites, cuneiform inscriptions spell this latter name Hamor. Stronger evidence still is the last verse but one of Joshua: though the Hebrew reads, "Children of Hamor the father of Shechem," the LXX. reads, "the Amorites who dwelt in Shechem." I may add that Lachmann, on purely critical grounds, reads the verse in the Greek, *τῶν υἱῶν τῶν Ἐμμωρ τῶν ἐν Σηχεμ*—a place and not a person.

My object in writing to you is to obtain your judgment on my theory, and to ask you especially as to the Targum on Joshua, and whether it supports the view of the LXX. or no; and whether you, out of Rabbinical stores, can throw any light on this. If Beni-Hamor be Amorites, then if Abraham bought land in Shechem, he must have bought it of them, the same as Jacob afterwards did. Pray forgive my troubling you.

I am, yours truly,

WM. DENTON.

#### Replies.

##### THE LAND OF SINIM.

MY DEAR DR.,—In attempting to meet the wishes of your correspondent, T. H. B., we shall submit for his consideration, the different views entertained respecting the country termed *סִינִי* by the prophet Isaiah, xlix. 12. Jewish tradition supposes that country to be the south land of Egypt, *Pelusium*, which means *marsh town*: the Arabic name, *Tena*, signifying a *marsh*. Had Pelusium been meant by the prophet, we may safely conclude that the translators of the Septuagint version of the Bible, who were Jews resident in Egypt, would have known that Pelusium was meant by Sinim, and not "the land of the Persians," as rendered in their version. There were cities not far distant from the residence of the prophet, bearing the name of *סִין* Sin, but none of them is agreeable to the context. Dr. A. Clarke renders the word *bushes*: "And from the land of bushes!" To say the least of it, this is a most unsuitable version, and

unsupported by critical authority. The Hebrew word for bush is a distinct word, סֵנַח, *senah*, a *thorn-bush*, a sense which cannot be admitted here.

Lexical authors of the highest critical authority, seem unanimous in taking the אֶרֶץ הַסִּינִים, the land of Sinim, to be China. "The land of Sinim, supposed to be China, which is in the East, in opposition to אֶרֶץ הַמִּצְרַיִם, which appears to imply the West." (S. Newman, Heb. Lex., p. 331.) An authority of considerable weight in the decision of this question is that of Dr. Gesenius, whose able note we quote *in extenso* from his Hebrew Lexicon. "The land of Sinim, Isa. xlix. 12, where the context implies a remote country situated in the eastern or southern extremity of the earth. I understand by Sinim, the Sinenses, Chinese, and their country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name, *Sin*, *Tchin*, *Trini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves do not employ it, and seem indeed to be wholly destitute of any domestic name, either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, as *Tchung-Kue-tchin*, people of the empire in the centre of the world. But when this name was thus given them by other nations, and whence it was derived, is matter of question. If the opinion of those writers be correct, who suppose the name סִינִי, *Sinim*, *Senenses*, to come from the dynasty *Thsin*, which ascended the throne in 246 B.C. (see *Du Halde, Descr. de la Chine* t. i. § 1; *Abel Remusat, Melanges Asiatiques*, ii, p. 334, seq.), then a Hebrew writer even so late as the age of Cyrus could not have mentioned this name. But to say nothing of the people called *Tchinas*, and spoken of in the laws of Menu,\* the authors of the above

opinion themselves concede that the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. Nor are there wanting other methods of explaining the name. In the Chinese language *Tokta* denotes *men*; why, now, may not foreigners have applied to them the very name by which they have designated themselves and other men? and especially so the Hindus, among whom the name *Tchina* is found in the books of the Buddhists.—*Klaproth's Asia. Polyglotta*, p. 538."

Since this question has been so ably discussed by Dr. Gesenius, most of the commentators, as Delitzsch affirms, and also such orientalists as Langles (in his *Recherches Asiatiques*), Movers (in his *Phœniciana*), Lassen (in his *Indische Alterthumskunde*, i. 866-7), have decided in favour of this opinion. "The name *Chin*," says Newman, the eminent Sinologist, "did not obtain currency for the first time from the founder of the great dynasty *Thin*; but long before this, *Thin* was the name of a feudal kingdom of some importance in *Shen-si*, one of the western provinces of the Sinese land. *Fai-tse*, the first feudal king of Tsin, began to reign as early as 897 B.C. It is quite possible, therefore, that the prophet may have heard of the land of the Sinese in the far east, and this is all that we need assume; not that Sinese merchants visited the market of the world on the Euphrates (Movers and Lassen), but only that information concerning the strange people, who were so wealthy in rare productions, had reached the remote parts of the east through the medium of commerce, possibly from Ophir, and through the Phœnicians." We assume it to be highly probable, through the aid of philology, that there had been commerce between China and India at an early period. The Hindustani word for sugar is *chin-i*, this produce being evidently named from *chin*, china, whence it seems to have been first brought to India; as sugar-candy is called *mis-r*, apparently from *Misr*, Egypt, whence it had been brought.\* In the old Sanscrit language,† china means, not only the people of that distant land, but

\* The objection raised to this view on the ground alleged—that the name China was derived from the *Thsin* dynasty, which commenced 246 B.C., is disposed of by the fact that *Chin*, China, is mentioned in the Institutes of Menu, which were composed twelve hundred years before Christ (Sir W. Jones), or at the lowest computation, nine hundred years B.C., about the age of Homer (Mr.

Elphinstone). The name, therefore, must have been known by other Asiatics long before the times of the prophet.

\* Vide Shakespear's *Hind. Dict.*

† Vide Benfey's *Sansc. Dict.*, *sub. voc.*

cloth is so named, perhaps from its being brought from China to India.

It is stated by an objector\* that "the seer on the streams of Babel certainly could not have described any exiles as returning home from China, if he had not known that some of his countrymen were pining there in misery, and I most positively affirm that this was not the case." In the first instance, this rationalistic objector appears from these terms to assume that the seer had been what his school is pleased to term the pseudo-prophet Isaiah, who has clothed his history with a prophetic garb. This is an example which may be classed with what are termed "unhistorical fictions," of which the rationalistic school is so prolific. The prophet Isaiah had in vision the future spread before him, and saw, in prophetic vision, many of his countrymen scattered among the isles of the west, and in the countries of the far east, and predicted of their return to their own father-land. As to the negative conclusion arrived at by Egli and so decidedly stated, it is equivocally expressed. It may mean, that there were none of the sons of Israel in China, which sense would ignore all historic notices we have of many of that people having dwelt for ages in that far distant land; or we may take these terms to mean, that there were some of that people dwelling in China, but not "pining in misery." And such was the case: during a long period of their exile they were not "pining in misery," so far as outward circumstances were concerned; but, no doubt, there would be an inward longing to return to their father-land. And who does not know the greatness of that love the Jews have for their own country,—the land of the Lord, which was the glory of all lands? The feeling is natural, and to encourage their hope the prophet gave utterance to the prophecy under discussion.

It is almost needless to state, that many of the sons of Israel are at present residing in China and Malabar. Doubtless many English readers have read of the visit of Dr. C. Buchanan to their settlements in that far country. He found them divided into two classes, the *black* and the *white* Jews. The former had become dark, perhaps, from long residence in the country, and partly, no doubt, by mixed marriages with the natives. It is ascertained

from the records of their own history and of their nation, that their settlement in that distant land had been from the time of the Babylonian captivity to a comparatively recent period. The white Jews date their removal to China, among their dusky brethren, from the time when Titus destroyed Jerusalem and the Temple. The account given of their wanderings to the far east seems not in the least improbable, when we consider that many of that unhappy people fled into Egypt during the Babylonian captivity, where they received an asylum from King Pharaoh; and that many of them took refuge in Arabia, and settled there. Others were brought by Nebuchadnezzar, during the siege of Tyre, and settled in Spain; others fled into Persia, and through Persia to the far east, where they are at present to be found in considerable numbers. Whether their records originally engraven on copper plates, &c., are true or fictitious, it does not ignore the fact, that many of that exiled people are residing in Cochin China, and have been there for ages, whose numbers have been increased by certain tribes of Jews from Spain and other places from time to time, who had heard of their prosperity.

In conclusion, to satisfy the inquiries of your correspondent, so far as our limited space will allow, we beg to inform him, that in that most interesting research to discover the local habitation of the lost ten tribes of Israel, the American Indians have been fixed upon as being identified with that long lost people, but upon the slightest and most inconclusive grounds. In the absence of all authentic historic testimony as to the origin of a people, if there be any linguistic remains left by the primitive settlers in their adopted country, these may in most cases supply us with a clue to the country whence they had emigrated. This is just the kind of proof we are supplied with from the alphabetic characters employed in the ancient monumental writings found in Central America. On a review of all the ancient alphabets employed among the primitive Oriental nations, we find the completeness of the identity between the ancient American alphabetic characters and those of the hieroglyphics of Egypt, supplies strong presumptive evidence of one common origin of the two peoples. I remain, yours faithfully,  
East Pontop.

### Literary Notice.

*The Banner Unfurled: Choice Selections from Christian Writers.* By E. A. H., Author of "Things Touching the King." London: Partridge and Co., &c. &c.

THIS volume consists, as its title clearly indicates, of "choice selections from Christian writers," on a great variety of subjects of the highest moment to believers. The extracts from the works of the most valued dead and living authors are short and pointed, and very suitable for reading aloud at

Dorcas meetings, and when persons are prevented from attending places of worship. To those who are engaged in Missions of Mercy, and who are often at a loss for a suitable subject to speak on, it will prove an invaluable help. There is added a copious index of subjects and authors, which greatly enhances the value of the book. It is printed on toned paper, and the binding and get-up generally are admirable. We should add that the proceeds arising from its sale will be devoted to the purposes of educating one of Miss Macpherson's band for mission work in China. J. A.

## PROPOSED HEBREW CHRISTIAN WITNESS CHAMBERS AND READING ROOM.

OUR conferences with the better classes of Jews have of late become more frequent than ever. We have no accommodation for numbers. We are obliged therefore to make appointments for meetings at the different Museums and Reading-Rooms. Meetings in this manner, however, we have found neither desirable nor satisfactory as regards the object which we have in view. We have often been wishing therefore that it would please God to put us in a position to take some chambers, in a central locality, where we might be able to accommodate, for the purpose of Biblical conferences, considerable numbers of respectable Jews, as well as for Meetings of Hebrew Christians and Students of Prophecy, for prayer and reading God's word. But the estimated annual expense scared away the wish from our thoughts. Five hundred pounds *per annum* is far beyond our power of raising.

On the 18th Jan., however, we received the following note from one of our subscribers:—

"Chertsey, Jan. 12, 1874.

"Dear Sir,—I am requested by my brother-in-law, Mr. ———, to send a Donation of £10 towards the Hebrew Christian Witness, &c. &c. —Yours very truly, "———."

This unexpected contribution from an utterly unknown friend,—who "is at present abroad," as our correspondent informs us,—whispered to our desponding spirit, "Courage! God has hearts and hands at His disposal of which you know nothing!" We do take courage. We look upon this timely contribution as a token for good—as an earnest that He whose is the silver and the gold, as well as the hearts of men, will provide the necessary means for the required accommodation for the promotion of his glory. We consider therefore this gift of ten pounds in the light of a "nest-egg" for the organisation of "HEBREW CHRISTIAN WITNESS CHAMBERS AND READING-ROOM." We shall devote to the same object the proceeds of the sale of the volumes for 1878 and 1872. (See advertisement on the second page of wrapper.)

## NOTICES TO OUR READERS AND CORRESPONDENTS.

Several incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have compelled us to postpone several Literary Notices, communications, &c., to a future issue.

There will be a paper on Prophecy, in our next number, from the pen of the Rev. F. Whitfield. Also, Stanzas on Isaiah ii., by E. S. G. S., will appear in next number.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

Theod. J. Meyer.—The announcement of the name of a Jew at baptism, before a crowded and mixed congregation—such a name is already most effectually published.

Charles Vincent.—We intend to treat of the subject of Missions in a future number.

Our answer to M. P., and others, is the same which we gave last month to L. A.—*The Quarterly Journal of Prophecy*, as its designation tells you, was a three-monthly Magazine; it consisted of six sheets and a half, or, of one hundred and four pages. The price of that *Quarterly* was *Half-a-crown*. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is a monthly Periodical; it consists of three sheets, or forty-eight pages. The price is only Sixpence per month. You are at liberty to order its delivery to you quarterly,

when you will have nine sheets, or one hundred and forty-four pages, instead of one hundred and four, for which you will have to pay *Eighteenpence* instead of *Half-a-crown*.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

### LETTERS RECEIVED.

Harrison Hayter, Esq.; Mr. Geo. Hearn; Henry Davidson, Esq.; Marcus H. Lewis, Esq.; Revs. W. Denton; Dr. Rosenthal; A. A. Isaacs; J. B. Goldberg; H. H. Miles; R. A. Taylor; J. B. Salter, &c. &c. &c.

### PUBLICATIONS RECEIVED.

Warsaw. : הפורדה ומציל

*Aus Guten Stunden*, von Paulus Cassel-Gotha.

*Expository Lectures on the Epistle to the Hebrews*, by the Rev. Adolph Saphir, B.A. Part I. London: John F. Shaw & Co.

*Die Gerechtigkeit aus dem Glauben*. Von Paulus Cassel-Gotha. &c. &c. &c.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְעַד עַתָּה. "Ye are My Witnesses."—Is. xliii. 10.

No. 16.]

APRIL, 1874.

[NEW SERIES.]

## SOME TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY.

OUR heart is full of joy and gladness! From the abundance of the heart the mouth speaketh. Gratitude for the wonderful tokens of mercy, from the hands of our God and Father in Christ Jesus, constrains us to begin the work of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR, this time, with testifying to the Truth of God's immutable Word, as it is brought to light in and through His beloved Son, in whom He is well pleased, and whom He commands us to hear. He has declared, "I said not unto the seed of Jacob, Seek ye me in vain,"\* that is—as St. Paul explains with reference to the present eclectic dispensation—to the "remnant according to the election of grace."† He has just vouchsafed unto us some incontrovertible evidence of the same. So that nought but praise—notwithstanding our weakness, and many trials—exuberant praise fills our heart to overflowing. We cannot attempt anything else this time, ere we have communicated to our God-loving and Christ-loving readers, what our gracious Redeemer, the Lord of Hosts, has done for us. So that they may rejoice with us, and praise Him for His goodness and mercy towards our humble work.

Those tokens of blessing upon our work were moreover shown to us at a time of great perplexity, which enabled us to experience the realization of such divine declarations as the following:—"Because He

\* Isaiah xlv. 19.

† Rom. xi. 5.

hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name. He shall call upon me, and I will answer him : I will be with him in trouble ; I will deliver him, and honour him."\* Just as we began to feel disheartened and dispirited, jaded mentally and physically, on account of the over-work, over-worry, and over-anxiety which the conducting of our monthly magazine entails upon us ; when we began to think seriously whether it might not be God's will that we should relinquish the work, a succession of letters began to reach us, day after day—which now amount to upwards of thirty—from as many highly respectable Jewish families in different parts of the country (to whom we sent, by the generous help of a few Christian friends, gratuitous copies monthly), to apprise us that our humble messenger, in the form of the HEBREW CHRISTIAN WITNESS, was the bearer of blissful tidings to their respective souls. Some of those families have already quietly joined the Christian Church, and others are about to do so. We ourselves have under Christian instruction, at present, three large families preparatory for the sacred ordinance of baptism. The aggregate number of the members of the thirty-three families amounts to upwards of a hundred and sixty. The Lord's most Holy name be praised.

The most interesting feature, connected with the various conversions, is the diversity of the secondary means and instrumentalities which subserved to conduce to the blessed consummation. In one case it was this paper, in another that paper. There is scarcely a leading article, in our already published volumes, which is not mentioned in one or other of the communications which we have received from our new correspondents. Some refer particularly to our expositions of "The Lessons from Moses and the Prophets, read in the Jewish Synagogues on their Sabbaths, Feasts, and Fasts ;" "The Weal and Woe of Israel, the Essence of Prophecy ;" "Judaism in its Modern Aspect ;" "The Mission of Israel," &c. &c. &c. Others again have been led to search the Scriptures in a way they had never done before, by such articles as the following :—"The Promises made unto the Fathers ;" "Israel's Messiah, and the Emancipator of

Humanity ;' "The Messiah and His Apostles on 'Conversion and Conversionists ;'" "The Tree of Life, an Antidote to Death ;" "The One Faith ;" "The account of our meeting at the Mildmay Conference Hall ;" "The Feast of Pentecost ;" "The Feast of Tabernacles ;" "The Crowning Sign of the Times ;" "Israel's Present and Future ;" "Israel's Rejection the Church's Election ; Israel's Restoration the World's Salvation," &c. &c. &c. Scarcely one letter, however, omits special reference to our article on "The Day of Atonement." Equally interesting is the diversity of the instrumentality in the living voice which was first employed in leading the heads of the respective families to search whether these things be so. In one case it was a young son ; in another a little girl. Here a brother ; there a sister. In one case even a Christian servant, like the little captive maid in the house of Naaman, the Syrian prince, was the highly-honoured instrument of a Jewish household's salvation. In a future number, we purpose, God willing, to give some extracts from some of those remarkable letters which we have received in the course of last month.

As our heart is full of these TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY, we cannot help making the subject the chief topic of our communication wherever we may happen to be. We were talking about this grateful theme to a very learned Jew, still one of the teachers in connection with the synagogue. With a very animated countenance, and in words most earnest and impressive, he thus responded :—"I lend about the numbers you kindly send me to some of my learned Jewish friends and acquaintances. They all agree with me in believing that the extensive circulation of your periodical amongst the higher classes of Jews, is more likely to lead us to reason frankly about Christianity than all the tracts scattered broadcast by the missionaries, which no one ever reads." It is not the first time that learned Jews have made such statements to us.

Dear Christian friends, ye who have helped and sustained us with your prayers hitherto, continue to plead in our behalf, at that Throne where mercy rejoiceth over judgment.



## THE MANIFOLD ASPECT OF PROPHECY.

BY THE REV. FREDERICK WHITFIELD, M.A., WIMBLEDON.

ONE of the great difficulties with which ordinary readers of the Bible and Biblical students in general have to grapple, is the application of prophecy. For example, how common it is for one class of readers to refer the prophetic announcements of the twenty-fourth chapter of St. Matthew's Gospel to the events connected with the destruction of Jerusalem by Titus, while another class refer them entirely to events yet to take place at the second coming of our Lord Jesus Christ. This has been one of the chief difficulties and stumblingblocks in the way of those who are earnestly seeking to arrive at the truth. The extravagant statements and dogmatic assertions of the various schools of prophetic interpretation, have so sickened sensible and thoughtful inquirers, that they have turned away from the study of prophetic truth as a hopeless task, and there is now an increasing dread of the subject and a growing aversion to enter upon it. If there should arise a period in the history of the Church of Christ when the subject of unfulfilled prophecy will be distasteful and invariably neglected, it will be due to the crude theories and extravagant statements put forward by the different schools of prophetic interpretation. That a time of inquiry and earnest study of this subject has dawned upon us within the last twenty or thirty years many will readily allow. But that there is creeping over the Church of Christ a distaste for and neglect of this subject, many of those who have been considered as the leaders of these schools of thought, are now beginning to be painfully conscious. How much of the unreadiness of the Bride to meet the Bridegroom at His coming will be due to the conflicting theories which have been hastily put forward, each one claiming for itself the voice of an oracle, and which has turned away multitudes from the study of this great and blessed subject!

Many who have from time to time fixed dates for the fulfilment of prophetic announcements, finding that the predicted times have passed, have been compelled to shift their ground, and have thus made themselves and their theories subjects, not only of doubt, but of ridicule. For example, several of the well known and almost universally accredited writers on unfulfilled prophecy, have shifted their ground and transferred the date of the Lord's second coming from between 1848 and 1872 to the year 1970 or 1980. Are not all such statements when put forward, as they usually are, so dogmatically, calculated to shake the foundations of truth, and to deter from further study of it? On no subject do men need a more urgent warning than on this, to write modestly and after more matured thought. It is one of the saddest blots on the general study of unfulfilled prophecy.

The consideration of this subject, has forced upon me the necessity of, generally taking a more expansive view of unfulfilled prophecy. May not the 1260 days mean 1260 years and also 1260 natural days? May not the man of sin be a future individual yet to arise, and may it not be a system which has already risen with a visible head? May not the two witnesses be two branches of the Church of Christ at a particu-

lar period, and also two individuals yet to appear? Why may not the futurist view be the development of the preterist, as the fruit from the seed? I am persuaded that no *one* of these systems contains the Scriptural view of unfulfilled prophecy, and that to some extent, at any rate, the truth lies in the combination. Both present different aspects of truth at different periods.

This way of viewing unfulfilled prophecy, appears to me to be the way in which it is viewed in the Word of God. Passages which refer to one event at a particular period and which were fulfilled at that period, refer also to events yet unfulfilled. Thus the same prophecy has been fulfilled and is yet unfulfilled, and between the fulfilled period, and that of the unfulfilled thousands of years intervene. If I may illustrate it, it is like looking from an eminence over a vast wood. It all seems, at that distant view, to be one mass of trees, not divided or separated off by any intervening object. But on drawing nearer we find gaps—a road in one place, a river in another, making wide divisions where we thought all was unity. So prophecy is one stream, and is not confined to any one event. Fulfilled in the history of one of the kings of Israel, it yet points on to another fulfilment at the first coming of the Messiah, and yet the prophecy is not exhausted. It points on to a further fulfilment at the second coming of the Lord; and perhaps on yet again to events which shall happen at the close of the millennial dispensation. It seems to me, that unless this be borne in mind in reading the prophecies of the Old Testament, we must get into endless confusion, and that it has been the neglect of this which has led to such profound mistakes in the study of unfulfilled prophecy, by which so many have been led away from the truth, or have become weary of what seems to be the conflict of theories and the strife of words, and have given up the subject in despair.

It may be asked, "How comes it that prophecies which applied to one period and were fulfilled, can apply to another yet farther off under circumstances so different? The answer is simple. Prophecy deals with great principles. These principles repeat themselves in nations, in Churches, and in individuals, from time to time. History repeats itself. Consequently what applied to one nation or one individual a thousand or two thousand years ago, applies with equal force and exactness to a present or future period. It was the intention of the Holy Spirit, in giving prophecy, that it should apply to every age—that it should stretch to the end of time. In His omniscient view, He saw all the varied phases of history and its corresponding events, and adapted the Word to each. This stamps the Word with a divine and stupendous character. No human hand could possibly adapt a prophecy to meet all varieties and diversities of time, and place, and circumstance, with exactness. None but a superhuman power could have done it. Yet this is one of the most striking features connected with the prophecies of God's Word.

But it is time I should specify a few examples of what I mean from the sacred record itself.

In the Book of Joel, chapter the second, we have a prophetic picture. It was written probably in the early years of Joash, King of Israel, about 870 or 865 B.C. The judgments threatened on Israel for its sin were fulfilled in a measure by the northern army alluded to in verse 7. But

in verse 28 there is a promise of the outpouring of the Holy Spirit, which was partially fulfilled eight hundred years afterwards (Acts ii. 16-17), and is yet to receive a further fulfilment. But the prophecy does not exhaust itself here. The following verses show that it points onward still to the second coming of our Lord Jesus Christ. The following chapter in this book shows us this also. Take again the twenty-fourth chapter of the Book of the prophet Isaiah. There is a prophecy which was in part fulfilled soon after the prophet wrote. But verses 20 and 21 refer to a very different period, even to the second coming of the Lord. In the 22nd verse there is a clear reference to the casting of Satan and his host into the bottomless pit, described in Rev. xx. 1-8. But in the 23rd verse there is a further prophecy. Stretching on from the scene described in Rev. xx. 1-8, it goes on to speak of what shall happen at the close of the millennium: "They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison." This is a prophecy the fulfilment of which is described in Rev. xx. 1-3. But the prophecy goes on, overleaping the thousand years of the millennium: "and after many days shall they be visited." This is a prophecy described in Rev. xx. 7-10. Here is a prophetic chapter having three distinct fulfilments, and with a separation in time of more than two thousand and three thousand years.

Again, Isaiah lxi. 2 is an instance of a prophecy divided by an interval of time of two thousand years, our Lord quoting the part which referred to His *then* advent in the synagogue of Nazareth (Luke iv. 19), and leaving the remainder in the statute book to be fulfilled at His second coming.

In the ninth chapter of the book of the prophet Zechariah, we have another example of what I have been referring to. In the ninth verse is the prophecy of our Lord's first coming. The commencement of the tenth verse contains a prophecy of the destruction of Jerusalem by Titus. The middle clause refers to what is going on now—the Lord speaking peace by the gospel to the heathen. The last clause refers undoubtedly to the future glory of the Messiah during the millennium. To the close of the chapter is a prophecy of the glory awaiting Israel at the Lord's second coming.

Nor is the manifold aspect of prophecy confined to any one department. We see it with reference to *individuals* as well as to *events*. It has been often asked, was John the Baptist the Elijah of the Old Testament, or did he only come in the "spirit and power of Elias?" Two widely different schools have arisen on this very question. One maintains the coming of Elijah to be yet future; the other maintains that the prophecy was fulfilled in John the Baptist. I confess I cannot accept either of these views to the exclusion of the other. I believe, on the principle of the manifold aspect of prophecy, both are true. Our Lord's words in the New Testament, when looked at free from the bias of a preconceived system, clearly confirm this. John the Baptist *was* Elias if the Jews would have received it. Yet the prophecy, though receiving its fulfilment in him, pointed on to a more distant day when Elijah should indeed appear. Before such a view as this half the difficulties of prophecy appear to my mind to vanish. What I have previously stated as to history repeating itself, and thus making prophecy apply in all its literal exactness to events separated by thousands of years, applies here.

The days of John the Baptist and Elijah had a striking correspondence. Idolatry abounded. Iniquity reigned. The form of godliness without the power was the chief feature. The testimony of Elijah and John was exactly what the day needed, and the testimony was in every respect similar. History will yet repeat itself. At the close of this dispensation the same features will present themselves in the nation, in the Church, and in the individual, calling for the same principles to meet them. Hence arises the necessity for the manifold aspect of prophecy. "No prophecy is," in this respect more than in any other, "of private interpretation." The Spirit of God raised up men in the Old Testament to warn, to threaten, to encourage, to revive the spirit of true religion. But neither these men nor their words ended with the people they then addressed. Both were prophetic, and were to reappear in after days, their words not once, but many times, separated by intervals of hundreds or thousands of years. "The day of the Lord" is an expression of constant occurrence in both Old and New Testament. It has been restricted to the second coming of the Lord Jesus Christ. Here again the manifold aspect of prophecy presents itself. "The day of the Lord" applied to the judgments then threatened on the nation at the time the words were uttered. It was "the day of the Lord" when Jerusalem was destroyed so fearfully by the Roman armies under Titus. It will be "the day of the Lord" again when Antichrist and all his host shall be destroyed by the reappearance of the King of kings. It will be "the day of Lord" again when, at the close of the millennial dispensation, the scene described in Rev. xx. 7-10, shall be presented to the world, which shall usher in the eternal glory. It is impossible not to read the expression where it is used in the Bible and not see that this is the sense in which it is used.

These are only a few examples out of very many in confirmation of what I have said as to the manifold aspect of prophecy. It shows us, I think, how carefully we should read the prophetic portions of God's Word, and how necessary it is that we should perceive this manifold aspect of prophecy. It will be the clue to the right and full interpretation of many a dark and difficult passage of Scripture. It will serve to reconcile apparently *conflicting* passages, and to show us that though there is thrown around every prophecy a drapery which may not reappear in future stages, yet that the *body*, the principles underneath, are of manifold application. There are in reality few prophecies of the Bible which as yet have received their full accomplishment.

I desire to submit this view of prophecy with caution. I hope I have not written in any dogmatic spirit. I trust that those who differ will remember that we have all very much to learn, and that our great aim should be to dispossess ourselves of pre-conceived ideas, and accept truth in whatever shape it may come. We shall never arrive at truth unless we are willing at every step to look outside of our own peculiar school of prophetic thought and challenge our views. Truth lies in every system, blended it may be with much error. But let us thank God for any truth, no matter where it may be found. Let "us gather up the fragments that remain" from the earthliness or error by which they are surrounded. Thus, will those fragments thus gathered up from all quarters prove spiritual food to our own souls and to the souls of others.

The grand thought before us is—the Lord is coming. Are we living in the blessed hope? Are we putting off every thing that will not bear the searching character of that day? Oh, it will try us—all of us! It will try our hearts, try our principles, try all within us, and all without us. It will bring a blush on thousands of faces, even of God's own children! It will make many an important thing now lighter than the small dust of the balance! Oh, that day, that day! How it will make every thing now in each one's own history fall into its right place, if only we bring it into everything! May each member of the Church of Christ do this more and more, "as we see the day approaching."

## THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

THE contemplation of the Redeemer's return as King of kings and Lord of lords, either by communities or individuals, is one of the healthiest signs of spiritual life. We always rejoice to hear of the promotion of Christian intercourse for that purpose, and are always particularly thankful for an opportunity to be present at such meetings. We congratulate God's people at Croydon, because of the frequent opportunities afforded to them for meetings of the kind. We understand that the worthy Vicar of St. Matthew's, the Rev. T. L. N. Causton, holds a drawing-room meeting at his house once a month, and is at present engaged in the consideration of the book of "The Revelation of St. John the Divine." Mr. John Grantham, of Kirkby Cottage,—as our readers are aware,—periodically throws open his drawing-room for Bible Readings of different classes. Impressed with the importance of one of our Saviour's last solemn behests to watch for His return, Mr. Grantham proposed at his usual monthly meetings, on the second Monday in the month, to take for consideration THE SECOND ADVENT OF OUR LORD JESUS CHRIST.\* These meetings, we understand, are particularly well attended. We had the privilege of being present at the last meeting, Monday, the 9th ult., when the room was filled from end to end with attentive listeners.

The proceedings began exactly at eight o'clock in the evening, by the host giving out the following hymn, being the 235th in the collection named HYMNS OF GRACE AND GLORY, published at the office of *The Christian*.

Oh for the robes of whiteness !  
Oh for the tearless eyes !  
Oh for the glorious brightness  
Of the unclouded skies !

Oh for the no more weeping  
Within the land of love ;  
The endless joy of keeping  
The bridal feast above !

Oh for the bliss of rising  
My risen Lord to meet !  
Oh for the rest of lying  
For ever at His feet !

Oh for the hour of seeing  
My Saviour face to face !  
The hope of ever being  
In that sweet meeting-place.

Jesus, Thou King of glory,  
I soon shall dwell with Thee ;  
I soon shall sing the story  
Of Thy great love to me.

Meanwhile my thoughts shall enter  
E'en now before Thy throne ;  
That all my love may centre  
On Thee, and Thee alone.

\* See our Nos. for the last three months.

The hymn being sung, Mr. Grantham engaged in prayer; after which he read a few verses of the first chapter of the First Epistle to the Corinthians.

In his introductory observations, Mr. Grantham made some pertinent remarks on the seventh and eighth verses of that chapter, anent to the gift of "waiting for the coming of our Lord Jesus Christ," as well as on "the day of our Lord Jesus Christ." He dwelt on the manifold meaning of the term, "Day of the Lord;" he justly remarked that it must not be interpreted to mean our day of twenty-four hours, but a certain period of time; he adduced illustrations from Holy Writ in confirmation of that remark. Mr. Grantham referred to the difficulties which confront the student of prophecy; but those difficulties were not to drive us from the investigation of the great subject of watching and waiting for the Lord's second coming, but rather to stimulate us to a more diligent and prayerful study of God's Word, in order to have those difficulties cleared up. He then referred to the heads of the series of subjects given in his invitation circular, which he sent out at the close of last year.\* He was not sure that the arrangement he had proposed was the best, but felt convinced that some order was necessary to prevent the meeting wandering into unprofitable digressions. They had already considered it under the two divisions, viz., "How will He come? When will He come?" The latter question was, to be spoken to, supplementally, that evening; he himself gave his view on the subject, at their previous meeting, as pre-millennial. There were some Christian friends among them who maintained that the second coming of the Redeemer would be post-millennial. Their friend, the Rev. Henry Fermoy Durnford, had kindly promised to occupy that evening with an exposition of the views of the post-millennial school of prophetic interpretation to which he belonged. Before Mr. Grantham, however, called upon Mr. Durnford to proceed with his views on the proposition for consideration that evening, he animadverted on the doubts which some parties fasten on the solemn subject. It is questioned, "Where is the advantage of dwelling upon the subject?" "Where is the prudence in agitating the question?" "To those who took no interest in their soul's salvation through the Lord Jesus, the subject can only be one of dread. To such the coming of the Lord Jesus can only be viewed as a time when He will take vengeance on His enemies. To such He will appear as a terrible Judge. But to the true believer, the frequent contemplation of the second coming of the Lord Jesus Christ was full of interest and importance. Though the subject may not be considered a fundamental one, it is a most comforting one, as well as edifying. After briefly alluding to the two great parties of prophetic interpreters in the Church—the pre-millennial and post-millennial, and explaining in what these views differed—Mr. Grantham called upon Mr. Durnford to proceed with his exposition of the post-millennial question.

Mr. Durnford, after a few preliminary remarks respecting the importance of the subject, and the difficulties which beset both systems of prophetic interpretation, contended that the second coming of our Lord Jesus Christ is to take place after God has perfected His Church, and taken her to himself. The position he wished to maintain, was this:

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\* See our Jan. No., p. 40.

That Christ's second coming is not to be followed by a mixed short-lived kingdom, in which He shall once more be constrained to leave the immediate presence of the Father and tabernacle among men, but that the new heaven and the new earth were immediately to precede His coming, and that when He comes, it will be to usher in the eternal state. That the present mixed condition of Christ's kingdom is to last till He who once came to visit us in great humility, shall come again in His glorious majesty, to judge both the quick and the dead, when ALL believers shall rise to the life immortal : those who sleep in the dust of the earth by a bodily resurrection, and those who are living on the earth by being changed and " caught " up to meet the Lord in the air. That then it is that the net is drawn to shore and the good are gathered into vessels, and the bad are cast away. Till then, the wheat and the tares are to grow together ; till then, the foolish virgins are to mingle with the wise ; till then, the sheep and the goats are to feed in the same pasture. In short, his views may be summed up in the words of the Athanasian Creed : " He ascended into heaven ; He sitteth on the right hand of the Father, God Almighty ; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works." He quoted, in support of his position, Rom. xiv. 10 ; 2 Cor. v. 10, 11.

Mr. Durnford believes that this earth and this dispensation shall pass away when Christ comes ; that sin, the world, and the devil, from that hour, will for ever cease from troubling. And, in support of this, he urged, among other considerations, Matt. xiii. 41 :—" The Son of Man shall send forth His angels, and they shall gather out of His kingdom, all things that offend and them which do iniquity." It seemed to him that if all things that offend were removed at the coming of the Lord, sin must die, death must die, and Satan must not merely be held in subjection for a limited time, but for ever ; and that, consequently, there will exist no materials for forming the last great confederacy of Gog and Magog.

Mr. Durnford attempted to establish his view by the following heads of argument :—

1. *The Church will be complete at Christ's coming*, according to the prayer of the Burial Service, that " He would shortly accomplish the number of His elect, and hasten His kingdom ;" implying that His kingdom of glory could not be ushered in until every one of His elect had come to know and to love Him, and to be gathered into His Church. Not one jewel is to be wanting to His crown in that day of His second coming, when He numbers up His precious ones. This is why He delays His coming ; for though He is not slack concerning His promise, as some men count slackness, He is long-suffering towards men ; not willing that one of His elect ones should perish,—which is, of course, impossible—but that they all should have time and opportunity for repentance. Some of them are in the rubbish now : they are to be gathered out, polished, and prepared for the Master's glory. In 1 Cor. xv. 23, we read, " Each in his own order : Christ the firstfruits ; afterward they that are Christ's at His coming." The firstfruits,—then the complete and perfect harvest of all believers. Federally we all die in Adam, and federally *every* believer rises in Christ. The reward of Adam's sin was death : the reward of Christ's death and righteousness is life and resurrection, and that to ALL

His people, whether in their graves or alive on the earth at His coming. The same truth is taught us in Eph. v. 25-27. The Church that is to be presented to God is surely the whole company of believers, including *all* that Christ has loved from everlasting, all for whom He died, all whom He sanctified and cleansed: and if it be asked, when is this completed Church, this Bride of Christ, to be presented to God, without spot, or wrinkle, or any such thing, we have the answer in 2 Thess. i. 10, when "He shall come to be glorified in His saints, and to be admired in all them that believe," "in that day." Many pre-millennialists admit this when they argue that Christ shall come with *all* his saints, implying that not one saint shall be absent from that thronging multitude.

If, then, the number of Christ's elect are completed at His coming, no millennium of saved people living on this earth can succeed that coming; for it is said that all God's people are caught up away from the earth to meet Him in the air.

2. *All the means of grace and agencies of salvation come to an end at Christ's coming.*

There is no further necessity for those means of grace, for all God's people are saved, and are reigning with Him. (a.) The Scriptures will be put out of date; the Advent, the great motive power of God's revelation, will be an event past, and therefore, all those numberless passages that refer to it, will be put out of date. Their purpose will have been answered—as a means of grace the Scriptures will be no more. (Luke xix. 13; 2 Pet. i. 19; James v. 7.) They are a light shining until the day dawn. (b.) Baptism will cease. The "end of the age" will have arrived at Christ's coming, and with that coming the command to disciple all nations will be withdrawn, and the encouragement, "Lo, I am with you always, even unto the end of the world," will have ceased, for that promise only reached unto "the end of the age." Similarly, the Lord's Supper will no longer be observed. See 1 Cor. xi. 26. If such then be the necessary effect of Christ's personal coming upon His sacraments, and His word, must we not say that Christianity, as a religion to bring sinners to a knowledge of Christ, is no more? But this becomes still more evident, if we consider,

3. *That the intercession of Christ and the work of the Holy Spirit for saving purposes will terminate at the second coming.*

(a.) Christ's Intercession is always represented in Scripture as standing between Christ's first and second coming—and the latter is taken to crown the whole work of grace (Heb. ix. 12, 24-28); and further, we read in Heb. viii. 1-4, that the intercession of Christ is carried on at the right hand of the throne of the Majesty on high, and that if *He were on earth, He should not be a priest*. (b.) The Holy Spirit came to supply Christ's place. (John vii. 38-39; Acts xi. 38); and when therefore Christ comes again, His saving work will be over.

From all this, Mr. Durnford concluded, if the personal appearance of Christ is to produce such great effects as these upon His sacraments, His word, and His intercession, that one of the three following results must ensue. Either (1), for ten centuries and more before the final judgment no sinner will be saved, or (2), that sinners must be saved in a different way from what they are now, or (3), that Christ will not come personally till the millennium is over.



(4.) *That the entire Church will be made alive by Resurrection or Transformation at Christ's coming.*

This follows upon the completeness of the Church. See also John vi. 39-40.

(5.) *The resurrection of all the wicked will take place at the Second Advent.*

Dan. xii. 2, compared with John v. 28-29. "Hour" may mean a long period; but then it means a period that is unbroken; if the resurrection was going on all through the millennium without a break, then the term hour might be extended through it; but no one contends for this, and, moreover, the wicked do not rise in the millennial hour at all, not till after the little season.

The voice which is to raise the dead, is not merely a display of power: it is an audible sound; is then the voice to be heard once or twice; once before and once after the millennium? The trumpet blast—is it to be kept up for centuries? or is the voice one—and the resurrection one?

6. *Judgment of righteous and wicked together at Christ's coming.*

See Matt. xxv. 31-46, as interpreted in the Communion Service of the Church of England.

Also parable of tares (Matt. xiii. 30, 38-43). Hence the righteous shine not forth in the kingdom of glory, *until* the wicked are *first* judged.

Tares represent children of Satan at large in all ages though in a parable they could not all be brought together.

Acts xvii. 31. World generally to be judged, and day fixed. In this day, there is no hint of any break. (Rom. xi. 15, 16, and 1 Thess. i. 6-10.) In this last, is there not something to be done to saints and sinners alike? and the time is named for both.

7. *The conflagration and New Heavens and New Earth at Christ's coming.*

2 Peter iii. 7, 10-13; Rev. xxi. 1. The conflagration is connected with the very act of Christ's coming—how then can a millennium succeed it? How are men to live through it?

8. *What then is the order of events at the coming.*

The effects of Christ's appearing.

(1.) The first effect will be the resurrection of the dead in Christ.

The next (2) will be the changing and the catching up of the living saints, together with the raised saints, into the air, to meet the Lord. Thus will they be snatched from the impending fires.

(3.) The deluge of fire, which will cleanse, purify, and make perfect the earth.

(4.) The descent of Christ's Church with Him (Rev. xx. 1), to live on the purified earth, wherein dwelleth righteousness, unalloyed by any mixture of sin, or any thought of a dark day coming; and as *one* of the many mansions of the Father's house.

Our readers will, of course, understand that we could only furnish an outline, and that a meagre one, of Mr. Durnford's address. He gave all the quotations which he made in full, and now and then found it necessary to comment, or to make some critical remarks, as, for instance, on Daniel xii. 2, when he took occasion to dwell upon the meaning of the expressions, "And many of them," and upon the twice repeated "*some*." His critical strictures we believe, are utterly untenable. Altogether his

address occupied about three quarters of an hour. His views, and his application of the Scripture passages in justification of the theory of his school, are not new to us. About a quarter of a century ago, we had a long correspondence on this very question with the late Dr. Samuel Lee, Regius Professor of Hebrew and Arabic in the University of Cambridge, in consequence of a volume of sermons of his, in which he propounded his post-millennial theories. We believe that we succeeded in making the learned professor dissatisfied with his exegesis. We frankly say that we differ from Mr. Durnford as much as we differed from Dr. Lee on the solution of the question under discussion; but we candidly admit that the worthy curate of St. Matthew's, Croydon, has done justice to the party who is of his way of thinking. Mr. Durnford is no second-rate advocate of the post-millennial theory. We cannot help believing, however, that the suggestion of the next speaker may have the effect of inducing him to take a more comprehensive view of the harmony of prophecy, on this important question, than he displayed in his address. We believe that Mr. Durnford is capable of the keenest appreciation of the verity and harmony of the Holy Scriptures.

Lord Congleton, after remarking on the advantages of ventilation, as regards such momentous questions, observed that the friend who had just addressed the meeting omitted to point out the broad distinction between the formation of the Church now, during this dispensation, and the great ingathering after Christ's second coming. With reference to the formation of the Church during this dispensation, he quoted Acts xv. 14. Now was the time when God visited "the Gentiles, to take out of them a people for His name." Now was the time when the Church was being formed out of Jews and Gentiles. Whilst in the state of things which is to follow this election era, all nations and kingdoms shall worship Him. In support of this truth he quoted Gen. xii. 1-3; Ps. xxii. 27, 28; lxxii. 10.

His lordship need not have travelled out of his quotation from the Acts of the Apostles. James, after quoting Simeon,—by the way, we differ from Lord Congleton as regards the Simeon here alluded to; James did not quote Simon Peter, but the Simeon of Luke ii. 25-32,—respecting this eclectic dispensation, proceeds to speak of the dispensation which is to follow and be ushered in by the second coming of Christ: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."\* It is then that the Angel Gabriel's announcement to Mary shall have its fulfilment:—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."† This will usher in the millennial period spoken of in the Book of Revelation. During this period will go on the process described in the next clause of James's address:—"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world."‡ We shall return to the subject ere long.

We would, however, just now call Mr. Durnford's attention to a

\* Acts xv. 16.

† Luke i. 32, 33.

‡ Acts xv. 17, 18.

couple of other passages, which may tend to induce him to harmonise prophecy somewhat more comprehensively than he did on the evening of the 9th ult. The passages we refer to are the following:—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." . . . "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee."§

Mr. Grantham gave notice that, God willing, the subject for the next meeting would be "The Jews in connection with the Second Advent;" and then proposed the following hymn from the same collection (No. 234):—

Oh come! oh come! Thou perfect King  
Of boundless glory, boundless spring;  
Arise, and fullest daylight bring,  
Jesus expected long.

Jesus has gone to heaven again,  
High on the Father's throne to reign;  
My heart no more can here remain,  
But after Him has gone.

The heavenly choirs thy name, Lord, greet,  
And evermore thy praise repeat;  
Thou fillest heaven with joy complete,  
Thou art our peace with God.

We follow Thee with praises there,  
With hymn, and vow, and gladsome prayer,  
In thy celestial home to share.  
Take us, O Lord, to Thee.

Fountain of mercy and of love,  
Sun of the fatherland above,  
The cloud of sadness far remove,  
The light of glory give.

From God's right hand, thy rightful throne,  
Return, Beloved, to thine own;  
Thy victory has long been won,  
Oh, claim thy conquest now.

The benediction having been given by the Rev. W. D. Isaac, concluded one of the most interesting meetings at Kirkby Cottage, Croydon.

## THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

No. III.

OUR *third* point is, to reply to the arguments which are brought forward in support of the Greek theory. As it is our earnest desire to do it in the best and fullest manner, we take up the arguments of one of the latest productions, in which we think all that can be said on the Greek side, has been skilfully put together.\* The writer evinces a large amount of classical learning, and it is the more to be regretted therefore that he did not possess himself of an equal measure of Hebrew and rabbinical learning, of Jewish antiquities, manners, customs, &c. These are naturally of high importance in the solution of such questions; and the want of them unfortunately betrayed him into great mistakes and palpable blunders. With Gentile ideas and feelings, with the highest admiration for the Greek language, and the lowest estimation of the Aramean, or Syro-Chaldaic (which he calls "a sort of Hebrew patois"), he sets himself in judgment on Jewish subjects!! He seems to forget that the nation he is dealing with is represented in Scripture as a "peculiar people,"—peculiar in its origin and continuance, in its sufferings and deliverances, in its divine laws and antiquated customs, in its strong attachments and deep national feelings.

"It must be admitted by all," say the Hellenists, "that the Greek tongue had become very widely and generally known throughout the world before the birth of Christ. Greek, indeed, was then, and for some generations afterwards, the link by which the most distant regions owning Cæsar's sway were socially and intellectually held together. In Rome itself, which might have been regarded as the empire in miniature, the Greek tongue was continually employed. In the reign of Tiberius, as Valerius Maximus, a contemporary writer, informs us, the senate resounded even to deafening with Greek debates," &c. &c.†

From such *particular cases* (of Emperors and senators), the Hellenists jump to *generalities*, and assume that the *people* in general spoke Greek; but surely this is a most unwarrantable assumption. For it is not enough to know what languages kings and nobles were able to speak: we have to learn what the *people* in general spoke, and what was the medium of communication between the higher and lower classes. Such points are very much to our purpose, as we are seeking the parallel to a popular Teacher, going about and instructing the people. Our blessed Saviour, though He was the Son of God with power, and, as to His humanity, a scion of the royal line of David, yet condescended to be born into a

\* This was published in the "Sunday at Home," for 1869, pp. 421, 500, 564, 628, and 675. Our attention was called to the subject at the time, and we were urged by some Christian friends to write in reply, and show the untenableness of the Greek theory. We did so; and, after reading our paper before the Hebrew Exegetical Society of Bristol, sent it up to the Tract Society's office in London. Some one of their officers, a determined Hellenist, took great liberties with our paper, adding thereto and taking away from it. When, therefore, the proof-sheets came down for our correction, we refused to let them appear in their mutilated form.

† "Sunday at Home," p. 422.

humble family. He lived among, and held habitual intercourse with the poorer and lower orders of the Jewish nation. St. Mark, in recording Christ's teaching in the temple, and His putting to silence Pharisees, Sadducees, and Herodians, adds, "and the common people heard him gladly."\* It is evident, therefore, that the language which our blessed Lord used in His teaching, was that which the common people knew; not that which the noble or learned classes alone understood, but that which was familiar to the great masses of the nation.

To find a case exactly similar to the one in hand, we have to inquire, not what the Roman magnates knew, but—in what language did emperors, consuls, lictors, &c., address the Roman people—the plebeians—either in the metropolis or in the country? Have we any example on record, or the slightest authority for saying, that instead of speaking to the people in Latin, they addressed them in Greek? We think that even the most ardent Hellenist will not fail to admit that Latin was the sole means of communication. "Whilst they acknowledged," writes Gibbon, "the charms of the Greek, they asserted the dignity of the Latin tongue, and the exclusive use of the latter was inflexibly maintained in the administration of civil as well as military government."† "From the testimony of Augustine, it appears," says Horne, "that the Latin Church possessed a very great number of versions of the Scriptures made at the first introduction of Christianity, and whose authors were unknown."‡ And what purpose could those versions serve, unless they were for the instruction and edification of those who did not know Greek? Augustine's testimony, therefore, leads to the same conclusion, that the great body of the Roman people were ignorant of the Greek tongue. That Clement of Rome should write from that city an epistle to the Corinthians in Greek, ought not at all to be matter of surprise. First, it was most natural that, writing to *Greeks in Corinth*, he should have addressed them in their own tongue. Secondly, Greek was in his day the language of the learned, just what Latin was afterwards during the middle ages. These languages were employed by the learned at different periods, as mediums of communication, whether in books or epistles, notwithstanding that the greatest number of the people were ignorant of them. For the same reason Justin Martyr composed his apologies to the emperor, Ignatius his epistles, Irenæus his books, &c., in Greek. They were either intended for persons conversant with Greek, or treated of subjects interesting to the whole Christian world, and therefore it was rightly expected that in each country *individuals* would be found who should render them into the vernacular of their nation. But the thought was never entertained by them that the mass of the Roman people, or of any other nation (except the Hellenic), spoke or understood the Greek language.

Turning our attention to *Egypt*, we meet with similar circumstances. Alexandria became one of the most celebrated schools of Grecian learning, whose memory was immortalised by the Alexandrian dialect. At the same time, it is equally certain that the majority of the Egyptians, or the Egyptians as a nation, cannot be said to have spoken Greek. We have both sacred and profane testimony to the contrary. Origen, in his

\* Mark xii. 37.

† "Decline and Fall," vol. i. p. 46.

‡ Introd., vol. ii., part i., chap. iii., sect. iii., § iv.

work against Celsus, says, "As a Greek, if I wished to instruct the Egyptians or Syrians, I would in the first place learn their language, and rather speak imperfectly as a foreigner in that language that I might do some good to my hearers, than, by speaking Greek, do them no good."\* Why do them no good in speaking Greek to them? Evidently because it was an unknown tongue to them. An incident narrated in Scripture brings out the same fact. Paul asks permission of the chief captain to speak to him. The captain expresses his surprise by the question, "Canst thou speak Greek? Art not thou that Egyptian which before these days madest an uproar?" &c.† Here we have an officer high in command, who knew what he was saying, doubting Paul's ability to speak Greek, because he took him for an Egyptian; and then taking his knowledge of Greek as a proof that he is *not* that Egyptian. It is clear from this, that the generality of the Egyptians were reckoned to be ignorant of the Greek tongue.

We will arrive at the same results in regard to *Syria*, if we examine a few facts in its history. The most celebrated version of the Scriptures in the language of that country (the Syriac) is the one called the Peschito (or literal), on account of its faithful adherence to the original. The majority of critics fix the date of this version to the first or second century. The call, or demand, at that early date, for a Syriac version, shows that the aboriginal nationalities did not understand Greek, but spoke their old vernacular, the Syriac. The declaration of Origen, which we quoted in the foregoing paragraph, that, as a Greek, if he wished to instruct Egyptians or *Syrians*, he would in the *first place learn their language*, equally shows that the Syrians did not understand Greek.

The double names (Greek and Syrian) which several cities in Syria bore at the beginning of the Christian era, is another evidence that Syriac was the language of the major part of its inhabitants. We can understand that the Greek colonists, looking with contempt upon everything that did not bear the impress of their tongue, should give Greek names to Syrian cities; but if what is asserted by the Hellenists be a real fact, that already, "for several generations before Christ, Greek had been generally used throughout Syria and the neighbouring regions,"‡ we naturally ask, How did it happen that the Greek names of the cities were not as generally adopted throughout Syria, as (they say) the Greek language was? Why did not the greater change carry with it the lesser one? The "*general use*" of another nation's language, would, no doubt, have also brought into vogue the names which that nation gave to cities and localities. But we think that the state of things in Syria was just the contrary—that the people in general spoke Syriac, and hence the preservation of the Syriac names of the cities. The Greeks, on the other hand, kept up the Greek names which their predecessors had given. Thus the double names originated, and thus they continued to exist. We have the testimony of Josephus that this was actually the case. "When he (Solomon) had therefore built this city, and encompassed it with very strong walls, he gave it the name of *Admor*, and that is the name it is still called by at this day amongst the *Syrians*, but the Greeks call it *Palmyra*."§

\* Lib. vii., § 60.

† Acts xxi. 37.

‡ "Sunday at Home," p. 421

§ Ant., book viii., chap. vi., p. 1.

Again, whenever any part of Syria or Mesopotamia made itself independent of Rome, as the kingdom of Edessa, and subsequently that of Palmyra, the public records and other writings were composed in the Aramaic language. Gibbon tells us that of the three dialects of the Syriac, the purest and most elegant was spoken at Edessa.\* Even the famous letter of Zenobia to the emperor M. Aurelius was written in Syriac. These facts show that the Syriac continued to be the language of the country and people. The Greek tongue was the language of the courts, aided and abetted by Roman policy; whenever, therefore, the rulers shook off the yoke of Rome, and were anxious to enlist the patriotism of the natives, they strove to gain their affection and support by making use of their language.

Thus we see that it cannot truly be said that Greek was *generally* known either in Italy, Egypt, or Syria. What may be affirmed is, that Greek was understood by some people; that many of the upper classes were conversant with it; and that it formed a medium by which intercourse with other nations was carried on. Now, placing Palestine in the same category as Italy, Egypt, and Syria, admitting—for argument's sake, without taking into consideration Jewish prejudices or peculiarities—that Greek was as much understood by learned Jews as it was by learned Romans, Syrians, or Egyptians; that princes, nobles, and officers, &c., were fully conversant with the foreign tongue, still it will not follow that our Saviour preached and taught in Greek. On the contrary, even the Hellenists themselves must admit—if they will keep to the analogy of their own making—that as in Rome emperors or magistrates addressed the Roman people, *not in Greek, but in their native Latin*, so in Palestine the Great Teacher taught and instructed the common people, *not in the foreign tongue, but in their vernacular Aramaic*.

Much stress is laid upon, and a great deal said about, the notion that, "like many other nations of the present day, the Jews of our Saviour's time were bilingual, using both the Hebrew and the Greek." We have shown above most clearly that the Greek language had no existence amongst the Jews in Palestine; they, consequently, were not bilingual: nevertheless, we are ready to examine this proposition upon its own merits, and see how far it would justly lead when admitted. Whenever a nation is bilingual, one of the languages is natural to that nation; it is her heirloom, descended to her by inheritance from her ancestors: the other is not natural, but circumstances, commerce, &c., in some way or other, imposed it upon the nation. The consequence is that both languages are not looked upon in the same light, nor regarded with the same feelings; preference is generally given to one above the other. An example or two will help to make our meaning clearer. As we are treating of Jews,—an oriental nation,—we turn to the East for illustrations. Constantinople is inhabited by large numbers of Greeks; they speak the Greek language, though somewhat corrupted. They speak also the Turkish language, forced upon them by their conquerors, the Turks. They are thus bilingual, using both Greek and Turkish. Yet never did patriarch, bishop, or priest attempt to teach or preach to them in Turkish. They know that any attempt of the kind would be considered the gravest outrage upon the feelings of their people.

\* "Decline and Fall," vol. i. p. 244, note.

Or to take another case, still more to the point. The Jews in Constantinople and the other provinces of Turkey in Europe are the descendants of those who, in 1492, were driven out from Spain. They still speak the Castilian language, which they brought with them, but have learned also Turkish, the language of the country which received them. They likewise are therefore bilingual, speaking Spanish and Turkish. But here also no rabbi, teacher, or instructor ever thinks of teaching or instructing the Jews in any other language but Spanish. Thus we see that, were we even to accept that the Jews generally—not a few individuals only—were familiar with the Greek tongue, still we are justified in believing that the Lord Jesus did not use that language as the vehicle of His instructions. He who ever showed the truest and noblest patriotism, who loved His brethren to the last, and prayed for their forgiveness;\* who never did or said anything that would unnecessarily have offended their prejudices; surely He would not have been behind Greek priests, or Jewish rabbins, of the present day, and outraged the feelings of His nation, by preaching to them in any other tongue but their own cherished and loved vernacular. We deem it therefore more natural, and more in accordance with truth, that our blessed Saviour made use of the vernacular of His brethren in His conversations, as well as in His discourses.

Into the question of numismatic evidences, or monumental inscriptions, it is not our intention to enter. The latter, even if they were all in Greek,—which they are not—would only argue that they who erected those monuments loved the Greek tongue, but would not prove that the *people* in general were familiar with it. Many monuments, with Latin or Greek inscriptions, have been erected in places where the great body of the people knew nothing of those languages. The money circulating in any country is not, for various reasons, always in the language of the people who inhabit that country. We might adduce examples from the coinage current in some countries at the present day, but we prefer keeping to Palestine, and the times of our Lord. Roman money was current in the land of Israel; the Pharisees and Herodians acknowledge to the Saviour that the image and superscription of the penny current in their country were Cæsar's;† yet no one will so far forget himself as to conclude from this fact that the Jews spoke also Latin. The proofs, therefore, which some attempt to draw from numismatics, or coins, are equally unsatisfactory.

"The Mishna," say the Hellenists, "the most ancient and trustworthy of rabbinical writings, also contains several statements, which tell in favour of our argument. Among its statues, we find one of Simon, the son of Gamaliel, to the effect that it was not allowable for the Jews to compose books 'except in the Greek language.'"<sup>‡</sup> This is a strange and unheard-of statement, which we cannot by any means accept. As the writer in the "Sunday at Home" does not give the place in the Mishna where he took it from, nor the authority of whom he borrowed it, we are prevented from attempting any verification. But we can assure him and his readers, both in our own name and in the name of

\* Luke xxiii. 34.

† Matt. xxii. 20, 21.

‡ "Sunday at Home," p. 423.



learned Jews with whom we conversed on the subject, that *there never was, nor is there, such a law in existence among the Jews*, which prohibits the writing of books in any language but Greek. It is rather curious that the Mishna, from which the writer gives the above quotation, is composed in Aramaic, and that this fact in itself, that here was a book composed *not in Greek*, contrary to what he asserts, did not call his attention to the error he was committing.\*

The next witnesses which are called are Philo and Josephus. With the former, we have nothing to do; he is a Jew of Alexandria, and our inquiry is confined to the language of Christ, and the Palestine Jews. One might as well adduce the writings of a Jew from Cyrene, or any remote part of the ancient world, as those of one from Alexandria. Neither of them can afford any evidence in relation to the vernacular of Palestine.

"The writings of Josephus are more conclusive as to the prevalence of that language in Palestine."† So they are, and we have seen above (No. 1, page 66), that his testimony is clear and distinct, that his brethren there spoke the Aramaic only, and that he wrote his works in that language. Another remark of the Hellenists is, "He (Josephus) also reports many speeches made by Herod, Archelaus, and others, to the inhabitants of Jerusalem, Tiberias, and other places which were evidently delivered in the Greek language."‡ How far we are to give credit to such assertions will appear from the fact, that those speeches were first set down by Josephus (as he himself tells us) in the *Hebrew language*, and then *translated* by himself into Greek, for the benefit of the Gentile world.§ It is indeed astonishing how writers can persist in their assertions, that Greek was well known to the Jews, or that it was the prevailing language in Palestine, when the Jewish historian (Josephus) repeatedly declares that *it was not*, and calls the Greek tongue "a foreign, and to us (Jews), unaccustomed language."||

As to the allegation, "it may moreover be inferred from the last chapter of the Antiquities, that the very servants among the Jews then

\* Some time after writing the above, I had to consult Horne's "Introduction," and found the source from which the above quotation is taken. Referring to the Mishna in the original, it was sad to see how both Horne and his follower have entirely mistaken its meaning. The word סֵפֶר (sepher) means, indeed, a book; but, in the course of time, it came to signify the book of the law, and then the Book, the Bible. The latter is the meaning of the word in the passage quoted from the Mishna. So say the commentators; and this is also clear from the context. A comparison is instituted between סְפָרִים (books of the Bible), פְּסָלִין (phylacteries), and מְזוּזוֹת (door-post parchments, on which portions of the law are written); all three appertaining to religious observances. But of profane books, or books in general, the Mishna does not speak; and accordingly Jews composed books in Aramaic and Syriac, Arabic, Latin, German, English, &c. &c. The reason for allowing the Bible to be written in Greek, and not in any other Gentile language, is doubtless linked with the fact that the translation of the LXX. existed already.

It is much to be wished that those learned men who handle Jewish subjects should make themselves better acquainted with the original Hebrew or Aramaic, and not give occasion to unbelieving Jews to laugh at their broad and unfounded statements.

† "Sunday at Home," p. 423.

§ Preface to "Jewish Wars," i. 2.

‡ "Sunday at Home," p. 423.

|| Preface to "Antiquities," 2.

had access to a thorough acquaintance with Greek, and that thus on account of the commonness of the accomplishment, it was undervalued by those who aimed at a high reputation,"\* one can hardly find words strong enough to condemn it, without going beyond the bounds of Christian gentleness and courtesy. Let any unprejudiced man whose mind is not swayed by mere assertions, read the whole passage referred to, which we have given above (No. 1, p. 64), and he will feel satisfied that the writer's assertion is entirely groundless; that Josephus means to affirm that his nation undervalued and despised the study of foreign languages, and therefore *were ignorant of them*. This ignorance he mentions also in other places of his works, as in his remarks about the Jewish deserters, who came over to the Roman camp, that "he was the only man who understood them,"† and what we quoted above that Greek was a "foreign and unaccustomed language to the Jews."‡

In respect to the fact that the Apocryphal books exist in Greek, we have already shown (No. 1, page 66) that the existence of a book in that language (or in any other) is of itself no evidence that it was originally written in that tongue. The true reason for the preservation of the apocryphal books in Greek, and not in Hebrew or Aramaic, is simple enough. The Jews never accounted those books canonical, and therefore did not keep them with that pious care and watchful diligence, which they bestowed on the books of Scripture. The Gentiles, on the other hand, early began to consider those books as something more than human compositions, which at last culminated in their reception into the canon of Scripture. Hence very naturally followed the preservation of the apocryphal books in Greek, and their non-preservation in Hebrew.§ The assertion that "of all (the apocryphal books) without exception, it holds true that only in their Greek form were they generally known to the Jews of old," is a mere *ipse dixit*, and we naturally ask for proofs before we can accept it. What are the evidences, and who the vouchers for it?

The last proof advanced for the prevalence of the Greek language in Palestine from the 2nd book of the Maccabees is, in our opinion, the worst. The writer says "No one can read it in a spirit of candour, without being convinced, as the writer himself declares (chap. iv. 18) that 'a kind of acme of Hellenism' had then been reached in the land."|| On referring to the passage quoted, what do we read there? that the Jewish nation had become enamoured with the Greek language? or that the people in general had adopted Hellenic customs and manners? Far from it. Both the first and the second¶ book of the Maccabees, as well as Josephus, give a very different account of the matter. In the first of Maccabees we are told that they were a set of wicked men,

\* "Sunday at Home," p. 423.

† Against Apion, i. 9.

‡ "Antiquities," preface, 2.

§ This disregard for the Apocrypha continues among the Jews. Some of the books have been re-translated into Hebrew, but scarcely any one cares for them.

|| "Sunday at Home," p. 423.

¶ I must remark, by the way, that the second book of the Maccabees is not considered genuine by learned men. It contradicts the first of the Maccabees, the book of Ezra, gives two different accounts of the death of Antiochus Epiphanes (ch. i. 15, 16, and ch. ix. 5-28), and speaks of keeping the feast of tabernacles in the month of Casleu, the *ninth month* of the Jewish year.

who said, "Let us go and make a covenant with the heathen. . . . Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen; and made themselves uncircumcised, and forsook the holy covenant, &c.\* In the second of Maccabees we have the name also of the leader in this defection from Judaism, and his wicked doings. "Now, such was the height of Greek fashions, and increase of heathenish manners through the exceeding profaneness of Jason, that ungodly wretch, and no high priest; that the priests had no courage to serve any more at the altar," &c.† Josephus informs us that "there was a struggle for the priesthood between Jason and Menelaus; that "the greater part of the people were for Jason, and by that means Menelaus and his friends were distressed, who went to Antiochus and informed him that they were desirous to give up the laws of their country, . . . and to follow the king's laws, and the Grecian way of living. . . . Accordingly, they left off all the customs that belonged to their own country, and imitated the practices of the other nations."‡ Now is it right to charge on a whole nation, the doings of a wicked party, however powerful that party may happen to be for the time? What would we say of writers, who should charge any nation of Europe with infidelity, Mohammedanism, or Hinduism, because some of that nation had embraced the faith of Mohammed, of Vishnu, or had become infidels? Surely we would reprobate it as an act of injustice, to impute to the *whole* nation that of which only a *portion* were guilty. And why should we deal differently with the Jewish nation? An ambitious high priest, with a wicked clique at his back, were desirous of throwing off Judaism, and adopting in its stead the religion, language, and manners of the Greeks; to them evidently the second of the Maccabees refers, and it is these which the first of the Maccabees calls "certain of the people;"—but the majority of the nation of the Jews were still faithful to their God, and from their heart abhorred these innovations as the sequel fully showed.

Nor did the attempt to engraft Hellenism upon the Jewish people continue long. Scarcely had Jason been in office two years, when his own brother supplanted him. Very soon after that, Antiochus determined to destroy completely the Jewish religion, and abolish for ever the worship of Jehovah. It was then that Jewish patriotism, Jewish attachment to their country, religion, language, manners, and customs shone forth with the greatest brilliancy. Men and women, and even children, died willingly and courageously for their laws and their God. A gracious Providence soon interposed, and gave them deliverance from their enemies. The heroic Maccabees fought and conquered, recovered Jerusalem and many other Jewish cities. In a few years, the armies of the aliens and their apostate allies were driven out of the land of Israel. The spirit of Judaism had thrown off the tyranny of Greece. Hellenism was discarded for ever by those who cherished the ancient faith of Israel. An invincible barrier was raised, in the minds and feelings of the people, against the introduction or adoption of Greek ways and manners. The rigid Aramean Jews looked even on their Egyptian brethren with assumed contempt and inward jealousy. They could not forgive their

\* Ch. i. 11, 14, 15.

† Ch. iv. 13, 14.

‡ Antiq. bk. xii. ch. v. 1.

adoption of the Greek language, and study of Greek letters.\* Aristobulus, one of the Maccabean princes, who showed some prepossession in favour of the Greeks, was called by the unpopular name, *Philhellen*, or lover of the Greeks. Herod, with all his tyrannical and sanguinary measures, was unable to eradicate this strong and deep-seated feeling against Hellenism. He built a theatre within the walls of Jerusalem, celebrated games, races, and other Gentile amusements; but the Jews looked on with amazement and abhorrence. At one time, the public dissatisfaction was so great and general, that he had to offer some explanation. Still, dangerous ferments and combinations were continually raised against him. A *blind* man, though unable to assist in the execution of the plot against the innovator, was determined to share in the peril of the enterprise. The informer, who revealed the design to Herod, was torn to pieces by the populace.† These and many similar facts which might be culled from Josephus, prove incontestably that the Jews in Palestine were far from having been Hellenised; that, on the contrary, they were vehemently opposed to every innovation, especially those which originated with their old enemies, the Greeks. The relative position of the Jews to the Greek tongue cannot be better expressed than in the words of their modern historian, Dean Milman:—"The general prevalence of the Greek language in Palestine, after the closest investigation I have been able to institute, appears to me to have been asserted in direct opposition to all authorities, and upon no grounds whatever, except an inference from its gradual extension in other countries.

*(To be concluded in our next.)*

## THE ANGLO-RUSSIAN MARRIAGE.

THE cynosure of midnight skies  
 Appears but one to seamen's eyes :  
 Yet twain there are,  
 And each a star,—  
 Perhaps a sun.  
 Oh, may this Pair reverse the view,  
 And while on earth they look like two,  
 From heaven be seen as one ;  
 And, like that Polar symbol, be  
 A double star of constancy !

ADAPTED FROM JAMES MONTGOMERY.

\* Milman's Hist., vol. ii., book. x., p. 26, 27.

† Ant., book xv., ch. viii. 1, 2, &c.

## LINES WRITTEN IMPROMPTU

ON READING IN THE "RECORD," AN ARTICLE ENTITLED,  
"PRINCE ALFRED AT JERUSALEM."

(N. B.—Prince Alfred—now Duke of Edinburgh—visited the Holy City on the eve of the season endeared to the Christian as commemorative of the Crucifixion and Resurrection of our Lord and Saviour, Jesus Christ.)

"Hours before the expected arrival (of the Prince), the gate, walls, and road-side were thronged with motley crowds interspersed with military, of assembled spectators "from every nation under heaven," attired in the costumes of their country. The crowd had patiently waited until long after the expected hour of arrival. The sun had set, and the shades of evening were closing on the twilight."

"At Mar Elias the Greeks of the Convent had laid down carpets, and placed an arm-chair for the Prince under the olive trees, where there is a view, on the right hand of Bethlehem, and on the left of Jerusalem. The whole population turned out to see and welcome His Royal Highness,—and his numerous cavalcade rode through a crowd of eager people, while many a prayer of 'God preserve him to his mother!' 'God lengthen his days!' was heard in an audible voice by the bystanders. One man even ran forward and spread his garments in the way. . . At the Garden of Gethsemane, the heads of the Armenian and Greek churches, were waiting to take leave of the Prince, who proceeded thence to the Dead Sea," &c. &c.

"HE," Christ,—Prince of the Kings of the earth,—King of kings,—and LORD of lords—"came unto His own, and His own received Him not!" (John i. 11.)

"He was despised, and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him;—He was despised, and we esteemed Him not!" (Isa. liii. 3.)

"Be astonished, O ye heavens, at this, and be horribly afraid,—be ye very desolate,—saith the LORD. For my people have committed two evils;—they have forsaken Me,—the Fountain of Living Waters,—and hewed them out cisterns, broken cisterns, that can hold no water!" (Jer. ii. 13.)

JERUSALEM! Jerusalem! a martial band appears  
Before thy walls, and at its head, a Prince of fifteen years;  
With acclamations loud and high the silent air is riven,  
And welcomes ring from every tongue and nation under heaven!

The sun is setting gloriously in gold and purple skies,  
And towards the Holy City's gates are bent a million eyes,—  
Reflecting from a million hearts a million gleams of joy,  
To hail the Princely advent of "VICTORIA'S" Sailor Boy.

No other city such a scene of brilliancy could show,  
 For thither only, Christians, Jews, Greeks, Turks, Armenians flow :—  
 A motley band whose mingled tones, blend, as in one glad song,—  
 “ Preserve him to his mother, Lord !—and let his days be long !”

A more imposing spectacle,—a more heart-thrilling scene,  
 Men say, within the Holy walls, scarce ever hath been seen ;  
 But Christian hearts look backwards, through the gathered mists of years,  
 Upon *another* spectacle, amid unbidden tears.

And wherefore,—mournfully they ask,—this glad reception given  
 To “ Alfred ” by the City which denied the Prince of Heaven ?  
 He came, a KING, with kingly gifts,—came thither to His own,  
 To find a mob assembled there His title to disown !

A few sad, loveful greetings, well nigh drown'd amid the shout  
 Of harsh, discordant, scornful tones that compassed Him about ;—  
 A little weeping band alone,—in distance following  
 That dense, accusing, brutal crowd,—own'd HIM as LORD and KING !

O bitter, painful contrast ! what a deep and foul disgrace !  
 What awful condemnation thou reflectest on our race !  
 But yet, more strongly than that scene revives our guilt and shame  
 It testifieth to the worth of our Redeemer's Name.

*Because* that Sinless One *for us* became a cursed thing,—  
 Until *our penalty* was paid *He could not* be a King ;  
*Because* “ the Life ” *on our behalf*, His mortal life laid down,—  
 Upon the scene of His disgrace He wore but a mock-crown.

He yielded to the officers of Justice ;—He was led  
 To prison, and to suffering,—and number'd with the dead !  
 And had that grave its captive held, our sins would yet remain ;  
 But scarcely had “ the third day ” dawn'd before *He rose again* !

Oh cloudless Resurrection morn ! thou hast proclaimed Him King,  
 And millions of redeem'd ones His praise unite to sing.  
 Jerusalem ! Jerusalem ! behold through streaming eyes,  
 The Crucified,—the Pierc'd One, ascending to the skies !

Vain was thy guarded sepulchre to keep among the dead  
 “ THE RESURRECTION AND THE LIFE,”—our Great Sponsorial Head ;  
 In regal power and majesty He will return again,  
 Not as “ an offering for sin,” but as a KING to reign !

Forgiven much, O love Thou much ! and hide thy deep disgrace  
 Jerusalem ! beneath the robe of his redeeming grace :  
 To earthly kings and Princes be all due allegiance given,  
 But yield each faithful heart its throne to CHRIST,—the King of Heaven !

## A JEWISH LAMENT, AND A CHRISTIAN RESPONSE.

"When the Lord shall build up Zion, He shall appear in His glory."

"What shall the receiving of them be, but Life from the dead?"

"Oh! pray for the peace of Jerusalem; they shall prosper that love thee."

"Let Jerusalem come uppermost in your mind."

"OUR beautiful and holy House a desolated heap;—  
Our children scorned by *Nazarenes*,—our hearts *must* break—or weep;—  
Our harps upon the willows hang;—our vineyards are laid waste—  
Oh! cruelly, and bitterly, our Nation is disgraced!

"When will our own Messiah come, and our salvation bring? \*  
When shall we have again on earth a Temple, and a King?  
The glory,—long departed hence,—oh when shall it arise,  
And with its blessed radiance dry the tear-drops from our eyes?"

"When shall this weary night be past—this groping in the dark,  
And in our midst be found again our own beloved Ark?—  
When shall our heathen enemies, who wear earth's sceptres now,  
Have learnt Jehovah loveth us,—and 'neath our Sceptre bow?"

When? weeping ones!—Whenever ye accept the gracious call  
Of Him ye crucified—"The Christ"—"JEHOVAH"—"Lord of All"—  
Of Him who wept in agony o'er Zion's fallen state,  
And o'er the hearts that, cursing Him, have sealed their awful fate.

"Ye *will not* come"—Messiah said,—"*Ye will not* come to Me,  
That everlasting blessedness your heritage might be:  
Ye *will not* come to find the rest your troubled bosoms crave;"—  
Alas! alas! for Israel, laid in a *living grave*!—

Yet is He gracious,—loving still; and promises to be  
As gently falling, fresh'ning dew, O Israel, to thee!  
And with His own life-giving breath to breathe upon thy slain,—  
And make them, as the buried corn, upspring, and live again. †

Oh! hear Him knocking at thy door, and let the Stranger in,  
If ever ye would be redeemed from the dread curse of sin:—  
Who share His love have nothing left to wish for,—or deplore,  
And in His presence there is life, and joy for evermore!

The Father's well beloved Son,—"*David*," † your "Prince," your "King!"  
Of whom your poets, and your priests, and prophets loved to sing;  
The Root Divine, the Human Branch, that sprang from Jesse's stem;—  
The Sun that shall illumine for aye the new Jerusalem!

LORD Jesus! while with God Most High we plead on banded knee,  
We pray that those of Israel, *true Israelites* may be;  
And that, united in "one faith," we Gentiles may be given,  
With them and faithful Abraham an heritage in Heaven.

J. E. J.

\* Ps. liii. 6, marginal reading.

† Hosea xiv. 5, 7.

‡ Ezek. xxxiv. 23, 34. "David," i.e., "The Beloved"—spoken long after the time of the literal David, of HIM who was at once "the root, and the offspring of David." See also Ezek. xxxvii. 24.

# מכתם למרים,

בת יחידה להמלך הנדול אלעקסאנדער השני.  
לברך בואה לארץ הזאת:

(שחקן מלחון סטנלי על ידי פסס פרנליית :)

עמים ונסאות כמרים אשר שש  
שששים או נטלים ברח דחוק חסד  
מי אשר שש לאדוב דן לו לשש  
אשר כח אל ארבה משה אל-משה.  
מים עקד ארם

ד

ארבה כחל ארץ ארץ נטלה,  
אשה אנשה שש ובלשונם יבדו ;  
רש טא מלכות רבות חלטה הים  
כאשר את ד ביד עם ארבה חללי.

עוד ארם :

ועוד את שש ימי ארץ במשך חודי,  
כאשר בארץ חלטה לאבדו עשך,  
וששך בריכה היחה כחל צרה  
גם שש מים ברוך חבוק ששך חודי.  
מים עוד ארם :

ה

חמם עד חלטה עוד רב קמה ושמה ?  
לו בנאך, שודי, בל מים ומה  
הקדש הששים, חוד קדש יוד  
ישיע בתל, ויהיה לבח אנשים.

עוד ארם :

אך לבח אשר אין חלטה חק,  
וארבה בל חל, שחל נש בנשך חודי  
אכמה חל ששן חל כמל  
בין עמים שר שלום חמם יטחל.

אלשיר ועוד ארם :

א

מלך שרבו עם אבדו חנבר  
חנבר שודר בל ארץ ממשלה.  
אך חוד חשש הששים לעבד שלם.  
נחן לכן מלחנה צין מלחנה.

עוד ארם :

ברכה בנאך, שר קדש נאח עשך,  
ברשמה כאשר נצחיה שידו,  
מחמה חלטה מלך ללך חל  
מאם מאם, כנחה בת מלך שגל סגל.  
מים עוד ארם :

ב

חנברה מורה חק ישימן נשן  
ולשמן אהלי קד וחחורו  
ישיב ענברו חל קאמאס ששש  
וכל חחורים כנחיה חודי ישי.

עוד ארם :

קל גל ים חלל שלם  
על חוק ארמא וכלי אבנאן  
בשחלח חודש חל הנדול ארמא  
חודי קאמאס ענברו חק רבן.  
מים עוד ארם :

ג

שוד מלחנה חמם חחור חחור  
אך ענבר חל חחור חחור  
חחור חחור חמם חחור חחור  
מחם אבנאן חחור חחור חחור.

עוד ארם :

\* The above is a literal, almost verbatim, metrical translation, line for line, of the following sonnet of "Welcome"—from the pen of the Laureate—to the Duchess of Edinburgh. I took the liberty of rendering "Alexandrowna" into Hebrew according to its signification, namely, "The help of man." The suitableness will especially commend itself to such readers as can consult the original of Genesis ii. 18, where they will find both the words employed above for Alexandrowna.

MOSES MARCOLOVITCH.

## THE DUKE AND DUCHESS OF EDINBURGH.

THE WELCOME TO THE BRIDE.—(BY THE POET LAUREATE.)

"The Son of him with whom we strove  
for power—  
Whose will is lord thro' all his world-  
domain—  
Who made the serf a man, and burst  
his chain—  
Has given our Prince his own Imperial

And welcome, Russian flower, a people's  
pride,  
To Britain, when her flowers begin to  
blow !  
From love to love, from home to home  
you go,  
From mother unto mother, stately bride,

Maria Alexandrowna



## Notes.

THOUGHTS ON  
REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

## CHAPTER II.

## THE INTERMEDIATE STATE.

*"Mors janna vite."*

THE first step onward, in the understanding of our future existence, is obviously the knowledge of the state beyond the grave, after the dissolution of soul and body. "If a man die, shall he live again? All the days of my appointed time, will I wait, until my change come." The question was not asked by the faithful and tried patriarch in any sceptical or doubtful spirit, but with the admiring conviction, firm in his mind, of the reality that man would live again in a new state; and, though the body became dust and returned to

the earth, as it was taken out, yet "the spirit should return to who gave it." Job knew very like every believing Jew, that body and soul would live again at another future condition. So the psalmist: "The wicked shall be into hell, and all the people that had in everlasting remembrance. The Redeemer of soul and body, true (אֱלֹהִים) was then living, Job died, and he felt assured, that the Spirit of God, that He stand at the latter day upon earth, release the body from its bondage of corruption, and reunite the ransomed soul preserved in paradise for that purpose.

The state of the departed between death and the resurrection is what we mean by the *intermediate state*. That there must be such a state of life is necessarily implied

## II.

"The golden news along the steppes is blown,  
And at thy name the Tartar tents are stirr'd;  
Elburz and all the Caucasus have heard;  
And all the sultry palms of India known,  
Alexandrowna.

The voices of our universal sea  
On capes of Afric as on cliffs of Kent,  
The Maoris and that Isle of Continent,  
And loyal pines of Canada murmur thee,  
Marie Alexandrowna!

## III.

"Fair empires branching, both, in lusty life!—  
Yet Harold's England fell to Norman swords:  
Yet thine own land has bowed to Tartar hordes  
Since English Harold gave its throne a wife,  
Alexandrowna!

For thrones and people are as waifs that swing,  
And float or fall, in endless ebb and flow;  
But who love best have best the grace to know  
That Love by right divine is deathless king,  
Marie Alexandrowna!

## IV.

"And Love has led thee to the strange land,  
Where men are bold and strongly their say;—  
See, empire upon empire smiles to thee  
As thou with thy young lover hand  
hand,  
Alexandrowna.

So now thy fuller life is in the West:  
Whose hand at home was gracious to thy poor:  
Thy name was blest within the narrow door;  
Here also, Marie, shall thy name be blest  
Marie Alexandrowna!

## V.

"Shall fierce and jealous hatreds fling again?  
Or at thy coming, Princess, everywhere  
The blue heaven break, and son of diviner air  
Breathe thro' the world and change the hearts of men,  
Alexandrowna.

But hearts that change not, love that cannot cease,  
And peace be yours, the peace of soul in soul!  
And howsoever this wild world may roll,  
Between your peoples truth and manifold peace,  
Alfred—Alexandrowna!

of the soul's immortality. If the body departs not out of existence, then there must be a place and suited for its separate existence of life, till the body shall again at the second coming and resurrection of Christ. The "living" is the true life of man; and life was derived by direct infusion from the breath of God into man. This is expressly stated (Gen. 2, 6, 7), and this distinguishes man from the whole brute and lower creation. Besides, man was created in the image" (צלם) of his God; the image being moral, intellectual, and spiritual; as well as "after his (צדק) likeness," which is external and physical, as afterwards shown in the person of the God-man, "God manifest in the flesh," Christ Jesus. The sacred gift of immortality, we believe, extended originally to body and soul. But, as not so is the case with every ordinary rational creature of God, the continuance of the great boon is conditional upon absolute obedience to the Giver. Here, the forfeited fruit of "the tree of the knowledge of good and evil" was the loss on the one hand; the permitted fruit of "the tree of life," was the loss on the other. The one threatened death; the other, prolonged and perpetuated life to body and soul. Perfect compliance with the Divine and sovereign law in each, was the condition of life and death: and we may believe it is, throughout the whole range of God's rational creation. We know the sad issues in our case—

"Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all  
our woe,  
With loss of Eden, till one greater Man  
restore us."

The intervention of infinite mercy, in the midst of judgment, by the promised "Seed," to bruise in due time the serpent's head, and atone fully for sin, was the only means we know of in God's eternal purpose, whereby the sentence of death was suspended from execution, and space

for repentance and godly discipline given in preparation for a better future Eden of secured immortality.

The first Scripture assurance of this immortality in a superior state, is the case of "Enoch, the seventh from Adam," who walked with God, and was translated to heaven without tasting death. His body and soul, being willingly given to the Lord, in faith, love, and obedience, to be washed in the blood of the Lamb, and sanctified by the Holy Spirit, were admitted at once by an act of omnipotence into the celestial abode of the blessed; a designed and most convincing evidence of immortality to the ransomed in Christ, soul and body, from the beginning. The patriarchs, Abraham, Isaac, and Jacob, and all the faithful under the old covenant, saw the promises afar off, and embraced them; confessing, by their hope full of immortality, that they were strangers and pilgrims here, seeking a better country, even a heavenly. They knew, like every true Christian now, that, "if the earthly house of this tabernacle were dissolved," they had in store, through the covenant-promises, "a building of God, a house not made with hands, eternal in the heavens." They were not sustained amid the trials of their earthly pilgrimage by mere temporal promises, as some (like Bishop Warburton) have vainly endeavoured to show. But they looked for an "eternal city," far brighter, better, and more enduring, than any earthly Canaan could reveal; one which had solid and lasting foundations, whose Builder and Maker is God, reserved in heaven for all those who are found "faithful unto death," and "through faith and patience, inherit the promises."

The immortality of the soul, and the rewards and punishments of a future state of retribution, were doctrines received from their fathers, and evidently believed in by the great majority of the Jewish people in our Saviour's days. The sect of the Sadducees alone, like the Epicureans among the Greeks, being devoted to the love of this present evil world, in its riches, honours, emoluments, pleasures, and indulgences of the

flesh, cast off all belief and hope of a future life; living for themselves, dying without hope almost like the beasts that perish; seeking no heaven, fearing no hell. They cared not to believe in angels, or spirits, or any resurrection of the body from the grave. Our Lord's refutation of this sect is well known; how He sharply proved their endeavours to waylay him by their wily questions, and clearly showed that the "God of Abraham, Isaac, and Jacob," was the God of the living and conscious, not of the dead and non-existing; and they greatly erred, "not knowing the Scriptures, nor the power of God." (Matt. xxii. 29.)

(To be continued.)

[Note.—This chapter will be resumed, with some further remarks on the immortality of the soul, and the separate state of departed spirits of "the just and unjust."]—

#### BAPTISMS IN PALESTINE PLACE CHAPEL.

A GREAT deal has been said about destitute and homeless Jews being forced to become Christians, but the conversion to Christianity of Israelites, who occupy a higher position in the social scale of society, is entirely ignored. It is our privilege, however, to open the eyes of our unconverted Hebrew brethren to the fact, that it is not only the poor, the needy, and the unlearned, who apply for religious instruction, but that also the wealthy and educated willingly renounce the ties of home and give up riches and rank to study the Gospel and be admitted into fellowship with the Church of Christ.

This was verified on Sunday afternoon, March 8th, when four Israelites,—all men who had occupied no mean positions—stood at the baptismal font in Palestine Place Chapel, and took upon themselves solemn vows of allegiance to a Saviour, whom they once had despised and rejected. There were to be seen standing side by side, the son of an Oriental Rabbi of high respectability, who, some months ago, exchanged a home of comfort for a meaner dwelling on English soil, where he could listen to the Gospel message from

the lips of one of his own people, and pursue uninterrupted his study of the sacred volume; the young man, who had quitted the sunny banks of the Tigris, little dreaming that in the bustling metropolis of Great Britain he would learn to know Him, whom to know is life everlasting; the educated German, and the good Hebraist. As the four were about to take their places around the font, the hymn

"We sing to Thee, thou Son of God,"

was given out. It was sung with much feeling, especially the last two verses, which were peculiarly adapted to the occasion.

"Thy kingdom Thou hast opened wide

To all who shall believe;

Thy wounded hands, and feet, and side,

To sinners entrance give!

"Among their number, we presume

To sing Thy precious blood;

Reign here, and in the world to come,

Thou holy Lamb of God!"

When it was concluded, the Rev. H. A. Stern commenced reading the baptismal service, and a deep seriousness pervaded the congregation, as the candidates in earnest tones declared their desire to "renounce the devil and all his works, and the vain pomp and glory of the world," and expressed their unwavering faith in the Redeemer of mankind, and it was with some emotion that, previous to the sermon, they joined in singing Charles Wesley's well-known hymn:

"Blow ye the trumpet, blow

The gladly solemn sound;

Let all the nations know,

To earth's remotest bound,

The year of Jubilee is come;

Return, ye ransomed sinners, home!"

The sermon, which was preached by the Rev. H. A. Stern, was on Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night; if ye will inquire, inquire ye; return, come." After dwelling upon the ancient custom of having watchmen on the watch-towers at night, the preacher referred to the event, which called forth the above dialogue; it was to be found in the same chapter in the sixth to the tenth

verses. It seemed from the passage that the inhabitants of the land were wrapt in deep slumber, when aroused by the watchman with the cry: "The morning cometh and also the night; if ye will inquire, inquire ye; return, come." The preacher then went on to say that pastors are the watchmen appointed by God to watch over the spiritual welfare of His people; when sunk in a state of apathy and ignorance, it is their duty to rouse them and warn them of their danger.

After a stirring discourse, he concluded by a solemn charge to the newly-baptized converts, alluding, as he did so, to the long course of instruction, under which they had been placed, and to the efforts which had been made to explain to them the mystery of the plan of salvation. They had been warned of their danger, and he felt convinced they had built their hopes for time and for eternity upon a surer foundation than judaism; but, if hereafter they should depart from the right way, there would only remain for them "a certain fearful looking for of judgment;" for his part, he could say before the presence of God in the judgment day, that he was free of their blood. But he trusted this would not be the case, but that all present, and he included himself among the number, would strive so to live that all, whether Jews or Gentiles, should be impressed with the reality of their high and holy calling.

#### A BELIEVING DAUGHTER OF ABRAHAM.

#### SCRIPTURE EMENDATIONS.

ROM. vii. 15.—"For I know not what I do: for I do that which I do not will to do,\* but what is more, I do that which I hate."

Verse 16.—"But though I do that which I do not will to do, I consent to the law that it is good."

Verse 17.—"Now then no longer do I do it, but sin dwelling in me."

Perhaps many have felt a degree of obscurity pervading the A. V. here. There is a lack of clearness in the reasoning which is not rightly to be

laid to the account of Paul. If this obscurity can be removed it is well, but not at the expense of fidelity.

Whatever may be urged against presenting a literal translation to the reader, there can be no question as to its being the first duty of a translator to secure it for himself, in order to give an equivalent expression in good English. When idioms are to be handled, they require an acquaintance with their acknowledged power. In the above passage there seems to be no difficulty of idiom; but perhaps a remarkable instance of *diakroism*, in which the old and new man are uniquely depicted. There is, apparently, a strange disavowal of guilt, and an acceptance of the responsibility of one under the law; of the power of the law to destroy, and thorough deliverance from its authority; of the righteous, holy, and good character of that law, and its permeating subtilty to stir up sin; of the spirituality of that law, and the irremediable carnality of one for whom that law was devised. To appreciate duly these antagonisms, which Paul seems competent for, is not the acquirement of a neophyte. We have not here the exercises of one who has just begun his spiritual warfare: by no means of one enlightened merely by the law. There is no disclaiming responsibility on the ground that two natures incongruous and contentious exist within the same inclosure. Whilst Paul denotes the dualism, a monochord vibrates throughout. If a heathen could write, "*animum rege, qui, nisi paret, imperat, rule the spirit, which commands, unless it obeys*," much more should the servant of Christ recognise this first law of Christian ethics; and so testifies the wisest of men; "he that hath no rule over his own spirit, is like a city that is broken down, and without walls."

"I know not what I do." Here is the expression of perplexity, not of uncertainty. There is weakness abundantly testified by the following words, "I do that which I do not will to do, but what is more, I do that which I hate." For ἀλλὰ = *but what is more*, see Greenfield's Lexicon. A curious and instructive climax is re-

\* Supplied words in italics.

corded here. Let us be tender over babes; ay, even over young men in Christ. If we think we have passed through this "wretched" condition, let us be meek in our judgments: it may be our brother did not will to do what he did, and would have undone it the moment after. Let us not be ignorant of Satan's devices. What good is our strength to us if we are not bearing the infirmities of the weak? Had the moral and social code in the Scriptures been studied with half the zeal which its divinity has, what manner of men and women we should be!

In the 16th verse, Paul puts in a disclaimer on behalf of the law: he does not suffer the perversity of his nature, and the imperious conduct of his lusts, to impugn the law. No: "though I do that which I do not will to do, I consent to the law that it is good." This surely is the meaning, and not as the A. V. states, that he consents to the goodness of the law by doing that which he would not!

If Paul appears, as a spiritual anatomist, to perform the operation of *dichotomy*, it is only in appearance: he never wholly separates ethically the logically distinct parties—flesh and spirit. But while he disclaims on behalf of the law, he also does the same on behalf of the spirit: "no longer do I do it, but sin." But here we must further present a somewhat different version.

Verse 18.—"For I know that there dwelleth not in me (that is, in my flesh) a good thing; for to will is present with me, but to do the proper thing, I find not."

Verse 19.—"For I do a good thing which I do not will to do; but what is more, an evil thing which I do not will to do, that I do."

Verse 20.—"And if I do that which I do not will to do, no longer do I do it, but sin dwelling in me."

Verse 21.—"I find therefore the law (I willing to do the proper thing)\* that the evil thing is present with me."

The remaining verses require no revision. The argument is now clear.

\* The dative absolute, as *περίουσι τῇ ἐλευσίῃ*, the year having elapsed.

In the 16th verse, Paul tells us that he does not will to do; and in verse 19, he states the double commission: he does a good thing, and he does an evil thing, neither of which does he will to do; and he wills a good thing but does not do it; "to do the proper thing, I find not;" why? because of the law, verse 21, "the evil thing is present with me." Now what is that evil thing? "Sin dwelling in me." Oh! who can fathom the depths of sin? who can measure its malignity? It is a cankerous ulcer, which no medicaments can cure, and scarcely moderate. There must be no tender surgery here; a right arm or a right eye must yield to the well-being of the body.

"The law . . . that evil is present" is the law in the members spoken of in verse 23, warring against "the law of the mind," and it issues in "the law of sin." This is again mentioned in verse 25; and again in viii. 2, but there with the adjunct "of death." The structure seems to require the translation, "hath made me free from the law of sin, and from death." The conditions have been fulfilled, and the object is attained; "verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.)

Worthy of all consideration is it that whilst Paul wills to do good, does both good and evil which he does not will to do, *he never wills to do evil*: all therefore that is stated here is of "a new creature in Christ Jesus;" for as to the natural man he only wills to do evil; "every imagination of the thoughts of his heart is evil;" (Gen. vi. 5;) "filled with all unrighteousness . . . full of envy . . . worthy of death," Rom. i. 29, &c.

These are then the exercises of one who can subsequently write, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and from death." Rom. viii. 3. To such, there is no longer this dilemma; he no longer presents debatable ground for these opposing parties; he is a known *conservative*,

although he surpasses all *liberals* in the liberality of his large heart; but all false liberals he withstands to the face, Gal. ii. 11. He has taken his stand, he is "known and read of all men," ay, of devils too; they know him as the faithful servant of that "holy one of God," whom, in the days of His flesh, they feared. Though Paul has not ceased his warfare, he is no longer that impotent man he was; he can determine and accomplish. (2 Cor. ii. 1.)

The sum of the matter is, "So then, with the mind I myself serve the law of God, but with the flesh, the law of sin." But the former must increase, and the latter decrease, if we would have "our fruit unto holiness," and not "unto death." This summing up is of the utmost importance. It is a terse charge of a competent judge to the conscience. It is not "the flesh serves the law of sin," but "*I with the flesh.*" "Non eloquimur magna, sed vivimus," "*we speak not great things, but we live them,*" said an ancient Christian, and this is truly serving the law of God with the mind. As it pleased God to leave some of the doomed nations whereby to "prove Israel," (Judges ii. 22,) so does the flesh "with its affections and lusts" remain. Shall the nations subjugate the Israelites; or the Israelites them? Shall we serve the law of God or the law of sin? The nations did succeed—sometimes by guile, sometimes by force. It is instructive to mark that, when power and glory culminated with them, in the reign of Solomon, the most pitiable failure set in: "then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon. And likewise did he for all his strange wives." (1 Kings xi. 7, 8.) The darkness of light in more blinding than the darkness of ignorance. All positives are more to the purpose than negatives. Let us beware then. Have we attained to a high place? If we fall, the hurt is greater. "God has broken all my bones," said one who had taught many: ay, but he himself had forged the hammer.

"We are not of the night, nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober." (1 Thess. v. 5, 6.)

Clifton.

W. HOWELL.

#### THE JEWS OF RAMSGATE HAD THE GOSPEL PREACHED TO THEM.

We take the following from *The Thanet Advertiser*, of the 7th ult.:—

##### "SERMON TO JEWS AND GENTILES AT CHRIST CHURCH.

"A sermon specially adapted to Jews and others was preached in this church last Sunday evening. For several days previously the Jews throughout the town had been visited and invited to attend. At the hour of service the church was filled to overflowing, and a considerable number of Israelites were scattered through the congregation. The Rev. H. A. Stern, Principal of the Society's Home Mission, was the preacher, and selected his text from the Prophet Zechariah xii. 10. His discourse was very able and convincing. He traced the rise of Christianity from its apparently humble commencement, and showed that the power which triumphed so rapidly over the learning of the Greeks and the might of the Romans could be nothing less than divine; it was, as the Apostle St. Paul affirmed, "the power of God." And it required little reflection to see that Jesus of Nazareth, in His life, sufferings, and death, was the great central figure, the spring and stimulus of the whole movement, and that if He were not the Messiah foretold by Moses and the prophets, then the Messianic hopes, both of Jews and Gentiles, have proved a failure, and the Bible, with all its types and prophecies, its glorious pictures concerning "the blessing of all nations through Abraham's seed" were utterly unintelligible. But once accept Jesus of Nazareth as the Messiah, there is at once seen a beauty, a purpose, a progressive meaning in the whole stream of divine revelation. He, Mr. Stern, then drew a sketch of the prophetic evidence for the Messiahship of Jesus. It was predicted that the sceptre should

not depart from Judah until Shiloh came (Gen. xlix. 10); that He should be born of a 'Virgin' (Isa. vii. 14); that the place of His birth should be Bethlehem (Mic. v. 2, 3); the time, during the existence of the second temple (Mal. iii. 1); exactly 490 years after the commandment to rebuild Jerusalem (Dan. ix. 25); that His preaching should be first heard in Galilee (Isa. ix. 2); that He should be a stone of stumbling (Isa. viii. 14); that He should be scourged, buffeted, and spit upon (Isa. l. 6; lii. 14); that His hands, feet (Ps. xxii. 16), and side should be pierced (Zech. xii. 10); that the sword of God's justice should smite Him who was the Lord's fellow (Zech. xiii. 7); and that the Messiah should be cut off, but not for Himself. This and kindred evidence was adduced. And it was also shown that however the rationalistic party amongst the Jews at the present day might deny the Messianic bearing of these prophetic announcements, they were acknowledged by all the ancient Jewish interpreters as veritable predictions of the Messiah, and which were most remarkably fulfilled, as is universally admitted, in the person of Jesus of Nazareth, and that consequently He must be the Messiah. In answer to the question, 'Why did not the Jews accept Jesus as such?' the preacher showed that the prevalent ideas concerning the temporal glory of their expected King received too rude a shock, their pride and prejudice, were wounded at the lowly birth and spiritual nature of Christ's kingdom; and that the prophecies which related to the sufferings of Christ were felt to be so great a difficulty by Jews, even at the present day, that the Talmudists of the middle ages had invented the theory of a double Messiah, one to suffer and another to reign; but that such attempts were alike contrary to the plain meaning of Scripture, and to the ancient criticism and teaching of the Jewish church, which expose the utterly untenable nature of their position. Mr. Stern also showed that the doctrine of the Trinity was revealed in the Old Testament, set forth and authenticated by their most ancient books, and that the acceptance of Chris-

tianity by them was not a forsaking of the faith of their forefathers, but rather a returning to the religion of Abraham, Isaac, and Jacob; that Christianity was not a new religion, but the natural result and development of the germinal truths and principles of the old; thus the one was but the complement and completion of the other. The service and sermon were of a most solemn and edifying character."

#### THE JEWS IN AUSTRALIA.

AMONGST the neglected classes of population which either are not confined to Sydney, or belong altogether to the country, are the Jews. The census of 1871 returned 2,395 Hebrews in the colony, and there must be now more than 2500. And for these nothing whatever is directly and specially attempted by the Christian Churches. In Sydney there are two Synagogues, and two or three Rabbis, one of whom is a gentleman of conspicuous learning and ability; and thus Judaism is fixed and rooted in our midst, and the Jews are carefully fortified in their antagonism to Christianity. There are no Synagogues, nor is there any organised Jewish worship, I believe, elsewhere in the colony, but there are a considerable number of this people scattered through the provincial towns. And it must be conceded to these "children of Israel" that they are highly intelligent, industrious, and respectable. Poverty, in its extreme forms, appears to be a very infrequent thing among them. In the competitions of commerce they occupy a very honourable and powerful place. In the competitions of politics, they have proved themselves capable and worthy of the highest municipal and parliamentary honours. In social life, they are distinguished for their generosity. But though one were to enumerate all the virtues, and they are many, of the Jews of New South Wales, yet is it evident that they lack many of those elements of character which only the Kingdom of Christ in the soul can generate. Pre-eminently there is among them a devotion to wealth and pleasure so

extreme that it has become proverbial. And worse than all is their utter rejection of our Lord Jesus Christ, the true and living Saviour of the world. While they proudly, defiantly, and mockingly set at nought the Redeemer, how sad is their position. Cannot anything be done for these precious souls? Shall we wait for them to lay aside their prejudices, and sit at our feet that we may teach them the truth as it is in Jesus? Then, unless human nature undergoes a revolutionary change, we must wait a long while; for few of the Hebrews become inquirers, self-moved. Whether there are any missions to the Jews in these colonies, I do not know, but we all know that in London and elsewhere such missions have been conducted with very rich issues. Only yesterday I had the pleasure of a genuine Christian talk with a widely-known and esteemed Congregational Minister, who was originally a Polish Jew, but became a disciple of Jesus, through the instrumentality of the Mission to the Jews in London. And, I repeat, cannot anything be done for these people in our midst? Cannot the sects unite to do something? Is it impossible to win the Jews to Christ? May we not even try? Would not prayer, and the Christian voice, and an appropriate literature (such as "the Hebrew Christian Witness") accomplish something? The first and grandest Christians were won from the Jews by Christ and His apostles, and the sooner we return to the old quarry the better.—*Sydney Christian Advocate and Wesleyan Record.*

## JUDAISM ON THE THRESHOLD OF ETERNITY.

BY THE REV. M. WOLKENBERG.

To meet argument with passion, or to have recourse to abuse for the purpose of silencing a logical and inconvenient opponent, is proverbially tantamount to a tacit admission of weakness, and tends only to confirm the position taken up by a calm and self-possessed reasoner. Truth, and more particularly religious truth, when addressed to people of different persuasions, is not always pleasant.

Though spoken in love, and presented in as agreeable a form as is consistent with its distinct and unequivocal enunciation, it nevertheless repels those who wilfully shut their eyes against it. This is quite natural. Cool and impartial judges, will therefore draw their own conclusions from the coarse invective and vituperative virulence with which we are invariably met by our Jewish antagonists. They will gauge the correctness of the *facts* stated by us by the wrathful ebullitions which they have occasioned, and by the utter absence of any thing like proof in their summary denial and rejection.

In a former issue of the HEBREW CHRISTIAN WITNESS, some remarks were made on a most solemn occasion, and therefore not in the heat of controversy, respecting the expiring moments of unbelieving Israelites, which gave deep umbrage to the "Jewish World." Far be it from us to insult the Anglo-Hebrew Community by identifying them with this scurrilous organ. The former are, as a body, far too honourable and altogether incapable of first attributing to us gratuitous utterances and then exhausting the Billingsgate vocabulary in denouncing them. We might as well take up some low publication, and assert that it represents English opinion, as maintain that the so-called Jewish press, reflects the views generally entertained by the respectable portion of that people. We *never* did say, we *never* could have said, that "remorse is preying upon the minds of Jews for not having, during their life-time, acknowledged the Christian Deity," whose claims to recognition as such they have never seriously examined. Such an assertion might be justly characterised not only as "a flagrant and unhallowed falsehood," but as in the highest degree preposterous. In describing the last moments of the adherents of modern Judaism, it was said that "they were invariably marked by total absence of peace even in the case of such Jews who had been most consistent in their religious observances. Eternity," it was added, "in all its appalling mysteriousness is inexorably present, and there is no—



thing tangible and reliable to sustain the soul in its passage to it, and to mitigate the intensity of the bereaved's affliction." Is this "a flagrant and unhallowed falsehood," or is it a fact, downright and simple? The "Jewish World" tells us that "the death of the Israelite is ordinarily peaceful and calm;" is it true? We shrink from approaching this awful question in a merely combative spirit, and God forbid that we should drag it down into the arena of common debate. Its solution is of vital importance, which we trust to demonstrate beyond all possible contradiction, and in a tone of solemnity commensurate with its most momentous import.

We have said that in the rejection of the above statement not a particle of evidence was offered. It is true that, owing to the difficulty of proving a negative, the *onus probandi* rests with the affirmative side; but instead of indulging in coarse vituperation so utterly unbecoming the awe-inspiring contemplation of eternity, our opponent might have easily and triumphantly pointed to the sure and certain hope of a happy immortality held out by Judaism and calculated to sustain its votaries on the threshold of the grave. He has not done so, he *could not* do so even if his mind were not so lamentably insusceptible of solemn impressions. The reason is simple; it is because *that dreary system, whether rabbinical or reformed, is utterly in the dark with reference to man's future state of existence.* What either the one or the other teaches about it is so shadowy, so confused, so gross, and, therefore, so unreliable, that their adherents have absolutely nothing to rest upon in that tremendous moment of dissolution when, above all, the *practical* value of a creed receives its true test. Let us try to analyse the Jewish frame of mind in that awful hour. It is not altogether inconceivable how a purely philosophic deist can contemplate his departure for the unknown world with something like peaceful resignation. We are told that Hume and Gibbon did so. For aught we know to the contrary, they may have been honest

in their belief in the impossibility of a Divine revelation; and recognising no other standard of moral obligation than that set up by their own conscience, to which they probably adhered with all possible strictness, they may have felt *resigned* in viewing the approach of death. They could be inspired by no *certain* hope of happy enjoyment beyond it; for *such* a hope can only spring from positive revelation, and cannot be based on logical demonstration. But as such a revelation does not exist for the deist, he may just submit with what is called philosophic calmness to the awful and inexorable change which he is undergoing, and of whose issues he is completely ignorant. Of course, this is only a mere supposition. But how is it with the Jew who professes to believe in the God of Israel and a final judgment, and who knows enough of a future state to fill him with terror, *but absolutely nothing of a reliable nature* to relieve his apprehensions when in view of it? Is "the death of such an Israelite ordinarily peaceful and calm?" Can it possibly be so?

It is said of the great Stagirite, that when in the face of his approaching dissolution, he was heard to exclaim:—"A wailing babe came I into the world, in trouble and sorrow have I passed through it, and now I go I know not whither: oh! Cause of all causes, have mercy upon me!"—that poor heathen philosopher had never heard of a divine revelation in its true sense. His vast reasoning powers could give him no light on his eternal destiny, and hence his instinctive dread of death, and his exceedingly touching cry for mercy to the Deity whom he could not even name. The modern masters in Israel would have ridiculed his fears, or would, perhaps, have expounded to him, in high-sounding phrases, the sublime doctrines of liberal Judaism, which ensures salvation to everybody—heathen, Mohammedan, Jew, and Christian. They would have told him in effect, and *on the authority of divine revelation, that belief in that revelation was quite unnecessary and superfluous, and that everybody could be saved without it.* Unfortunately for them, we have Aristotle's exact counterpart in one of the

renowned pillars of Judaism. In tract B'rachoth, page 68, it is related:

—“When Rabbi Jochanan, the son of Zachai, was sick, his disciples came to visit him. On seeing them he began to weep. They said unto him, Rabbi, light of Israel, right pillar and strong hammer! why weepest thou? He replied, Should I not have wept if I had been brought before an earthly king, whom one day only separated from the grave, whose anger, therefore, could not last for ever, who could neither torment nor inflict eternal death upon me and whose wrath I might appease with words, or conciliate with a bribe? And shall I not weep now when I am entering into the presence of the King of kings, who lives and abides throughout the countless ages of eternity, whose possible anger with me and the torture and death which He may inflict upon me are of equal duration, and whom I can neither appease with words nor conciliate with a bribe? Here are two ways before me, one leading to hell, and the other to paradise, and I know not which I am entering.”

What! that “light of Israel” utterly in the dark and full of terror on his death-bed! What! did the breath of eternity suddenly extinguish the torch of Judaism, which had illumined his paths all his life? Was he no better off than the poor benighted heathen? If, therefore, the light that is in thee be darkness, how great is that darkness! If the whole system of Judaism broke down so completely in the case of the very first representative authority among the Jews, is it at all conceivable that “the death of an Israelite is ordinarily peaceful and calm?” What then is there in Judaism to inspire him with a single ray of hope and to awaken the regret of a dying Hebrew Christian at having renounced it? Did not the despairing rabbi believe in the “Omniscient Unity,” and was he not “unswerving to the end in his love for the Almighty Father?” Oh! ye gentlemen of the Jewish press, and all ye rabbis and advocates of sophistical cobwebs and vain delusions, pause a little before you attack and abuse us; restrain your heedless impetuosity, and leave off sound-

ing your own praises. Open your eyes for once and examine the foundation on which you build for eternity. The heathen philosopher, in his vain but unutterable craving for light, may have derived some comfort from the very intensity of his prayers, and died with a smile on his face. He could not be disturbed and agitated by the Divine command ringing in his ears, “Be ye holy, for I, the Lord your God am holy,” or with the declaration that “God is of purer eyes than to behold evil,” and that he desires truth and purity in the innermost parts. You on the contrary, like Rabbi Jochanan, know enough, and profess to believe in a future judgment according to the immutable laws of Sinai, but you have *absolutely nothing* to fall back upon, by which you may REASONABLY hope to temper their extreme but just severity. You *cannot* destroy the Divine attribute of infinite justice by leaning on that of mercy, and it is equally impossible for you to reconcile them and blend them harmoniously together. Your Rabbi Jochanan knew and felt this insurmountable barrier in his way to eternal happiness and hence his despair.

It may be said, however, that Rabbi Jochanan lived in what the late Mr. Deutsch would have called the Mishnic period, when Judaism had not yet reached its meridian splendour and its full Talmudic development.\* It is true the Jews were then still in Palestine, surrounded by the external symbols, at least, of God's presence among them, and in the enjoyment of the Levitical ordinances and other means of access to the Source of truth, of which they were subsequently deprived in a manner so terrible as to remove all doubt as to their utter abandonment by “the Almighty Father.” But this total eclipse of Divine light among them has been entirely ignored by the rabbis. In opposition to their own liturgical prayers and Talmudi-

\* He is supposed by some to be identical with the John mentioned in Acts iv. 6. Contrast his darkness and terror of death with the light and holy joy manifested by the apostles in the immediate prospect of eternity.

cal diota,\* the unparalleled calamities inflicted upon the nation are, in controversy, represented by them as the birth-pains which ushered in heaven-born Judaism in all its effulgent brightness and completion. Unlike, therefore, Rabbi Jochanan, who was still in comparative darkness, the modern Jew enjoys the full blaze of Judaic light as revealed in the inspired pages of the Talmud, which opens up eternity to his view, dispels his darkness on his way to it and enables him to confront the king of terrors peacefully and calmly. We shall avail ourselves of that light in our inquiry into the hopes and expectations cherished by a Rabbinic Jew on his death-bed, and then try to ascertain those which sustain one of the reformed party.

#### JUDAS ISCARIOT REDIVIVUS.

THE *Finsbury Oracle* of the 20th ult., has delivered itself of the following characteristic utterance :—

"More windfalls for the happy secretaries, missionaries, and touters of the Societies for Promoting Christianity among the Jews! A lady, whose will has been recently proved, has left one of these plethoric institutions a legacy of £2,000—two thousand pounds!—while naked wretches are starving in squalid hovels, and the hospitals crying out for help!"

If the self-appointed leader of the Jewish mind of England meant to pass off the above coarse piece of offensive insolence as original wit, he presumed too much upon the supposed ignorance of the generality of his Jewish readers. The ebullition is but an indifferent copy of the speech of a certain Jewish thief, who pretended for a time to follow Christ, if haply he might steal something from His true disciples. Here is the original story :—"Then

Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but Me ye have not always."\* Simon's son, though remorse had driven him to put an end to his wretched existence, has not left himself without successors. The traitor's succession extends to our own day. We constantly hear derogators of the Redeemer's glory talk in the would-be charitable strain of the presiding genius over the Finsbury Jewish print. Not that they care for the poor, but they covet the money spent to promote the Redeemer's glory, by promoting His everlasting Gospel. Does the *Finsbury Oracle* know how much that pious lady, whose will has recently been proved, had bestowed upon the starving and the sick? It is too well known that those who care most for the poor and sick at home are they who are zealous in promoting the Redeemer's glory both at home and abroad. Our Saviour evidently coupled the preaching of the Gospel with Mary's act :—"Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."† Verily, the medium at the Finsbury Square Jewish Printing Office, must have evoked the spirit of Judas Iscariot; which indited the above exquisitely benevolent and chaste morsel.

\* The former are replete with touching confessions of sins as the cause of the extinction of Divine light; and the latter acknowledge frequently the superior knowledge possessed by the ancients. "If the ancients were angelic, we are but human," is a characteristic saying of the Talmud; "but if the ancients were only human, we are but as donkeys." Such is the progressive and civilising efficacy of Judaism!

\* John xii. 1-8.

† Matt. xxvi. 13.

### THE "HEBREW CHRISTIAN WITNESS" IN RUSSIA.

AN esteemed correspondent writes to us:—"You will be glad to hear that we send the HEBREW CHRISTIAN WITNESS all the way to Ostroff, in Russia, to the Princess Marie and the Baroness Wrewsky, both of whom are deeply interested in the evangelising of God's ancient people."

#### ISAIAH II.

CEASE ye, O men, from man !  
Make not weak flesh your arm :  
Yet is there *One* who can  
Deliver souls from harm.

Thou Man, Who too art God,  
As both, all Love Thou art !  
The earth Thy feet have trod  
Thou bearest in Thine heart.

A covert from the wind  
Shall *that* Man be to all  
Who are in Him enshrined  
As in a Citadel.

Then enter now That Rock ;  
Or hide thee in the dust  
When comes the earthquake-shock  
To test thy spirit's trust :

When all unsheltered souls  
Shall to the ground be cast,  
While the loud tempest rolls,  
The fiercest and the last.

For upon all things high  
The LORD'S great day shall be ;  
Before His Majesty  
Man's loftiness shall flee.

Lebanon's cedars tall,  
And Bashan's stalwart oaks,  
Shall in an instant fall  
Before His lightning's strokes.

Then neither wealth nor might  
Shall any refuge give ;  
Art's fair reflected light  
Shall aid no soul to live.

The LORD of Hosts alone  
Shall be adored that day  
Exalted on His throne,  
Sole Sovereign for aye.

Surely it quickly comes,  
That Day of joy and dread ;  
Its whispers fill our homes,  
It comes to wake our dead.

It comes to break man's pride,  
To bring his strength to nought :  
Then shall their tears be dried  
Who have God's comfort sought.

Then shall Jerusalem  
His own right hand restore,  
And set her as a gem  
In Earth for evermore.

Thy King, O Israel,  
In glory comes to thee ;  
Thy mourning, who shall tell  
When thou His face shalt see ?

But He will wipe thine eyes  
From every tear of gloom ;  
And bid thee to arise  
Because thy Light has come.

O, then, what joy shall glow  
Throughout the whole wide earth,  
When thou who mournest now  
Hast, for thy sadness, mirth !

But darkness comes before  
That day of gladness bright ;  
Darkness the whole world o'er,  
Mid-darkness of the night.

A War, to end all wars,  
Before God makes them cease.  
From heaven shall fall the stars  
Ere dawns the Sun of Peace.

Then upon all things high  
The LORD'S great day shall be :  
Man's haughtiness shall die  
Before His Majesty.

Jan. 1874.

E. S. G. S.

### Correspondence.

#### THE PRINCIPLES OF CHRISTIANITY, ACCORDING TO SOME PROFESSORS.

*To the Editor of the Hebrew Christian Witness and Prophetic Investigator.*

The Reading Room, British Museum,  
17th of March, 1874.

DEAR SIR,—My attention has been directed by a Jewish gentleman, with whom I often sit aside by side in this students' paradise, to a letter headed as in the first line above, which appeared in the *Jewish Chronicle* of the 6th inst., from the pen of "Robert O. Jenkins, Rector of Lyminge, and Hon. Canon of Canterbury." The epistle of our modern apostle, to our modern Anglo-Hebrews, consists of a puff of "the admirable sermon of my friend, Dr. Hermann Adler;" of a foggy statement of his own religious views on a most vital point, and winds up with the following crude paragraph:—

"Hence those missionary efforts which Dr. Adler has so well and eloquently denounced ought to be discouraged, which make faith a mere in-

fluence of one mind upon another, and 'regard not the work of the Lord, neither consider the operation of His hands' (Isa. v. 12). The large and profound views on this subject, of the early Christian fathers, especially of the Apologists and of St. Augustine (Quæstion. ad Paganos, 'de Civitate Dei,' xviii. 47, and *Retract.* i. 18), may be known to many of your readers, but would open too large a field to enter upon in a letter like this. But I may venture to appeal to a very learned writer of the English church of another day, Dr. Burnett, the Master of the Charterhouse, and Chaplain to William III., who in his work '*de Statu Mortuorum et Resurgentium*,' affirms 'Ex dictis satis constat omnes recolligendos esse, Gentes et Judæos in idem corpus sub Christo capite cum regnum suum integrum ceptum fuerit in terris gloriosum et universale' (p. 215), adding: 'Judæi suis vitii et suæ legis abusu locum fecere Christianis, justo Dei judicio—et Christiani vicissim suis vitii atque suæ legis abusu locum dabunt Judæis alternatim abusi bonitate Dei, et succedent alii aliis. His notatis æquum est credere Judæos partes habituros esse non exiguis in Christi regno millenni.' After meeting various objections he concludes: 'His igitur non obstantibus concedenda est Israelitis sua sors in futurâ Canaan, restauratis et quies promissa' (p. 217). It is indeed difficult on any other ground to explain the remarkable words of St. Paul, Rom. xi. 26, 32, which certainly contemplate some wonderful and comprehensive work of mercy very unlike that which would be satisfied by the exclusive doctrine of modern proselytisers.—Yours obediently,

"ROBERT C. JENKINS.

"Rector of Lyminge and Hon.

"Canon of Canterbury.

"Lyminge Rectory. Feb. 24, 1874."

When I perused the extraordinary epistle and returned it to its owner, I was startled by the following remarkable question—very remarkable! coming as it did from "a Hebrew Jew," as Shakespeare would have expressed himself—"Now what are the principles of Christianity? Those taught by your Christ and His apostles? Or those propounded by Augustine, Burnett and Jenkins? Your uninspired teachers seem sadly to conflict with your inspired Doctors." My reply was, "Neither Augustine nor Burnett conflict—what-ever Canon Jenkins's principles may

do—in their respective teaching with the principles laid down by our Saviour and His Apostles on the subject of missionary efforts. I happen to know something of Mr. Jenkins, he and I were *alumni* together at the same time, at the same University, and at the same College. We took, however, different degrees, and left our *Alma Mater* at different times; he for a curacy, at Willesden, I remained, for some time fellow of my College. He eventually promoted himself to the living of Lyminge, my College appointed me to the cure of souls which I now hold, and endeavour to serve conscientiously. Mr. Jenkins is not the theologian whose *ipse dixit*, on the 'Principles of Christianity,' one in a hundred Christian Divines would endorse." "I do not think many would," was the honest Israelite's rejoinder. I then mentioned to my interlocutor your article on the subject, entitled "The Messiah and His Apostles on Conversion and Conversionists," which appeared in your April number of last year. I offered to send him my copy for perusal. "Thanks," was the reply, "I won't trouble you to do so; somebody is kind enough to send me the Monthly regularly. I recollect that article very well. 'The principles of Christianity' enunciated in it are certainly more in accordance with the teaching of your New Testament than those propounded by Mr. Jenkins and his School. You had better send your copy of THE HEBREW CHRISTIAN WITNESS to the 'Rector of Lyminge and Hon. Canon of Canterbury.'" I acted upon the suggestion, with what effect I cannot tell.\*

The reason why I trouble you with this communication is this:—You often warn your readers against accepting the expositions of modern Judaism, on the part of certain oracles, in the modern English Synagogue, as *bona fide*. I also wish to warn your readers against accepting the expositions of the Principles of Christianity, on the part of certain oracles, in the English Church, as Gospel. I like your motto:—

לְתוֹרָה וּלְתַעֲוָה, TO THE LAW AND TO THE TESTIMONY. Whenever any of your readers notice such statements as Mr. Jenkins has so amiably volunteered, let them ask the all-important question—which I put to the "Rector of Lyminge and Hon. Canon of Canter-

\* It produced a somewhat unamiable and abusive letter to ourselves. See our *Notices to Correspondents*.

bury"—What saith the WORD OF GOD?

I enclose my card, and have the honour to subscribe myself,

A HUMBLE STUDENT OF THE BIBLE.

### THE TRIUMPH NOTE OF THE SYNAGOGUE ORGANS.

Palestine Place, March 12th, 1874.

MY DEAR SIR,—In conformity with the request contained in your note received this evening, I write a few lines on the subject of the young Polish Jew, whose case afforded such delirious delight to the Jewish papers. The young man in question, attended my daily Bible class for about a fortnight, during which time he constantly importuned me to admit him into the Wanderer's Home; I resisted his appeals, as I do not admit any one, with whose antecedents I am not acquainted, or who is not recommended to me by a city missionary or a well-known proselyte. His entreaties and supplications, however, induced me to accede to his request. This took place on Thursday, February 5th; on Saturday I went to Nottingham, where I had engagements, and did not return till late on Tuesday evening. It appears that on Sunday the young man objected to go to chapel in his own clothes, which he thought were not good enough. The steward, under these circumstances, ought at once to have dismissed him, as such a plea for not attending the House of God was quite sufficient to betray his insincerity. Having only recently been appointed to his post, he justly hesitated to take such a step in my absence. In the afternoon two Israelites were baptized in our chapel, and this, the young man asserted, made such an impression upon his mind, that he was determined to run away. Now every one in the Home has, before his admission, to read the rules, to which he must strictly conform, and the least deviation from them involves instant dismissal. The liberty to go, whenever any one feels disposed to do so, is not only stated on admission, but it is almost daily repeated, whenever a complaint is uttered. The young

Pole understood that perfectly well, and he might have taken his departure, accompanied by the best wishes of the steward, and even a trifling present, as is generally done, had it suited his purpose. He, however, thought it more convenient to conceal himself on the premises, and, whilst all were absent at the evening service, he decamped. On the return from chapel, it was discovered that two boxes, belonging to inmates, had been broken open and the contents carried off. The suspicions of the steward naturally fell upon the runaway, as no one else had been in the house; and having ascertained his former abode, he went there, accompanied by several inmates. On their arrival, they found the suspected culprit. Mr. Halbmillion, the steward, demanded the stolen articles, and, in order to obtain them, offered to give the young man five shillings, and also assured him that no further notice would be taken of the matter. A large crowd of Jews immediately collected, who pelted Halbmillion and his companions with stones, and abused them in the most violent language. Finding he could not succeed in his object, he procured a policeman and gave the Pole in charge. This is the simple account of the affair, concerning which you desire information. I had nothing to do with the prosecution, nor did I or any one connected with the mission under my charge, or the Home, as was stated, engage Mr. Cooper to act as counsel. In fact I would not even have been in court, had I not been subpoenaed by the solicitors of the prisoner. Poor Halbmillion, who is but little acquainted with the English language, if he even understood, as I am sure he did not, the queries put to him by Mr. Oppenheim, one of the prisoner's counsel, became so nervous, when he saw so many eyes turned towards him, as he stood in the witness-box, that he scarcely knew what he was saying. I will not weary your patience by adding anything more, as I have no inclination to imitate the beautiful language of the synagogue organs.

I am, yours truly,

H. A. STERN.

# THE HOLY OBLATION AND THE SANCTUARY.

EZEKIEL XLVIII.

DEAR SIR,—In a former paper, "Immanuel's land,"† I pointed out the full extent of the territory given in irreversible possession to the posterity of Abraham—a point necessary to establish before proceeding to ascertain, as we would now desire to do, by the light of the written word, the site of the Holy Oblation and the Sanctuary therein.

From the clear details, in Ezek. xlvii., xlviii., of the future location of the tribes, so different from the former division under Joshua, we find that they are each to possess an *equal portion* of that vast territory which is yet to be theirs, by the promise of Jehovah: "ye shall inherit it, *one as well as another*;" each tribe extending "from the east side to the west side,"—i.e. from the great sea, the Mediterranean, to the great river, the Euphrates.

The breadth of the land, we saw embraced upwards of eighteen degrees and a half, and the length of it upwards of seven degrees and a half; allowing therefore half a degree for each tribe and more than double that portion for the Holy Oblation. Seven tribes are to be situated to the north of it, extending as far as Mount Hor, at the entering in of Hamath on the Orontes, and Berothah on the Euphrates; and five tribes to the south of it, extending down to "the waters of strife," Kadesh Meribah. Now, in the very centre of the land, in the portion thus assigned to the Holy Oblation, we find a mountain, "*a very high mountain*," as mentioned in Ezek. xl. 2, and again in xliii. 12, where we read: "*Upon the top of the mountain, the whole limit thereof round about shall be most holy*"—even of that mountain called by the Lord Himself (ch. xx. 40) "Mine holy mountain, the mountain of the height of Israel"—which mountain, we learn from ch. xvii. 3, was in Lebanon; and the Lord declares there (vers. 22, 24) that He would also take of "the highest branch of the high cedar and set it, and drop off from the top of his young twigs, a tender one and plant it upon a *high mountain and eminent*; *in the mountain of the height of Israel* will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl

of every wing, in the shadow of the branches thereof shall they dwell; and all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish;"—the Lord thus declaring his purpose to frustrate the designs of the great potentates of the earth, and establish the kingdom of his Son, Israel's Lord and King; "sending forth the rod of His strength out of Zion,"\* "the mountain of His holiness; beautiful for situation, the joy of the whole earth, *on the sides of the north*;"† even that mountain of which we have so early mention in the Scriptures, and to the foot of which Moses brought the children of Israel, but besought the Lord in vain that he might "go over and see the good land that is beyond Jordan, *that goodly mountain and Lebanon*";‡ the Lord's denial of His servant's prayer seeming to imply that the law could never secure the promised blessings connected with that "holy mount," and the new and better covenant. Therefore was Israel turned back from "the mountain of the height of Israel" to which they had come, even unto *Mount Zion, which is Hermon*,§ and a temporary holy place was assigned them in the lower part of the land, instead of occupying the elevated, commanding position to which they had been in the first place brought—their history thenceforward identified with the hill of Zion; its very signification, dry, arid, expressive of what Israel was under the law—barren and unfruitful, and as such rejected of God; even as "the earth which beareth thorns and briers is rejected and nigh unto cursing,"|| so has "the curse been poured upon them," because of their rejection of Zion's King.

But how different are the prospects connected with the mountain of the height of Israel, "*the Mount Zion*," occupying, in the centre of Immanuel's land, the very position assigned to the Sanctuary, as the place where the glory of the Lord is to be displayed in the midst of Israel. In confirmation of this view, let us trace the intimations given in the Scriptures regarding this mountain.

In the first place, we would remark that Mount Hermon is the original

\* Psa. cx. 2.

† Psa. xlviii. 1, 2.

‡ Deut. iii. 8, 9, 25. § Deut. iv. 48.

|| Heb. vi. 8.

\* *Hebrew Christian Witness*, Feb., 1874.

Sion, first spoken of in them (Deut. iv. 48); and it is there spelt as it is invariably in the New Testament; and so spelt signifies (in contrast with "the hill of Jerusalem") height, greatness, excellency, and is known at this day as "Jebel es Sheikh," the mountain of the Prince or Ruler. In Psa. cxxxiii., we find Mount Hermon mentioned in connection with the mountains of Zion, its refreshing dew descending upon them, and fertilising the whole land; "for there the Lord commanded the blessing, *even life for evermore*," as we shall have occasion to explain later. It was in the vicinity, too, of this mountain, that Melchizedec appeared unto Abraham, when he pursued the captors of his nephew Lot "unto Hobah, which is on the left of Damascus;" for it is evident from his reply to the king of Sodom, on his return from the slaughter of Chedorlaomer and the kings that were with him, that his interview with Melchizedec had taken place before the king of Sodom met him.\*

We would ask further, of what other than Mount Hermon does the Psalmist speak so expressly as "the hill of God, the hill of *Bashan*, a high hill, the hill of Bashan," emphatically adding, "*this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever*,"† even in His "holy hill of Zion," where He hath anointed His King and declared the decree, "Thou art My Son, this day have I begotten Thee."‡ And *when and where* was this inauguration of the kingdom of His Son? Surely, *not* in Jerusalem that rejected Him; but unquestionably, on the mount of Transfiguration, from the inspired testimony of an eye-witness. "For," saith the Apostle, "we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty; for He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with Him in the *holy mount*,"§ even the same designated by the Lord Himself, as we have already shown, "*Mine holy mountain*, the mountain of the height of Israel," "Mount Sion, which is Hermon," now so generally admitted by most travellers and stu-

dents of the Word of God, to have been the scene of the Transfiguration, and not Mount Tabor, as monkish tradition had alleged.

When locality was last mentioned in the Scripture narrative, previous to that solemn and glorious event, our Lord and His disciples were in the coasts of Cæsarea Philippi. \* "The context of the narrative seems to imply, as has been shown by Lightfoot and Reland, that the mount of Transfiguration is rather to be sought somewhere round the northern part of the lake of Galilee, not very far from Cæsarea Philippi; and a circumstance which puts Mount Tabor out of the question in this case, and which those writers overlook who argue in its favour, is the well-substantiated fact that, long before and after the event of the Transfiguration, the summit of Tabor was occupied by a fortified city (see Josephus' *Life and Antiquities*). Yet the legend having once got footing, continued to gain ground; the mountain became more sacred, and churches were erected."† Meanwhile, "the holy mount," the original and true Sion, has remained, as had been predicted, "desolate and forsaken" for centuries past, owing to the raids of the Bedouin Arabs; though, of late years, that sacred locality has become an object of greater attraction, and even of evangelistic effort; for "out of the mouths of babes and sucklings" the praises of Jesus now resound in the schools of Hasbeiye and Rasheiye, on its verdant slopes.

But, till recently, we read concerning that mountain: "Travellers are in so much danger from the wild beasts that haunt it, and the scarcely tamer Arabs that rove about it, that they dare not search it with such care and deliberation as an exact description would require:"‡ so truly has the prophetic testimony of its desolate condition been fulfilled: "Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations." But, however true of the "Zion of the Holy One of Israel," could such a description apply to Jerusalem and the hill thereof? Instead of being so "forsaken and hated that no man passed through her," has she not rather been an apple of discord to the nations—Jews, Turks, Mohammedans, and all lands dominated by

\* Gen. xiv. 15-28. † Psa. lxxviii. 15, 16.

‡ Psa. ii.

§ 2 Pet. i. 16-18.

\* Matt. xvi. 13; Mark viii. 27.

† Robinson's *Biblical Researches*.

‡ Brown's *Dictionary of the Holy Bible*.



the Latin and Greek churches, not to enumerate other denominations—all zealous to make it *their* “*holy place*?” and so it will continue in their estimation, till the nations are again gathered for their final attack on it.

But though in God’s gracious purpose, that guilty city is yet to be forgiven and restored to His favour, how different the language concerning her to the strains of joy and praise, in which the Zion of the Holy One of Israel is spoken of. To the former it is said, “Thy birth and thy nativity are of Canaan; thy father was an Amorite, and thy mother a Hittite, and then reminding her of all the divine pity and love of which she had been the object, but proved so unworthy, exceeding in guilt the iniquity of her sisters Sodom and Samaria, her restoration is coupled with theirs: “When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *then* will I bring again the captivity of thy captives in the midst of thee . . . but not by *thy* covenant. . . . I will establish *my* covenant with thee, and thou shalt know that I am the Lord.”\* How different such reproofs from the notes of gladness and exultation, in which the restoration of Zion is always spoken of, or the tone of tenderness in which *she* is addressed, when she complains that she had been forsaken and forgotten of her Lord. (Isa. xlix. 13-23.) But neither in that Scripture nor in any other, though her sorrows and afflictions are often dwelt on, is the same language of severity and rebuke addressed to her, as to “Jerusalem which now is, and is in bondage with her children.”

A heavenly as well as an earthly character attaches to Zion. As distinct as is the “heavenly Jerusalem” from the former metropolis of Judea, so distinct is “the Zion of the Holy One of Israel,” from the hill of Jerusalem that bore that name; though eventually both the hill and its earthly city will reflect the glory radiating from Mount Zion, and the inhabitants thereof be made partakers of all the essential *spiritual* blessings of the citizens of “the heavenly Jerusalem, the city of the living God;” unto which the children of faith, the Church of the firstborn, are said even now to have come,† however the manifesta-

tion of their true standing and glory waits the time and circumstances fore-shown to the beloved disciple, when “carried away in the spirit to a *great and high mountain*, he saw that great city, the holy Jerusalem descending out of heaven from God.”\* He had before seen the same heavenly company, “the Bride, the Lamb’s wife,” as a “first fruits unto God and the Lamb,” stand with Him on the Mount Zion; “† the mountain which we have identified with that seen also in vision by Ezekiel, “a *very high mountain*,” the top of which and the whole limit thereof round about was most holy; for over it, heaven will be opened, and its holy inhabitants be revealed in glory with their Lord as at the Transfiguration; not a mere transient scene as then, but to rule and reign with Him in Mount Zion, established as the centre of His government on earth. The heavenly city which will crown it, will then bear the same relation to the earthly Jerusalem and its hill of Zion, as did “the holy place,” accessible only to the priests, to the outer court of the temple. She descends out of heaven, the antitypical “holy of holies,” into which Jesus has entered to appear in the presence of GOD for us; and, associated with Him in the exercise of His royal priesthood, the saints will minister to the blessing of men below, more especially to penitent Judah and the children of Israel his companions, to whom supremacy in the earth will then be given, that they may bring the nations to the knowledge of the Lord and under the sceptre of His righteousness.

The argument in favour of the locality we have here pointed out as that of the city and sanctuary, where the glory of the Lord is to be manifested, is further strengthened by a remarkable passage in the prophecy of Zechariah, chap. ix: “The burden of the word of the Lord in the land of Haderech (*the way*); and Damascus shall be His offering (*minkhatho*, see marginal reading of Hebrew Bible) when the eyes of men, as of all the tribes of Israel, shall be toward the Lord,” i.e., beholding His glory as of old, when “all the people saw the cloudy pillar stand at the tabernacle door, and rose up and worshipped, every man in his tent door.”† Such again will be the scene, but on a vaster

\* Ezek. xvi.

† Heb. xii. 22, 23.

\* Rev. xx. 9, 10.

† Rev. xiv. 1-5.

† Exodus xxxiii. 10.

scale and in far exceeding splendour, when, in the rich verdant plains extending for forty miles between Mount Hermon, whence flow the streams that gladden those plains, and Damascus (which, from the above Scripture, appears to be included in the portion of the land offered unto the Lord,) all nations shall come up to the mountain of the Lord's house to worship the Lord of hosts; for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem,"\* then responsive to His call and re-echoing that word to the ends of the earth, the great missionaries or apostles of the age to come.

Interpreting thus the prophecies of the Old Testament by the light of the New, and bearing in mind the twofold character of Zion—the one as high above the other in its glorious and heavenly aspect, as "Sion which is Mount Hermon," is elevated high above the hill of Zion (the former 10,000, the latter only 700 feet above the level of the sea); we are able to understand much in the Scriptures, which would otherwise appear contradictory; but keeping in view the distinction to which we have called attention, we find no difficulty in harmonising the testimony of apostles and prophets concerning "the holy mount;" the meeting place, as it were, between heaven and earth, as prefigured in the vision of the patriarch, when "he beheld a ladder set up on earth, and the top of it reached to heaven, the angels of God ascending and descending on it." Then will the saints of the heavenlies, "Israelites indeed," who "have kept the charge of the Lord and went not astray when the children of Israel went astray, as the Levites went astray,† minister in the sanctuary of the Lord on the holy mount; and none other have access to it, as so distinctly foreshadowed in the scene of the Transfiguration, where Moses and Elias, representatives of the risen Church, alone entered into the glory with the Lord; whilst the apostles, though eye-witnesses of it, entered not therein,—typifying in this scene, as men still in the flesh, Millennial Israel, in the day when the Lord's glory shall be revealed—worshipping in that mountain, but not associated with Him and the Church of the first-born in that glory on it, nor able "to sing

the new song" as these "redeemed from the earth"—neither can they "follow the Lamb ~~whithersoever~~ He goeth,"—~~their~~ privilege alone who have followed him here, and whom He has constituted His witnesses to the nations, to take out of them a people for His name. The glorious mission entrusted to them, promulgated from the same "holy mount," where He had been acknowledged and glorified by the Father; for we read, "Then, as they came down from that mountain (which we have shown to be 'Mount Sion' which is Hermon,) Jesus charged them, saying, Tell this vision to no man, *until the Son of Man* is risen from the dead;" and immediately after His resurrection, the angel of the Lord, comforting the hearts of the women with the glad tidings, bids them, "Go quickly, and tell His disciples that He is risen from the dead; and behold He goeth before you into Galilee; there shall ye see Him. . . . Then the eleven disciples went away into Galilee, *into a mountain where Jesus had appointed them.*"‡ Can there be any doubt but that it was that same mountain in Galilee, where he had been transfigured before them, charging them to keep the vision secret till after His resurrection? And there, on the mountain He had appointed, He gave them the Gospel commission: so truly and literally did He *there*, on Mount Hermon, the Mount of Transfiguration, "command the blessing, *even life for evermore*;"§ for is not the Gospel of Christ which they were commanded to preach to all nations, "the power of God unto salvation to every one that believeth?" The full results of that salvation will however only be manifested when His saints, "gathered in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, § will, in resurrection power and glory, be the channels of blessing to a renovated earth: even as the dews of Hermon renew the face of the land, so shall streams of blessing from Sion, *our* mountain, (the centre of heavenly glory manifested on earth,) descend on the long barren mountains of Zion, transforming its wilderness, and causing it to blossom as the rose: the physical beauty of the restored land, an em-

\* Is. ii. 3; Micah iv. 2.

† Ezekiel xlviii. 11.

\* Matt. xvii. 9; Mark ix. 9.

† Matt. xxviii. 7, 10, 16.

‡ Pa. cxxxiii. 8.

§ Eph. iv. 13.

blem of the glorious spiritual change of her people, when "the veil that is upon their heart shall be taken away,"\* and the once blind disciples of Moses shall acknowledge that all the types and shadows of the law have been fulfilled through the offering of the body of Jesus Christ, "*once for all*," and that "there remaineth no more sacrifice for sins:"† a statement so plain and positive, as to forbid the thought of any restoration of sacrifices acceptable to God, even though only *commemorative*. He that made the heart of man, knows how prone it is to substitute the visible and tangible for the real and unseen, as evidenced by the practice of the greater part of Christendom, interpreting the figurative language of our Lord to signify a "real presence" and "a propitiatory sacrifice," requiring priestly hands to offer it.

If any inquire, What then is the instruction to be derived from the elaborate details of Ezekiel's vision concerning the temple and its sacrifices? we would point to the profit and edification the Church of God derives from the *minute* details of the Tabernacle, and the offerings and sacrifices under the Mosaic economy, opening up to us the riches of Divine wisdom, grace, and love, as unfolded through them, in the Person, work, and offices of our glorious Immanuel, as Prophet, Priest, and King; the Light of the world, the Bread of Life, the Mercy-seat, the Laver of regeneration, the Victim and altar; Son of Man, and Son of God—the Sum and Substance of all perfection, human and Divine. In like manner, will the restored of Israel, "beholding as in a glass the glory of the Lord," learn under the teaching of the Spirit, from Ezekiel's details of a temple and sacrifices on so vastly larger a scale than those in Jerusalem of old, the fuller and universal scope of the blessings of which they will themselves be the appointed ministers, to gather in the great harvest of the earth, as the Lord's witnesses, in this dispensation, have been to gather "a first-fruits" unto Him. Called to so glorious a ministry, proclaiming every where "the fulness of the blessing of the Gospel of Christ," we cannot admit the thought that they will again be subjected to ordinances even more burdensome than "the yoke which neither they nor their fathers were able to

bear."\* But whilst enjoying so honoured a position in the Levitical service of the Lord's house, they will acknowledge the justice of the divine plan that excludes them from the higher priestly privileges of the sons of Zadoc, the Righteous One, "Jehovah-Tsidkenu," the Lord our Righteousness. And though precluded from the glories of the heavenly Sanctuary on Mount Zion, yet guarded and watched over by their risen and glorified priesthood there, they will see in them and in "the names of the twelve tribes of the children of Israel," inscribed on the gates of that holy city, the pledge and evidence of their own eventual participation in that glory, and of Jehovah's unchangeable love to the people He had separated unto Himself to be "*His glory*," and a peculiar treasure unto Him above all people. "Wonderful in counsel and excellent in working!" when rejected of His own to whom he came, Judah's unbelief issues in the restoration of the far larger portion of the people, beloved for the fathers' sakes, so long cast out among the Gentiles, but now "caused to inherit them,"† and take out of them a people to be fellow-heirs with themselves of the blessings of the new covenant and the glories of the "Jerusalem which is above." For though "the scornful men that ruled in Jerusalem" set Him at nought,—even "the stout hearted that are far from righteousness,"—yet did the Lord declare, "I bring near my righteousness, it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for *Israel My glory*."‡ Therefore, when His own estimated Him at thirty pieces of silver, the Shepherd of Israel, "cutting asunder His staff Bands, *that He might break the brotherhood between Judah and Israel*,"§ sent the word of reconciliation after the latter; proclaiming at the same time the message of salvation to the people that had cast down Judah, destroying their city and temple: "For thus saith the Lord of hosts, *After the glory hath He sent me unto the nations that spoiled you*:"|| the prophecy then reaching forward to the time when Zion's King shall come and dwell in the midst of her—the same period as spoken of in the visions of Ezekiel and St. John; the clearer statements of the apostle

\* Acts xv. 10. † Isa. lii.

‡ Isa. xli. 12, 18. § Zech. xi. 12-14.  
|| Zech. ii. 7, 8.

\* 2 Cor. iii. 14-16. † Heb. x. 11-26.

concerning Mount Sion and the heavenly Jerusalem enabling us to apprehend the obscurer details of the former, respecting that same mountain of the height of Israel, and its heavenly Sanctuary and the outer court thereof,—linking in a chain of blessing the heavens and the earth; and, while giving to the restored of Israel out of all her tribes, the pre-eminence promised them on earth under the rule of David their king, justifying at the same time, the Spirit-taught praises of “the Israel of God” when contemplating the blessings and glories of Zion as their own proper portion, and “Jerusalem the golden, the home of God’s elect,” as their heavenly inheritance.

March 12th.

ZETA.

#### HAVE THE JEWS FULFILLED THEIR TRUST?

DEAR SIR,—Would you allow me to state a case of conscience for impartial consideration? If a solemn trust be committed to the guardianship of trustees, is it not *as* incumbent upon those trustees to fulfil the conditions of the trust, as to preserve the trust deeds? If so, have the Jews, to whose custody were committed “the Law and the Prophets,” fulfilled the trust reposed in them by Almighty God? They *have faithfully* preserved the trust deeds, but have they carried out the conditions of that sacred trust? Were not the Law and the Prophecies designed to prepare the way for the recognition of the “Desire of all nations,” the Redeemer of a lost race, when He appeared? Did they not prefigure and foreshow that the Divine Messiah should be born of a Jewish virgin; should suffer as despised and rejected of men, *before* entering into His glory; should prove by miracles His divine mission, and by His calm, quiet dignity of character (with no form or comeliness of outward grandeur) that it was “He who should come” to destroy the power of Satan, overcome death, and re-open Paradise for all the rebellious race of man, on their submission to, and renewed fealty to God, in Him,—and rule, not only over the house of Jacob, of which people he condescended to take His human nature, but over all God’s redeemed and regenerated people

for ever? Were not the holy prophecies *exactly* fulfilled in Christ Jesus, though not yet consummated? How was it then that Israel was blinded to the highest honour ever vouchsafed to a nation? Were they *judicially* blinded, whilst, at the same time, divine wisdom over-ruled that blindness for the confirmation of the Christian faith? unanswerably proving the genuineness of those prophecies, (the fulfilment of) which *forced* belief from the all-powerful kingdoms of the Gentile world, who would not willingly have received their faith from a then despised and persecuted people, had they proclaimed that fulfilment; but might probably have doubted the authenticity of the prophecies, or charged the Jews with having forged an after-history of what had occurred (so exact was the delineated history, in those prophecies, of what should occur). The authenticity of the Holy Scriptures is not now denied, but infidelity is seeking to invalidate their divine origin and inspiration, and treating them as Jewish myths. Will the Jews make common cause with infidels, who so consider them? What use was it preserving the trust deeds if they are unfaithful to the trust? but, as the test of the true prophet was the fulfilment of his prophecies, so the only way to vindicate the inspiration of the holy prophecies must be by the acknowledgment of the fulfilment of them; and will the Jews rather yield up the divine trust reposed in them rather than search, with earnest prayer for enlightenment, into the evidence offered of the fulfilment of prophecy, and (if convinced that they have erred in blindness) stand forth as the best defenders of God’s Holy Scriptures. The wonderful (might I not say, miraculous) blindness to their unparalleled honour, which, perhaps, in early ages, *promoted* the spread of the Christian faith, founded on the fulfilment of divine prophecy, would now (if removed) have the like effect in vindicating the divine inspiration of those prophecies. The testimony of the Jews would be unimpeachable now, which in the early ages would have been impeached, and I would appeal to the chosen race, whether there be not now a solemn call to them from God to stand forth “on the Lord’s side.”

H.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

Several incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have compelled us to postpone some articles, Literary Notices, communications, &c., already in type, to a future issue.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

**לחזקתו.** "The course of lectures, of your would be annotator, the original thinker, Dr. Benisch," shall be noticed when the course is finished, and authoritatively published.

Robert C. Jenkins.—We could not at first make out the reason for your addressing us in so unprecedented a manner, and in so extraordinary a tone and style. A communication received subsequently to yours has explained, to a certain extent, the why and the wherefore of your communication to us, but by no means accounts for the manner and matter in which and by which your favour has been conveyed. We live in hopes that when you have learnt, experimentally, what CONVERSION means, a change will have passed over your manner, tone, and style. You will then spend more time over the teaching of Christ and His Apostles, than over second-hand quotations from Augustine, Luther, and Burnett. In the mean time we call your attention to the letters addressed to us by A HUMBLE STUDENT OF THE BIBLE, and H. A. STERN. (See pp. 183, 184, 185.)

Our answer to M. P., and others, is the same which we gave last month to L. A.—*The Quarterly Journal of Prophecy*, as its designation tells you, was a three-monthly Magazine; it consisted of six sheets and a half, or, of one hundred and four pages. The price of

that *Quarterly* was *Half-a-crown*. THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR is a monthly Periodical; it consists of three sheets, or forty-eight pages. The price is only Sixpence per month. You are at liberty to order its delivery to you quarterly, when you will have nine sheets, or one hundred and forty-four pages, instead of one hundred and four, for which you will have to pay *Eighteenpence* instead of *Half-a-crown*.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

### LETTERS RECEIVED.

Revs. Dr. Hurst; J. B. Goldberg; R. A. Taylor; A. A. Isaacs; B. Pick; John Wilkinson; Messrs. Robert Stewart; J. D. Headlam; B. Landau.

### PUBLICATIONS RECEIVED.

**ספר שבט מוסר.** Hebrew and Judæo-German. Wrasaw.

**ספר קב הישר.** Hebrew and Judæo-German. Wilna.

*Light and Life in Christ.* By Rev. Frederick Whitfield, M.A. London: James Nisbet & Co.

*Prophetic Thoughts Humbly Submitted for Christian Consideration.* By B. W. Tracey, Commander, Royal Navy. London: W. H. Guest.

*Disobedience the Occasion of Priesthood, Apostasy, and All Evil.* By Presbuteros.

£s. &c. &c.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְאַתָּה עֵד. "*Ye are My Witnesses.*"—Is. xliii. 10.

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[NEW SERIES.]

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## "WONDROUS ARE THE WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE."

THIS description, on the part of Elihu when he remonstrated with the most afflicted patriarch,\* of the operations of the Creator, has of late been constantly on our lips, when we contemplated the mysterious ways and works of GOD the REDEEMER and SANCTIFIER. We commenced our last issue by recording, with gratitude which cannot be described, SOME TOKENS OF GOD'S BLESSING UPON OUR TESTIMONY. Since the publication of our last number, between thirty and forty of the most respectable and accomplished Jews and Jewesses, in the West End, have formed themselves into a class of Bible students, and solicited us to read and expound to them the EPISTLE TO THE HEBREWS. With unspeakable wonder have we watched the work of the SPIRIT upon the hearts and souls of the members of that class. A few months ago they would have treated us and our humble evangelist—THE HEBREW CHRISTIAN WITNESS—with scorn and contempt; now they call themselves "reeds shaken with the wind," "bruised reeds." Such was the description which they gave of themselves when we proposed to those Jewish inquirers to accompany us to the Mildmay Conference Hall, to hear our dear brother, the Rev. J. Wilkinson, deliver his Addresses on THE SECOND COMING OF CHRIST. With tearful eyes they beseech us to pray for them, that grace may be granted unto them boldly to confess Jesus Christ as the true Redeemer of Israel. Of course, we are assailed by innumerable questions, such as anxious Jewish searchers after "the Way, the Truth, and the Life" alone propound. But each removal of doubt and difficulty produces a chorus of amazement at former blindness and prejudice on

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\* Job xxxvii. 16.

the part of our little class. Verily, "Wondrous are the works of Him who is perfect in knowledge!"

As soon as we had finished the exposition of the Epistle to the Hebrews, there was an unanimous request for a series of readings and expositions of the fifty-third chapter of Isaiah. Most gladly and gratefully have we complied with the request. We are now, whilst this is being penned, at the sixth verse of that wonderful chapter.

We dare not trust ourselves to describe the effect upon our last little meeting when—at the conclusion of our exposition of the words, "But He was wounded for our transgressions, bruised for our iniquities: Our entire chastisement was inflicted upon Him; and by reason of His hurt health has come unto us"—the lady of the house proposed that we should sing the following Hymn, the 508th in Windle's collection. We felt almost bewildered when a copy of the Hymn-book was handed round to every person present, and we were called upon to give out the Hymn, whilst the hostess sat down at the piano and tried nervously to play the tune. It was with great difficulty that we got through the reading of the five verses:—

"Jesu, the very thought of Thee  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

"Tongue never spake, ear never heard,  
Never from heart o'erflowed  
A dearer name, a sweeter word,  
Than Jesus, Son of God.

"O hope of every contrite heart!  
To penitents how kind!  
To those who seek how good Thou art;  
But what to those who find?

"Ah, this no tongue can utter; this  
No mortal page can show;  
The love of Jesus, what it is,  
None but His loved ones know.

"Jesu, our only joy be Thou,  
As Thou our prize wilt be;  
Jesu, be Thou our glory now,  
And through eternity."

As we said, it was with great difficulty that we got through the reading of the above five verses, but it was with far greater difficulty that the singing was got through. The sobs were almost incessant, breaking and binding up the hearts at the same time.

From among the numerous letters which we have received on this subject, we print the following from the pen of a simple, humble-minded

Hebrew Christian, whose unaffected and unpretentious communications have already enriched our pages.

"April 6th, 1874.

"Dear Sir,—I have read with great pleasure, the article in your last number of THE HEBREW CHRISTIAN WITNESS, 'Some Tokens of God's Blessing upon our Testimony.' No doubt God has blessed your work, and He will bless it more and more. It was the thought from God, given to you, to send copies of the HEBREW CHRISTIAN WITNESS to respectable Jewish families; the Lord has got numerous souls amongst them. I believe that the voice of the Lord which spake to our apostle St. Paul (Acts xviii. 9, 10), 'Be not afraid, but speak, and hold not thy peace: For I AM with thee, and no man shall set on thee to hurt thee: for I have much people in this city,' concerns you as well. I know that this magazine is doing, with the help of God, wonderful things.

"On the 2nd of this month, my brother-in-law from —, to whom you were kind enough to send a copy of your magazine regularly, paid us a visit. He, a wealthy unbelieving Jew, came to see a poor converted Jew, whom he used to nickname מְשֻׁכָּר; to see one that has brought disgrace on him, by becoming a believer in Christ! What is more! I have never known him before in such a loving manner as he has shown himself now; he gave nice presents to the children, and he certainly would have assisted us greatly if we had only mentioned it. To offer us any assistance he did not like to venture; as in the year of 1870, when we had turned from darkness unto light, I had asked him in a letter not to send me any more assistance, as I would not accept from him any more. I have got a source in God my Saviour, from whom I expect assistance, and who will give it me in the right time. Since then, I have not seen him: what else could make him so changed but your magazine? I hope you have not forgotten to send him one, since I have seen you last; if so, pray do send, as we do not know where all the Lord's precious souls are. We do pray for him day by day, and may the Lord speedily accept our petitions and turn his heart, and open his eyes to behold the shining truth that is in our Lord and Saviour Jesus Christ," &c. &c. &c.

A dear Christian friend from Italy writes to us thus:—"I was much pleased to learn that you had received such favourable accounts from various parts of the country, and trust that much of your vexation and many of your trials are at an end for the present. I hope you will continue to receive good news. Your opening article in the April number of the HEBREW CHRISTIAN WITNESS was most cheerfully written. Has not our heavenly Father crowned your efforts with success? Has He not yet work for you, which it will be your destiny to accomplish? Did you not despair too soon?" &c. &c. &c.



"That our Almighty Father may bless your undertaking, is the earnest prayer of, yours truly, — — —."

Oh, for more of such praying friends ! We have reason to believe that many an intercessory prayer, from God's beloved ones, ascends in our behalf to the throne of grace. Often and often when our spirit is bowed down with care and anxiety, an unmistakable voice whispers within us :—" Why art thou cast down, O my soul ? and why art thou disquieted in me ? Hope thou in God : for I shall yet praise Him for the help of His countenance."\* In the saddest moments, the following musings of Moses of old begin to ring in our soul's ear :—" Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth ; Thy mercy, O Lord, held me up. In the multitude of my thoughts within me, Thy comforts delight my soul."† Verily, **WONDROUS ARE THE WORKS OF HIM WHICH IS PERFECT IN KNOWLEDGE !!!**

## ST. PAUL ON ISRAEL'S FUTURE.

BY THE REV. J. WILKINSON.

[Our readers—who were so much charmed with our dear brother's dissertations on Prophetic subjects on former occasions (see our numbers for last October, November, December, and January),—will hail, with grateful pleasure, his Essay in this and our next number. It originally appeared in the First Annual Report of the Mildmay Hall Conferences.]

**I**T is a great joy to me to be privileged to take part in this annual conference, and to have the opportunity of lifting up my voice on behalf of the down-trodden Jewish people, too long neglected by the Christian Church. I attach very great importance to the privilege I now have of addressing an audience in connection with these conferences on this subject, or I should not have made haste to travel all last night, cold as it was, after addressing a meeting nearly two hundred miles off ; but I willingly sacrificed my night's rest in order to get here in time to address to you a few words about God's ancient people to-day. Why so ? I do not know of a gathering in England—though I have travelled over England, Scotland, and Ireland for years—I do not know a gathering where we should have so large a proportion of those whom we have reason to believe are earnest Christians ; and it is just in the soil of the earnest Christian's heart that we wish to sow divine seed. We want to know more about God's revealed thoughts on this Jewish question in order that our feelings towards the Jews may be set right by the thoughts of God, and then our actions for their welfare will be in harmony with the teachings of the Word. We propose to call your attention this afternoon, dear friends, to the mind of God on this great question, as revealed to us, in a brief and rapid exposition of the eleventh chapter to the Romans. Now may I ask you to engage for a minute or two in prayer to God for His blessing on His Word.

## SILENT PRAYER.

This is one of the most remarkable chapters—as must have struck every close and careful Bible reader, especially on the Jewish subject—to be found in the whole of the inspired volume. Perhaps it is not too much to say that we have, in this chapter, more points relative to God's purposes respecting the Jew and through the Jew, than are contained in any other twenty chapters of the whole Bible. We shall just read some verses, scarcely commenting upon some, but commenting more at large on others. "I say then, Hath God cast away His people?" You observe that there have been some remarkable statements made at the close of the last chapter, especially in the last verse, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." "I say then, Hath God cast away His people?" By no means—literally it is "by no means."—"For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away His people which He foreknew. Know ye not what the Scripture saith of Elias?" or saith in the history of Elijah, "how he maketh complaint to God against Israel, saying, Lord, they have killed Thy prophets and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." Paul makes the fact that there were seven thousand in the time of Elijah who had not bowed the knee to Baal, though Elijah thought he was the only servant or representative of God left,—Paul makes that the basis from which he draws the inference that in his day there were many left to bear testimony to God, and if so then, we may surely do it down to the year 1869 of the Christian era. So even at this present time "there is a remnant according to the election of grace." That remnant will continue to be gathered until the time of national restoration and national conversion. "*A remnant* according to the election of grace." It is well to warn the friends of Israel when they have their interest awakened towards the conversion of the Jews, and when their sense of obligation on behalf of the Jews is aroused, that they must not expect too speedy a realisation of their hopes. They are apt when they find that the Jews are not all converted and rapidly turned to the Lord, in answer to the prayer of faith and the preaching of the Gospel, to get discouraged. Now it is well to remember what it is we are warranted to expect. First now, "a remnant according to the election of grace." That remnant will be gathered in, and a people for His name "taken out" from amongst the Gentiles. The time of general conversion will not come until Israel is restored to Palestine and converted as a nation, and then will be the time for national conversions amongst the Gentiles. "Even so," then, "at this present time there is a remnant according to the election of grace. And if by grace then is it no more of works." "What then?" What is the summary? "Israel hath not obtained what he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-

block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back alway." We will notice these verses immediately, when we get to another verse calling for their elucidation. "I say then, have they stumbled that they should fall? God forbid," or, literally, "by no means," "but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." You observe here, there is a fall, and not a fall. It is stated the Jews have not "stumbled that they should fall;" and yet it says, "through their fall salvation is come unto the Gentiles." Blessing has been occasioned to the Gentile by calamity to the Jew. It is said, "they have not stumbled that they should fall."

We will notice this word when we come to the same doctrine taught in other words in the twelfth verse. "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness?" If that which was a calamity to the Jews has been overruled for so much blessing, what shall that be to the Gentiles which in itself is a blessing to the Jews? "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Paul seems to say, I am thankful that Christ chose me to preach the Gospel to the Gentiles. But mark, he does not simply glory in being a missionary to the Gentiles, or simply because Christ has honoured him by making him pre-eminently a missionary, or the missionary to the Gentiles, but the love of Paul is strikingly shown here. This is one of the most beautiful lines in the Bible, as indicating Paul's love to his brethren according to the flesh in an indirect manner. We have a number of passages indicating Paul's love to his brethren in a direct manner, but this is very beautiful as manifesting his love indirectly. He glories in being a missionary to the Gentiles, not simply that he may be the means of winning a multitude of Gentile souls to Christ, but that by indirect means he may save his brethren according to the flesh: as he says, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." And why is he so anxious to save his brethren? For another very important doctrine is connected with this fourteenth verse. Why is he wishful to be useful in converting his brethren? Some might say on the ground of patriotism—because he is a Jew. We cannot account for this extraordinary interest which Paul manifests in his brethren solely on the ground of patriotism. Not even those passages where it says, "I could wish to be accursed from Christ for my brethren according to the flesh." "My heart's desire and prayer to God for Israel is that they might be saved." We cannot put it all down to the ground of patriotism. Why then? We seem to get a reason here beyond patriotism in the fifteenth verse. He stated in the thirteenth verse that he magnifies his office, his mission to the Gentiles. And then he says, "If by any means I may provoke to emulation." Thus the reason why Paul is so anxious for the conversion of his Jewish brethren is, that their conversion may be a blessing to the Gentiles on the largest scale. "For if the casting away of them be reconciliation to the Gentile world, what shall the receiving of them be?" What effect shall their reception of Christ have upon the Gentiles? "What shall the receiving of them be, but life from the dead?"

I believe this is not to be limited to the effect of the conversion of the nation upon the whole Gentile world, though we shall have it more fully illustrated in that event; but that during all the ages of this dispensation if you get Jews converted, it will be found that you take out of the ranks of Christ's enemies the most formidable foes he has; you take out of the ranks of the opponents of Christianity the most powerful opponents it has. Take the licentious Gentile, take the heathen Gentile, and even the philosophic Gentile; he is not half so formidable an enemy to Christianity as the devout, the Old Testament-believing, the God-fearing, Christ-expecting Jew, who clings to the dispensation that you are obliged to acknowledge has been given to him by his God, who is devout in his conduct and constantly attending upon the synagogue service, as well as the private means of grace. On the other hand, you win the most powerful and successful missionaries of the cross the world has ever seen, if you win the Jew to receive the Lord Jesus as the Messiah. You have your Isaiahs, and Jeremiahs, and Ezeekiels, and Daniels, and Pauls, and Peters, and Jameses, and Johns over again, and the Holy Ghost who made such illustrious men of that material, ages and ages ago, can make as illustrious men of the same material in any age. And in later times, when we are to have the Spirit poured out upon all flesh, as well as upon the house of David and the inhabitants of Jerusalem, we shall have the grandest samples of men of God in every department of Christian enterprise and devotedness. And they are now being educated for missionaries, not only when the nation is restored and converted, but to be missionaries on the largest scale to the Gentiles in every age. Allow me, here, just to remind you of some important points which it is well to bear in mind in our missionary enterprises, especially those in heathen lands. The Jews are in all lands, the Jews have access to all people, the Jews are familiar with the manners, the customs, and the languages of all nations, the Jews have a physical constitution acclimatised to all countries. I never knew a Jewish missionary die except from old age. It is a most striking fact that you have scores of *Gentile* missionaries dropping into the grave under the influence of an unfavourable climate under thirty years of age. I have shaken hands by scores with *returned* missionaries under forty-five years of age, all over England, Scotland, and Ireland, for years past. So that, in securing the Jew to the ranks of Christianity you get hold of a people possessing in common, not only these advantages, but in addition to these they are a God-fearing, an Old Testament-believing, and a Messiah-expecting people. Old Testament-believing. I do not like that term, "Old Testament." I wish it were changed, and that instead we adopted the term, "The first volume of God's revelation to man," and then we might speak of the New Testament as the second volume, and of the Bible as both the first and the second volumes bound in one. I find all over this country that there is not that popular reverence for the Old Testament which could be desired, for when I look at the New Testament I find it worn and torn if it be an old book, but when I look at the Old Testament I find it as clean as when it came out of the printer's hands. I find this state of things has come from the idea that the Old Testament is worn out because it is old, just as we consider an old hat or an old coat, and so on, worn out. That to which we attach the word *old* gives the idea of something worn out; and many people have got the idea that

the Old Testament is worn out with the Jewish dispensation. Now, if we were to call the Old Testament the first volume of God's Revelation, who would have an idea such as I referred to? or would practise such a course of conduct as I have described? Who for instance would read carefully the second volume of a book before they had read the first, or who would read almost exclusively in the second? The fact is we, as Christians, by reading the first volume more carefully, would understand the second volume more thoroughly. I think that we ought to remember that the Epistle to the Hebrews cannot be well understood by any Christian, unless the Book of Leviticus is understood. The Epistle to the Hebrews is an inspired commentary on the Book of Leviticus, and a man will never get a true and enlightened view of the Hebrews unless he has a knowledge of the Book of Leviticus.

I was going to say, then, that these people, these Jews in all lands are specially adapted for missionary enterprise. Not only are they in all lands, not only have they access to all people, not only are they familiar with the manners, customs, and languages of all nations, not only do they possess a remarkable physical constitution acclimatised to all countries, not only are they a God-fearing and an Old Testament-believing, and a Messiah-expecting people, but you can get at these people through one language, Hebrew; and having got at them through one language, Hebrew, a language by no means difficult to learn, you have unlocked all the languages of the earth, in which you may proclaim the unsearchable riches of Christ; and if the Gentile Church would but give to the winds her unscriptural prejudices and her unbelieving fears, and take hold of that people, she would have in them a race of men ready to her hands to bless the Gentiles on the largest scale. And when they are restored to Palestine, and the same people are then sent forth to all the nations of the earth, with a knowledge of all the tongues of the globe, there will be a universal Pentecost without the miraculous gift of tongues.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy, and if the root be holy so are the branches." This first-fruit and root refer to Abraham, Isaac, and Jacob as the foundation or root or first-fruits of the Jewish nation. This word *holy*, it may be observed, is not used in the sense of moral holiness, moral spiritual sanctification, but in the sense of setting apart for a special service. The Jewish nation may relapse into idolatry, though they are God's elect people; nevertheless God has elected that nation, and He preserves them separate from the nations of the earth, whether they are under His smile at home in Palestine, or whether they are under His frown scattered abroad throughout all the earth, manifesting a jealous care for the preservation of them as the nation from which He will, in due periods of the world's history, unfold to the Church His wonderful plan of mercy to the whole human race. And there is nothing more striking in God's dealing with the Jew than His care for them in dispersion, when they are suffering under his chastening hand. Just you go to Persia for a moment, and you find there what is indicated in the Book of Esther—Gentile antipathy to the Jew. The whole of that book of Esther may be put into three lines: a calamity anticipated, a calamity threatened, and a calamity defeated. A calamity is anticipated, by Esther being allowed to

become queen, though it was not known at first that she was a Jewess ; then by Mordecai having detected a conspiracy against the king's life and his having had the conspirators hanged ; and this is recorded in the records of the king in Mordecai's name and favour. A calamity anticipated. God saw a storm coming on, and that if that storm were allowed to burst upon those in captivity, the whole of the people would be annihilated. Haman, a Gentile hater of the Jews,—by no means the first and by no means the last,—this Gentile hater of the Jews took advantage of his influence at court to get a decree signed, most probably when the king was drunk, that all the Jews throughout the kingdom should be massacred. Just at the very time when Haman has been to one banquet and is invited to another the next night, just between the two banquets when he is telling his wife of the first banquet, and of his having been the only guest of royalty, and that he has another invitation to another banquet to-morrow, and that a shower of honours is about to come on him and his family, because of his being such a favourite at court, even at that very time, all this avails him nothing while that Jew sits at the gate ; that spoils the whole, for he would not bow to him as he passed. His wife said to him, Have a gallows made this night, and go early in the morning and get the king's consent to have Mordecai hanged. And then go in merrily to the banquet that has been prepared. Go in merrily ! merrily ! merrily ! The idea of any one being merry at a banquet, or anywhere else, on the evening of the day on which he has committed murder ! Yet so it was. Now mark, in that night—how wondrously interesting are the Divine words, in that night,—*in that night* could not the King sleep. What night ? Between the two banquets. *That* night. What night ? The night when Haman and his family were sitting up to prepare the gallows on which to hang Mordecai on the following day. In that night could not the King sleep. Who held his eyes waking ? The Keeper of Israel who neither slumbers nor sleeps.

I need not refer further than just to draw the inference. God watched over the Jews of old, God watches over the Jews now ; God loved the Jews then, God loves the Jews now ; the Jews were in captivity then, the Jews are in dispersion now : God thwarted the efforts of the Gentiles to crush the Jews then, God has thwarted the efforts of the Gentiles to crush the Jews ever since ; God turned the mischief intended by the Gentiles for the Jews upon their own heads then ; God turns the mischief intended by the Gentiles for the Jews upon their own heads now. He has been doing it ever since, and will still continue to do it as long as it is written in the book, " I will curse him that curseth thee, and I will punish all that oppress them." " The first-fruit is holy," that is, consecrated to a good purpose ; the Jewish nation has been consecrated in all time to God. God says, " Thus saith the Lord, who giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of Hosts is His name ; If those ordinances depart from before Me, saith the Lord ; —then"—then what ? " Then the seed of Israel also shall cease from being a nation before me for ever. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

No wonder that Paul, knowing those Scriptures, said, in answer to the

question, "I say then, hath God cast away His people?" "By no means; God hath *not* cast away His people, for I am an Israelite. If the first-fruit be consecrated, the lump is also consecrated; and if the root be consecrated, so are the branches." The whole nation was consecrated in all times to God for the special purpose of unfolding His plan of mercy to the whole human race. "And if some of the branches be broken off"—(You will say, well, some of those branches are broken off. Does not that affect the doctrine?)—"and thou, being a wild olive graft, or branch, wert grafted in among them." Please notice some of these little words. They are little words, but full of meaning. "Grafted in among," not "*instead* of them;" and "with them," not "without them;" "partakest," not "monopolisest" "the root and fatness of the olive tree." "With them partakest;" mark you, not "*without them monopolisest.*" It appears from this verse as if God never intended that the Gentiles were to step into the privileges of the Jews, and the Jews to be turned out of doors. That is indeed the idea that has been largely prevalent for ages amongst the Gentiles—that the Gentiles have been taken into the favour of God, and that being favoured they have taken the place of the Jews. The Gentiles have thus called themselves the spiritual Israel; they have claimed all the promises standing in the name of the Jew, taking care to leave behind all the threatenings and curses for him in his own name. As we dwelt upon that matter last year, and showed the difference between the spiritual Israel and the spiritual seed of Abraham, we shall not call attention to that matter to day. It has been one of the saddest things in reference to the Jewish history, that the Gentiles have spiritualised blessings and literalised curses; and that they have claimed all the blessings promised under Israel's name. The headings of chapters are very apt seriously to mislead Christians; and I do not think any greater service could be done than by taking a pen with as broad a point as possible, and taking the darkest ink you can get, and dashing your pen through all the headings of the chapters, and let God speak without note or comment; then you would have the word before you—God's bare words. "If some of the branches be broken off,"—some, not all,—and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches." Is it not strange that a Gentile, a wild olive branch, grafted in among the Jews, is it not surprising that he should ever be in danger of boasting against the branches? Is it not surprising? But we see now, from the experience of ages, that a warning in this respect was not uncalled for. "Boast not against the branches,"—not even against the branches cut off and lying withered on the ground; do not even boast against those. "Thou bearest not the root, but the root thee," and it is a Jewish root. "Thou wilt say then, the branches were broken off that I might be grafted in." Thou wilt say so. Now we must be very guarded in reading the Scriptures. I would not be misunderstood; but I was going to say there are lies in the Bible. There *are* lies in the Bible; but the truth of the Bible is in this. That the lies were told, it is true; for the devil speaks in the Bible, and he tells lies. Job's friends speak in the Bible, and they told lies. Now I never like to hear a person taking a text from any part of what Job's friends say. They take them because they are in the Bible, and they treat them as though they were the word of God, when

they are only the words of some enemies of God. At any rate such a thing is possible. Here is Paul, inspired by the Holy Ghost to anticipate the error into which the Gentiles will fall, and it is very possible that some may have taken a text like this of St. Paul's respecting the branches being broken off, in order that Gentiles might be grafted in, entirely to misrepresent the teachings of God's Word. Paul says, by the Holy Ghost "*Thou wilt say so.*" But Paul says, I am anticipating that error, on purpose that I may, with the same authority of the Holy Ghost, correct it; Paul says, "*Thou wilt say, but I never said so, I said, some of the branches were broken off, and you, wild olive branches, were grafted in among them, and with them partake of the root and fatness of the olive tree. That is what I said; cannot you remember?*" He says, "*Thou wilt say then.*" What very short memories we have. Now Paul knew, and the Holy Ghost knew, and He took it for granted that we have very short memories, and that we could not remember what had been said just before, and should fall into error. As that error was of so much consequence He tells it to Paul that it might be corrected. "*Thou wilt say.*" Paul means, "You are right as to the fact; I have already admitted it, but you are wrong as to the cause, that is all. Now, if you had simply said, 'The branches are broken off,' and left it there, you would have been right, because I have said that myself; but when you put a cause to it, then you are wrong: right as to the fact; wrong as to the cause." He says, "I mean what I have already said, that 'some of the branches were broken off.' Now," he says, "I will tell you the cause." Listen to the cause from the same quarter, or the statement as originally given: "Because of unbelief they were broken off;" as much as to say that, if not guilty of unbelief, they would not have been broken off; but for this, they need not have been broken off; and if they had not been broken off there would not have been room for you Gentile wild olive branches; there is grace enough for you all, and sap enough for you all, and you may all grow together, side by side in the olive tree, without there being a necessity for any Jewish branches being broken off to make room for you. Oh, how blessed it is to get right into our Father's mind as revealed on this wondrous subject!

*(To be continued.)*

## THE LANGUAGE OF CHRIST.

BY THE REV. J. B. GOLDBERG.

*(Concluded from page 167.)*

**H**ITHERTO we have been dealing with what may be designated as the *external* proofs of the Hellenists,—those which they attempt to draw from analogy—the Apocrypha, Josephus, the Mishna, &c. We have seen that so far from sustaining what they assume, every one of them, each in his own way, either distinctly declares, or not obscurely alludes to the speech of God's ancient people as being the Aramaic. Their united testimony we reckon to be more than sufficient for completely disproving every Hellenistic assertion. We will now proceed to the



examination of the arguments founded by them on Scripture, which they adduce in order to prove that Greek was the dominant language of Judæa, at the commencement of the Christian era.

We begin with what they call "*the prima facie evidence.*" "Here we possess, in the volume known as the New Testament, a collection of writings composed for the most part by Jews of Palestine, and primarily intended to some extent for Jews of Palestine, and all of them written in the Greek language. Now what is the natural inference? Is it not that Greek must have been well known both to the writers and their readers?" &c.\* In attempting to examine these declarations, and to compare them with the recorded facts of history, one cannot help being struck with amazement at the boldness of the assumptions, and after all to find that a wide and impassable gulf separates the real state of things from what is here rashly asserted.

1. To say that the volume of the New Testament was primarily intended for Jews of Palestine, is contrary to what Holy Writ itself informs us. A cursory glance at the names of the people to whom the epistles were addressed, will prove how groundless is such an assertion. The Romans, Corinthians, Galatians, Ephesians, &c., were not Palestine Jews. Neither did Timothy, Titus, or Philemon belong to Palestine. The general epistle of James is addressed to the twelve tribes which are scattered *abroad*, those of Peter to the strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. The three evangelists, Mark, Luke, and John, composed their Gospels for the benefit of Gentile Christians, and not for Jews of Palestine.

2. Neither is the other assertion, that the New Testament was composed for the most part by Jews of Palestine, any more in accordance with well known facts. The very opposite is true, that the greater portion of the New Testament was composed by men who were not natives of Palestine. Full two-thirds of the epistles of the sacred volume were written or indited by the Apostle Paul, who was a native of Tarsus, a city of Cilicia. Luke is the author of the longest and fullest Gospel, as well as the recorder of the labours and acts of the apostles, but he was neither a Jew, nor a native of Palestine. Thus we see that the "*prima facie evidence*" is any thing but evident, that it has no basis to rest upon, and that, therefore, every argument connected with it, or built upon it, must fall to the ground with it.

And here we deem it useful to give in a few brief words the opinions of the two parties, the Hellenists and the Hebraists. The former hold that our Saviour spoke and taught generally in Greek, that only now and then, on rare occasions, he uttered a word or two in Aramaic. That in the Gospels we have the very words of the Saviour as they fell from His lips, in either of the two languages. We, on the other hand, believe that the Lord always used the Aramean language; we do not think that He ever conversed in Greek, at all events we are not told in Scripture that He did so. The observation, therefore, of the Hellenists, "but if, on the other hand, it be supposed that Christ really for the most part made use of the Aramean, so that the Greek was the exception and not the rule in His discourses, it seems impossible to give any satisfactory,

or even tolerable explanation of the manner in which the few Aramean words found in the Gospels are introduced,"\* is simply a gratuitous assumption for which there is not the least foundation. It is the man of straw of their own making, whom they first set up and then attempt to knock him down. The notion that the Aramean words found in the Gospel were exceptions to the Saviour's general conversations which were in Greek, "and are especially inserted as such, just as in the reported discussions of Cicero we often find a few Greek terms introduced, as in our own language a French or German expression may every now and then occur,"† is passing strange. What! are we to institute a comparison between the highly garnished effusions of the vainest of Roman orators, and the simple, though sublime, utterances of the Lord of glory? He who spake as never man spake, had no need of those meretricious embellishments which Cicero used, who spent years in Greece to make himself master of the Greek tongue. In like manner, the great apostle of the Gentiles treading in the steps of his Master, tells the Corinthians that he came among them "not with excellency of speech or of wisdom."‡ Besides all this, did even Cicero introduce Greek terms and phrases when he conversed with the plebeians or common people? This is what the Hellenists have to show, and so long as they have not done this, their appeals to his philosophical and oratorical works, his letters to Atticus, or his discussions with his learned friends, are all beside the question. As to the occurrence of some French or German expressions in our own language, they who adduce such arguments seem to forget the origin of the English tongue and its close connection with both German and French; while there is nothing of the kind between the Greek and the Hebrew or Aramaic.

After all that the Hellenists can say, the question turns in a great measure upon this point:—If Christ spoke Greek, we have his *ipsissima verba*, *the very words as they fell from His Divine lips*. This is the point on which the Hellenists lay the greatest stress, and often repeat it, yet the evangelists evidently thought otherwise. For they have not kept it in view, nor have they steadily carried this point out. They not only differ in recording the Aramean words which Christ uttered, but vary also in the Greek expression which they handed down to us. We believe it to be utterly impossible, on the Hellenistic theory, to reconcile half the variations which every careful reader must have observed in the narrations of the Gospels. On the other hand, we see no difficulty either in the small number of Aramaic words preserved, or their being given by some of the evangelists, and not by the others, or the different words and expressions in which they give the utterances of Christ. When the Gospels were to be rendered from the original tongue into Greek, a measure of liberty was necessarily allowed to the sacred penmen,—a liberty which could not, and would not have been accorded to those who were simply to put on record the *very words of Christ*.

One of their arguments is, "that the occasional occurrence of such (Aramean) expressions instead of proving that Christ habitually made use of that dialect, rather tends to prove the contrary,"§ that is, that He

\* "Sunday at Home," 1869, p. 501.

§ "Sunday at Home," 1869, p. 501.

† Ibid.

‡ 1 Cor. ii. 1.

spoke Greek. In like manner, when it is said in the Apocrypha or Josephus, that Judas Maccabeus, Hannah, or any other person, spoke in the Hebrew tongue, the Hellenists contend that it was an exceptional case, and that at other times they spoke Greek. This is indeed a very strange mode of dealing with statements of any kind, and would lead to all sorts of false inferences. Once take this as a principle of induction, that what is stated in any passage refers only to that time and occasion, and that at other times or occasions it was just the contrary, and what sad work we should make in Scripture history, or to what erroneous conclusions would we arrive. We will advert only to one or two examples. We are told in the book of Daniel that the Chaldeans spoke to the king in Syriac;\* does this tend to prove that on other occasions, when they addressed the king, they used another language? This inference would certainly not be true, because we gather from the chapters that follow that the intercourse continued to be carried on in Syriac. So we read in the book of Ezra, that the adversaries of the Jews sent a written accusation against them to the king of Persia, "and the letter was written in the Syriac tongue;"† it would follow, according to the mode of argument which the Hellenists adopt, that other letters of theirs were not written in Syriac. This would be equally erroneous, for in the next chapter we have another letter in the same language. The true explanation of such notices is the following:—The main design of the writer, or historian, is to inform us of some great or important event that took, or was taking place; but while narrating that, a minor point is mentioned equally true and interesting, but never intended to be made the basis of an inference or deduction. When, therefore, we read in the Bible, the Apocrypha, or Josephus, that a certain speech, address, or conversation, was held in Hebrew or Syriac it is the statement of a fact, but we are not to infer from it that at other times a different language from the one mentioned was used.

An argument of a similar nature, is attempted "from those parts of the Gospels which record the conversations carried on between our Lord and Pilate, or between Pilate and the Jews, when the Saviour was brought before him for judgment." The question naturally is, in what language were these conversations held. As the Hellenists declare, "no one will venture to maintain that the Roman governor either understood or employed Hebrew;"‡ we will not make so reprehensible an attempt, though some might be inclined to think, that one who had lived ten years in a country would know something of the prevailing vernacular. We proceed, therefore, to another supposition, that an interpreter was employed between them. To this the Hellenists object that "there is not the slightest trace of any such personage in the narrative."§ Their idea is, that wherever an interpreter is not mentioned, there could not have been one, and the parties held converse together without the intervention of any other. Let us see whether this newly excogitated rule is in accord with the usage of Holy Writ. Abraham went down to Egypt, and Pharaoh spoke to him, therefore Abraham understood the language of the Egyptians, or perhaps Pharaoh knew Hebrew, for there is not the slightest trace of the presence of an interpreter. Two hundred years later,

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\* Dan. ii. 4. † Ezra iv. 7. ‡ "Sunday at Home," 1869, p. 503. § Ibid.

Jacob went down to the same country, was introduced to, and had some conversation with another Egyptian king, therefore he also was familiar with the speech of that country; for there is not the remotest hint of the use of an interpreter. The sons of Israel must also have known the language of Mizraim, for when they went to Egypt to buy corn, they conversed with the governor of that country, and he with them. And how feelingly and passionately does Judah plead for his young brother, so much so that Joseph could not restrain himself any longer. Now we would ask, was this tender, affecting, and passionate speech delivered into Joseph's ear, or by "the round-about process of interpretation?" Scripture is silent here, and according to the opinion of the Hellenists it must have been spoken directly to Joseph, for there is no trace of an interpreter here. Yet we are told in a previous passage (Gen. xlii. 28, *marginal rendering*) that "an interpreter was between them!" The reason why here alone the presence of an interpreter is mentioned, is obvious enough. The readers of this narrative might have felt embarrassed with the question, How was it that the brethren acknowledged their guilt, and expressed their regret at what they had done, in Joseph's hearing? We are informed therefore (ver. 28), "they knew not that Joseph understood them, for an interpreter was between them." But in the previous conversation, as well as conversations in general, Scripture does not go into such particulars; it leaves us to collect minor points from the context, or to resolve them after due consideration. The case in the Gospels presents no difficulty whatever to an unprejudiced mind. There was, no doubt, an interpreter, but it is not usual for Scripture to take notice of his presence. The people cry out, and the interpreter at the governor's side tells him what that cry meant, and the answer is communicated in the same way. Examples of such modes of intercourse will be found both in ancient and modern history, in spiritual as well as in political matters, and yet the Hellenists call this (the non-mentioning of an interpreter) "the clearest and most conclusive testimony to the validity of their position!"

As to the long and verbose explanation by which the Hellenists attempt to account for the fact, that the Saviour addressed the dead damsel in the Aramaic words, "Talithacumi," and that the Evangelist Mark recorded them in that tongue,\* viz. to show us the thoughtful tenderness of the Lord Jesus;† we can only say that no one can doubt the tender regard of the blessed Saviour, but at the same time, we feel also certain that this was not the true reason for the preservation of those original terms. Had the facts been as the Hellenists represent them, all the evangelists would have preserved in their Gospels those original words; they were assuredly all zealous for the honour of their Master. But in our Gospels, the other evangelists do not preserve them, nor the other Aramaic expressions, such as Corban, rabbi, &c. &c., as we showed before (No. II. p. 118). Nor is the explanation which they thus offer consistent with their own theory. The Hellenists tell us, "that for several generations before Christ, Greek had been generally used throughout Syria and the neighbouring regions;" and that "it was the tongue of Greece to which, from his infancy, He (Jesus) was accustomed." Now, if Greek was so

\* Mark v. 41.

† "Sunday at Home," 1869, p. 501.

common or general in Palestine that, at the beginning of our era, Jewish infants lisped in it, is it not surprisingly strange that twenty years later, a damsel *twelve years old* was ignorant of it, and had therefore to be addressed in Aramaic? Certainly those two statements are contrary to one another,—either Greek was prevalent, and therefore the damsel would have understood the words addressed to her in that tongue; or, if it was necessary to speak to her in Aramaic, because she did not know Greek, then that language was not prevalent in Palestine.

The subject of the Sermon on the Mount, the question to whom it was addressed, and in what language was it delivered, we treated above. (No. II. p. 110.) We showed there clearly, that the audience were Jews, who were conversant with the Jewish language, and that the sermon was delivered in the Jewish vernacular, the Aramaic.

We now come to the subject of quotations, or those parts of the Gospel in which our Saviour is represented as quoting passages from the Old Testament. Much has been written on the subject, some asserting that our Lord always quoted from the Septuagint; others go a step farther, and claim Divine inspiration for that version. That the Greek translation of the Old Testament was one of the means used by Providence in preparing the Gentile world for the reception of the Gospel, every one must admit; but this is no reason for unduly exalting it above its just level of human agency and human authority; nor for asserting that this version was generally used by the Jews in Palestine. Had the Septuagint been current in Palestine, it would have doubtless been as common and popular in Syria and the countries bordering on Palestine. The intercourse between those provinces was very great; and it was through such means that the Syriac tongue (and according to the Hellenists the Greek also) rooted itself firmly in the land of Israel. If, therefore, the Greek version was in general use in Palestine, it would have been equally if not more so in Syria, and where was then, we ask, the necessity for another version of the Scriptures in Syriac? The fact that a Syriac version was needed, and also executed, shows either that the Syrians did not understand Greek (as we mentioned before), or that the Septuagint translation was not current in their country, or both, as we believe, that neither was Greek spoken by the bulk of the people, nor was the Septuagint current in Syria; and if so, what proofs have we that things were different in Palestine?—None whatever.

But let us proceed to the examination of evidences. Is it really so, that our Saviour always quoted from the Septuagint? We think that they who made this assertion had not fully investigated the subject, but when they do so, they will find the case to be very different from what they imagined. The passages of Scripture which our Saviour quotes, are twenty-four in number; of these, ten agree exactly with the Hebrew text, (eight very nearly so) two seem to agree with the Septuagint version, rather than the Hebrew; four differ from both, and are probably taken from some other translation or paraphrase which was in existence in our Saviour's time. This is very different from what the Hellenists assert, "that most of the quotations which occur in the Gospels agree almost verbatim with the rendering of the Septuagint."\* Further-

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\* "Sunday at Home," 1869, p. 503. Google

more the Hellenists declare, "There is not a single passage presenting such variations but may, after all, be regarded as derived from the Greek version." Certainly, this is an easy mode of getting over difficulties. If one cannot *prove* that certain passages are quoted from the Septuagint, he can *assert* that they are *derived* from it. Nevertheless, we cannot help asking them one question. If the Jews spoke Greek, and our Saviour taught and instructed them through the medium of that language, quoting the Scriptures from the Greek version, why are not his quotations exact and precise? Why are the very same quotations which Christ made variously worded by the different evangelists? The Septuagint had been in existence for nearly three hundred years, there was the fixed standard, the authorised version of the nation; why deviate from it? Those who believe that Greek was *not* generally spoken in Palestine, that the Septuagint was *unknown* there, that the Saviour spoke Aramaic, and quoted Scripture in the same language, will find no difficulty in accounting for the small variations from the Hebrew original. There was as yet no generally received Chaldee or Aramaic version, no fixed standard to quote from, and both speakers and teachers either quoted the Aramaic rendering which they knew their audience were acquainted with, or one which they themselves made at the urgency of the occasion. Hence those minor variations from the Hebrew text, those seeming deflections from it, which may be accounted for by a little thought and consideration. But, on the other hand, had there been a long established Greek version, one with which (the Hellenists say) the people were well acquainted, and which they had long been in the habit of using, it seems very difficult, yea utterly impossible, to give an adequate reason why our Lord so often deviates from it. For it must be admitted by every impartial reader, that our Saviour quoted (as the numbers given before show) from the Hebrew and not from the Septuagint.

As to the quotations which the *Apostles* make from the Septuagint, we can see a fitness and propriety in their doing so. For, writing in the Greek language, and for the benefit of the Gentile world, they directed their readers to those Scriptures which alone they were able to consult. Josephus also writing (as he himself tells us) for the information of Greeks and Romans, acted on the same plan, and frequently quotes the Septuagint version. Had we the originals of his works, which "he formerly composed in the language of his country," we should have found his quotations to agree with the Hebrew text.

Again, we would observe that a great distinction is to be made between those quotations which agree with the Hebrew text, and those which are found to come near to the Septuagint. In the former case, whenever a passage in the New Testament agrees with the Hebrew of the Old Testament, we have a sure and certain proof that it is a *bona fide* quotation from it; but, in the other case, we cannot speak with the same amount of confidence. Supposing the Jews had not watched so zealously over the purity of the Hebrew Scriptures, and the emendations of a Lowth, a Houbigant, or others had been admitted into the text, we could not have then felt certain that we had a right and faithful copy of the Word of God. Unhappily this is just the case with the Greek version. Numerous errors had crept into it at an early date, from

the negligence or inaccuracy of transcribers. Origen's great work in the early part of the third century, was undertaken with a view to remedy this evil; but in the fourth century, it was no longer possible to know what belonged to the translators, or what were Origen's own corrections,—all having become mixed up together. During the middle, or dark ages, pious frauds, in introducing emendations into the text, were superadded. Sometimes the MSS. of the New Testament were altered (as Griesbach has shown) to make them agree with the Septuagint; at others, the Septuagint was doubtless altered to accommodate it with the MSS. of the New Testament. Hence, when a passage quoted by our Saviour agrees with the Septuagint, we must not hastily conclude that He took it from that version. It may be just one of those portions which ignorant men (no doubt with good intentions) altered in order to make the Septuagint harmonise with the words of our Saviour.

Another strange notion of the Hellenists is, that the Septuagint “constituted the people's Bible in Palestine,” and that our Saviour referred to that version when He exhorted the Jews to “search the Scriptures,”\* as if He had said, search the Septuagint Scriptures! This shows what a great predilection those writers entertain for the Greek language; but it equally evinces, I regret to say, their little acquaintance with Jewish ways, manners, and modes of thought. The Jews were in the habit of reading the Scriptures almost from time immemorial. It was one of the injunctions which their law put upon them, to gather the people and read the law unto them.† The prophet Isaiah, when warning his brethren against necromancy, directs them to seek “to the law and to the testimony.”‡ Some of the pious kings sent about men to teach the people.§ Ezra, Nehemiah, and other good men read, and encouraged others to read and expound the law to the people. There were many synagogues all over the land of Israel, where the Word of God was read on Sabbath days,—perhaps also on two other days of the week. Our Saviour, in exhorting the Jews to search the Scriptures, does not give them a new commandment, but tells them to search *diligently* (*επαιναρε, εραυνατε*), that they may find Him of whom those very Scriptures testify. Now, we ask, in what language did the Jews read, or hear those Scriptures expounded, two, three, or four hundred years before Christ? It was not in Hebrew, for that language was no more understood by all the people.¶ Nor could it have been in Greek, since three or four hundred years before Christ there was no Greek version in existence. It was, therefore, in the vernacular of the country, the Aramaic, that the Scriptures were then translated and explained to the people; in the *very same language*, and in the same way, we confidently say, the Scriptures were rendered to, and heard by the people at large. The Hellenists will doubtless exclaim, “there was no Chaldee version yet in existence;” but it is in this very objection that they show their ignorance of the peculiarities of the Jewish people. That nation was used to hear, learn, study, and discuss doctrines, laws, and precepts, which were not published in books until centuries afterwards. The Mishna, for instance, was not published until the second century after Christ; yet there is

\* “Sunday at Home,” 1869, p. 503.  
§ 2 Chron. xvii. 7; xxiv. 80.

† Deut. xxxi. 12.  
¶ See No. I., p. 62.

‡ Isa. viii. 20.

abundant evidence that it existed, in an oral condition, in the time of our Saviour, and was verbally taught and received by the people. In the same way the Gemara existed, and was taught and transmitted during many years, before it was committed to writing. And so a Chaldee translation of certain books, or portions of Scripture, was in use among the people, known and quoted; and after having had an oral status for some time, was collected and redacted in after ages. That some such verbal Aramean rendering must have been in use among the Jews, after the return from Babylon, will become evident from the following facts:—

1. The indispensable necessity of making the people understand the Bible, and therefore of translating it for them from the Hebrew, the knowledge of which a great part of the nation had completely lost. \* 2. The Septuagint deviates in some places from the Hebrew and follows the Chaldee,† which shows that such a Chaldee rendering, or Chaldee dialect, was in use at the time when that version was made. 3. We meet also with traces of it in the Gospels. St. Mark, in giving the rendering of Isa. vi. 11, forsakes both the Hebrew and the Greek, and quotes the Chaldee, which is, “and their sins should be forgiven them.” Hence, when our Saviour exhorted the Jews to search the Scriptures, He naturally referred to the Chaldee renderings which were in use among them. He could not have meant the Septuagint, because it was not in use among them, and because it was impossible for them to make use of it, since they were ignorant of the Greek tongue, as we have fully proved above. (No. I. p. 65.)

Thus we have seen that the passages which the Hellenists bring forward to establish their theory, do no such thing; that the *prima facie* evidence is a complete failure, the argument from the state of other countries overdrawn, and their propounded theory of bi-lingualism (speaking two languages) would not, even if admitted, make good their proposition.

On the other hand, the Aramean theory is sufficient to account for many points which the other cannot: and has the advantage of being supported by the contemporary historian Josephus, and a general consensus with Jewish ideas, habits, manners, and customs, about whose knowledge or ignorance of Greek the whole question turns.

## ISRAEL'S REDEMPTION.

THE relation which atonement and redemption hold to each other is that of cause and effect. Atonement is the ground of redemption; redemption is one of the results of atonement. The future deliverance of the Jews by Messiah the GORL, and the general prevalence of truth, in fulfilment of the glorious predictions of both Testaments (Isaiah lix. 20; lxiii. 16; Romans xi. 26, 27),—ending after various struggles in the final overthrow of the enemies of the faith, are generally admitted. The reign of righteousness will be visible as well as spiritual, affecting social relations, and modifying by its influence all human society (Isaiah lx. 16).

\* See No. I., p. 63.

† See Gesenius on Isa., vol. i., p. 63.



To the Scriptures of truth let attention be drawn. "They shall smite the judge of Israel with a rod upon the cheek. (Micah v. i.) Therefore will he give them up until the time that she which travaileth hath brought forth : then the remnant of his brethren shall return unto the children of Israel." (Ver. 3.) What is meant by smiting the judge of Israel but the crucifying of Christ ? "When they had blind-folded him, they struck him on the face, and asked him, saying, Who is it that smote thee?" (St. Luke xxii. 64.) What is signified by, "Until the time that she which travaileth hath brought forth," but the whole time of the Gentiles' vocation ? "For blindness in part hath happened unto Israel until the fulness of the Gentiles be come in." (Rom. xi. 25.) Whence it follows, that this prophecy and our Saviour's must be understood of one and the same time. For the dispersion foretold by Messiah, was to happen after his sufferings, and so was this, as their smiting the judge of Israel declares : which is alleged as the chief cause of it. The captivity of which our Saviour spoke, is to last until the times (or calling) of the Gentiles be fulfilled : and so is this, for when she which travaileth hath brought forth, then saith Micah, "the remnant of his brethren shall return unto the children of Israel," which is a plain interpretation of that which our Saviour expresses by the word REDEMPTION. The text may be thus paraphrased. "Now gather together, and make thy best resistance, O populous nation ! for the Lord will certainly bring a siege against thee, because of thy contumelious behaviour towards the Ruler and Judge of Israel, even the great Governor whom Bethlehem Ephratah shall bring forth unto thee : whom thy children shall smite, and deliver up to death ; and for this offence will the LORD give them up both to captivity and unbelief, until the church of those Gentiles, which during the time of thy blindness shall be taken into thy room, hath brought forth all her children : and then again shall the remaining Israelites return both unto the faith and inheritance of the ancient Israelites."

Another prophecy respecting Israel's Redemption is observable (Amos ix. 8). "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted with a sieve, yet shall not the least grain fall upon the earth. (ix. 14.) In that day I will raise up his ruins as in the days of old, that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord that doeth this. I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them ; and I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord God." This prophecy of Amos speaks of a deliverance of the Jews out of a captivity, after which they should no more be pulled up out of their land. It therefore cannot be meant of the return of Judah and Benjamin from Babylon, since which they have fallen into a greater captivity than that was, but of their return from the captivity in which Israel is now. The deliverance after which they are no more to be carried captives must necessarily be yet to come.

The next prophecy respecting Israel's redemption shall be that of Joel,

who mentions the very signs which our Saviour said should be the immediate forerunners of his people's deliverance. (Joel ii. 28.) "It shall come to pass afterwards, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my Spirit, and I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (iii. 1.) "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat (which ver. 14, is called the valley of decision), and will plead with them there for my people, and for my heritage *Israel*, whom they have scattered among the nations, and parted my land. (ver. 15.) The sun and the moon shall be darkened, and the stars shall withdraw their shining; the Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel." St. Peter used part of Joel's prophecy to stop the mouths of such as jeered the apostles, when, by the descent of the Holy Ghost upon them, they began to speak with tongues; but that this prophecy was then fulfilled, no scripture student can affirm. Acts ii. 15, "some mocking said, These men are full of new wine;" St. Peter replied,—“Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh;” q.d. “My brethren, these are not the effects of wine, but of the Spirit of God, which is now poured out on the first-fruits of the Jews, as a pledge and assurance of that bountiful effusion of the Spirit which, as Joel hath said, shall one day happen to the whole nation.” (Isaiah xxvii. 13; Ezek. xxxix. 29; Zech. xii. 10.) And that this is all that St. Peter meant may thus appear; first, because the chief and most remarkable effect of the Spirit in the apostles, at this time, was the gift of tongues, of which the prophet makes no mention. Observe next, as the prophet revealed, so he repeated the pouring out of the Spirit, as a contemporary event with the wonders which shall be shown in the heavens, and in the earth, before the great and terrible day of the Lord come! Which day can in no way be referred to the first coming of Christ, when he came to save sinners, and not to destroy them. (John xii. 47; Luke xix. 10.) He would not take upon him to be a judge and ruler. (Luke xii. 14; John vi. 15.) For in that case the donation of the Spirit must have been an antecedent of his birth, of the time he lived; and not a subsequent of his death and departure, which has no analogy of a day. It remains then, that it is an expression of his second coming, which is called a great and terrible day, in regard of the general destruction which shall be brought on all nations that oppose themselves against the Jews

at that time. "For it is written, in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call." Faith shall be at that time very scarce amongst the Gentiles, as our Saviour hath said. (Luke xviii. 8.) "When the Son of Man cometh, shall he find faith on the earth?" A negative is implied in this question. And to put it out of doubt, that God's bringing down the Gentiles into the valley of Jehoshaphat is meant of his gathering them to battle, and consequently of a judgment on the living and on the dead: to put this out of doubt the prophet makes it to be a concomitant of the Jews' return from their captivity (Joel iii. 12, 13, 14), and in the 9, 10, 11 and 12th verses, provokes the Gentiles to prepare war, to assemble their mighty men, and to break their ploughshares into swords, and their pruning hooks into spears; a preparation which, as it would be fruitless, so they shall neither have time, power, or will to make, when they are summoned to receive the dreadful sentence, "Go ye cursed." This great army here mentioned, is the same which shall be gathered together to the battle of the great day of God Almighty, by the three unclean spirits like frogs, which St. John saw come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. Of this destruction also speaks Zephaniah iii. 8: "Therefore wait upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy; for then will I turn to the people (i.e. the Jews) a pure language, that they may all call upon the name of the Lord. (ver. 19.) Behold at that time, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time I will bring you again, even in the time that I gather you; for I will make you a name, and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord." And yet more eminently Zechariah xii. 3. "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day will I smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day will I make the governors of Judah like a hearth of fire (Obad. 15, 16, 17, 18, 19, 20, 21) among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand, and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David: and the house of David shall be as God, as the angel of the Lord before them." (See also xiv. 12; Ezek. xxxviii. 21; Haggai ii. 21, 22; Micah iv. 13.) Thus much on Israel's Redemption. Space prevents me writing on the Redeemer at large. Suffice it to draw the attention of students to the KINSMAN REDEEMER.

The word **לִפְדוֹת** is one of the most important words, used for redeeming of things sold or mortgaged (Levit. xxv. 25), applied to redemption or deliverance from danger (Psalm lxix. 19); from violence (lxxii. 14); from corruption (ciii. 4); from the enemies' hand (cvi. 10); from death (Hosea xiii. 14), from all evil (Gen. xlviii. 16). Specially, one that challenges or redeems any person or object that was before alienated, and restores it to the first estate by right of kindred, is called by this name (1 Kings xvi. 11; Ruth iii. 9, 11, 18, and iv. i. 3.) Therefore is this title given to God, even Messiah, who is our Redeemer, and allied unto us as concerning the flesh. (Isa. xliii. 14, and xlv. 6; and xlvii. 4.) Jesus is a Redeemer: by His righteousness, he paid the price of our Redemption, procured it; by His intercession, he pleads for it and secures redemption; by His Spirit He applies it to the redeemed soul. (Heb. ix. 12.) Thanks be to God for this GOEL who assumed our nature, purchased our happiness, recovered our liberty, avenged our blood on Satan and his agents, and hath raised up our widowed nature. Ruth ii. 20.

אֶדְרִי מוֹצֵל

## A SMALL TOKEN OF OUR DEEPLY ROOTED LOYALTY TO THE THRONE AND CROWN OF THIS REALM.

**I**N our last issue we published a Hebrew Translation of the Poet Laureate's Idyl of Welcome to the Duchess of Edinburgh.\* We now have the honour to submit to our readers the letter which the Hebrew

\* Since the above has been in type, a Jewish gentleman of our acquaintance, one of the most efficient masters of the Hebrew tongue that the Synagogue can as yet boast of, called our attention to the following droll, off-hand notice of the translation—which somehow escaped our observation—in the *Jewish Free School Oracle* of the 10th ult. :—"The writer betrays the grossest ignorance of the Hebrew tongue, his production being a tissue of grammatical blunders from beginning to end!!!" This was all! no examples adduced! no instances vouchsafed. We could not but observe to our learned Hebrew friend :—"Do, examine carefully the translation; compare it minutely with the original, and point out any 'grammatical blunder' which you, as a Hebrew expert, may detect." Our visitor complied with our request. He gave the Hebrew Lay a searching scrutiny. Word by word, sentence by sentence, line by line, he parsed, scanned, and analysed the translation.

We refrain giving the complimentary sentence which that able judge passed on the Hebrew version of the Poet Laureate's Idyl. The modern Codrus, however, of the *Jewish Free School Oracle* deserves that the estimate which a learned Jew put upon his haphazard critique be recorded. Our Hebrew friend exclaimed—after his analytical perusal of the Hebrew version—somewhat after Pope's fashion :

"Turned critic next, and proved plain fool at last,"

which was capped by a doggerel in the following strain :—

"I would much rather take the opinion  
Of Balaam's quadruped on dwarf roses,

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Translator addressed to the Duke of Edinburgh, on forwarding to him the version in the sacred tongue :—

“ April 2, 1874.

“ To His Royal Highness Prince Alfred, the Duke of Edinburgh.

“ Sir,—The loyalty which all Hebrew Christians, in Her Majesty's dominions, cherish towards England's Queen and all the Royal Family, has prompted the rendering into the Hebrew language the Idyl of Welcome from the muse and pen of the Poet Laureate, to your Imperial Bride and yourself.

“ May it please you to condescend to accept a copy of the translation as a small token of our deeply rooted loyalty to the throne and crown of this realm.

“ The Hebrew version of the said Idyl has just been published on page 171 in the current number of *THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR*, which accompanies this. A Christian young lady has transcribed it on vellum, and illuminated it, as you see it. The embellishments require no explanation from me, except, perhaps, the sacred word in the symbolical triangle at the head, and the monogram



at the foot. The former is the word SHAD-DI, which is the Hebrew for

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Than I would that of the long-eared minion  
Of Bell Lane, on the Hebrew of Moses.”

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We regretted at first that we did not print the Hebrew translation, for the behoof of the staff on the *Jewish World*, with points, expensive though the process would have proved. But on second thoughts, we felt convinced that the additional expense would have been thrown away. The poor scribblers would not have been able to read a bit the better if the Hebrew version had been pointed. The above silly assertion, on their part, is not only a suicidal stab to their pretended Hebrew scholarship, but reminds us of a certain divine precept which forbids casting our pearls, &c. &c. (Matt. vii. 6.)

The Hebrew master of one of the largest schools at Constantinople, another remarkable Hebrew scholar, writes thus to us, under date :—“ April 13th, 1874 :—I have just received the April number of the ‘*HEBREW CHRISTIAN WITNESS*,’ and am very much delighted by the many valuable articles which it contains. The Hebrew version of the ‘Welcome to the Bride’ needs not my approval. It is indeed a very successful translation ; it may well pass for an original poem,” &c. &c.

**ALMIGHTY.** According to the fifth canon of Kabbalistic interpretation, the word is made to signify **THE ALMIGHTY WATCHES OVER THE DWELLING OF HIS PEOPLE.** The latter embraces the name of your Royal Highness **ALFRED**, and that of your Royal Consort **MIRIAM**, the Hebrew for **MARIE**.

"I also send herewith a proof page, not yet finally revised, of the dedication to Her Imperial Highness of the new edition of the sermon which I had the honour to preach in the British Church at Moscow, on the Sunday before the enthronement of your Imperial Father-in-law. The new edition is in the press by the eminent publishing firm of Messrs. Bagster and Son. I hope to transmit to you, in the course of a few days, the first printed and bound copy of this new edition for the gracious acceptance of your Imperial spouse.

"I have the honour to subscribe myself

"Your Royal Highness' most obedient servant,

"**MOSES MARGOLIOUTH, LL.D. &c.**"

The following is a copy of the acknowledgment of the receipt of the poem and letter :—

"Clarence House, St. James's, S.W.

"April 7th, 1874.

"Sir,—I am desired to express to you the thanks of Their Royal Highnesses the Duke and Duchess of Edinburgh, for the translation into Hebrew of the 'Idyl of Welcome' composed by the Poet Laureate, which you have been good enough to forward for their acceptance.

"I am, Sir, your obedient servant,

"Rev. M. Margoliouth."

"W. J. COLVILLE.

Since the above correspondence has taken place, the Coronation Sermon alluded to in Dr. Margoliouth's letter has been published, and a copy of it, handsomely bound in vellum, and appropriately lettered, has been sent with the following letter to "Osborne House :"—

"April 16, 1874.

"To His Royal Highness Prince Alfred, the Duke of Edinburgh.

"Sir,—The accompanying is the first printed and bound copy of the new edition of the Coronation Sermon, to which I have referred in the letter which I had the honour to address to Your Royal Highness on the 2nd inst., when I forwarded to you a Hebrew translation of the Poet Laureate's 'Idyl of Welcome' to your Imperial Consort and yourself.

"The edition is inscribed, 'TO HER ROYAL HIGHNESS THE DUCHESS OF EDINBURGH; *née* HER IMPERIAL HIGHNESS THE GRAND DUCHESS OF RUSSIA.' I forward therefore the first copy—in token of my humble but profound allegiance and loyalty to the Sovereign of this mighty kingdom and Her Majesty's family—for Her Royal Highness' benign acceptance.

"The sermon, when first published in 1856, was favoured with the gracious approval of His Imperial Majesty, the Emperor of all the Russias. The Czar, through his then ambassador at St. James's Court, Count Chreptowitch, honoured me with a letter to the same effect. I humbly venture to hope that the new edition, which has been called for by numerous admirers of His Imperial Majesty, will meet with like approval from his Beloved Daughter.

"In the words of the concluding line of my translation of the Laureate's Idyl, it is my heartfelt prayer that,

"Between your peoples THE PRINCE OF PEACE and TRUTH may hold supreme sway. Alfred Alexandrowna."

"I have the honour to subscribe myself,

Your Royal Highness' most humble and obedient servant,

"MOSES MARGOLIOUTH, LL.D. &c."

Copies of the sermon were also forwarded to Her Most Gracious Majesty the Queen, and to His Royal Highness the Prince of Wales. The preacher had the honour of receiving kind acknowledgments of the receipt and gracious acceptance of the same, from Buckingham Palace, Sandringham, and Clarence House.

This is not the first instance of the author's manifestation of loyalty towards the Royal Family of this empire. In an appendix to his sermon entitled "England's Crown of rejoicing," preached in the Parish Church of Offord Darcy, Hunts., on the Sunday before the marriage of the Prince of Wales, he furnishes an English prose translation of an original Hebrew poem of his own. The following prefatory observations to the English translation will explain the nature and character of the original:—

"Having followed His Royal Highness from the Font to the Altar,\* I deem this a suitable place for the translation of the Hebrew poem, which I have composed, and which was presented to our late lamented Prince Consort, on the occasion of the baptism of His Royal Highness, Albert Edward, Prince of Wales. The Royal Sire of England's Heir Apparent condescended to acknowledge the receipt, in a very courteous communication, in which he was pleased to say that 'he tendered to me his best thanks for the offering, though he was not sufficiently learned to appreciate the full import of the Poem.'

"The following extract from the *Cambridge Chronicle* of Oct. 5, 1861,

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\* "That the people of Offord Darcy intend to rejoice with the understanding is proved by their having expressed a wish that the Rev. Dr. Margoliouth, who has acted, for some time, as coadjutor to the Rector, should wind up the happy day [the Royal wedding day] with a Lecture."—*Cambridge Independent*. In that lecture I have endeavoured to trace the career of our future King, from the Font to the Altar, pointing out the salient incidents in that career, both at home and abroad.

furnishes a few items of information respecting the vicissitudes of the humble tribute of loyalty to England's sceptre :—

“ ‘ A RARE LITERARY CURIOSITY.

“ ‘ A correspondent, who has lately returned from abroad, sends us the following piece of information :—“ During my recent rambles on the continent, I spent some time at Gotha, the birth-place of our Prince Consort : I devoted a considerable portion of that time to the Ducal Library in that City. The Librarian, learning that I was an Englishman, very politely called my attention to the department of works issued from our press, to which the Prince Consort is a liberal contributor. As a great curiosity, he pointed out to me a manuscript Hebrew poem, consisting of upwards of two hundred lines, of exquisite penmanship, written on vellum, superbly bound in crimson velvet, and lined with amber satin. The Librarian informed me that the idyl was the production of an Anglo-Hebrew Christian muse ; that it was composed, and presented to His Royal Highness Prince Albert, on the occasion of the christening of the infant Prince of Wales : and that Prince Albert subsequently transmitted the MS. poem to his native place, ‘ where the sacred tongue ’—the Librarian slyly observed—‘ is somewhat better understood than at Windsor.’

“ We are in a position to be able to append a few particulars respecting the Poem in question, which may not prove uninteresting to the curious and inquisitive in such matters. The poet is the Rev. Dr. Moses Margoliouth : he composed the idyl whilst an undergraduate of the University of Dublin. The letter which accompanied the poem is published in a brief memoir of the author, prefixed to his work entitled, ‘ The Fundamental Principles of Modern Judaism Investigated.’ We give the following extract from that letter, dated Jan. 22, 1842, as it describes the contents of the composition :—

“ ‘ The Poem will be found to contain a description of the national and literary character of the English nation and its august Queen ; your Royal Highness ; the Coronation of Her Most Gracious Majesty ; the auspicious marriage of the Queen to your Royal Highness ; the happy birth of a Princess and Prince ; and the baptism of His Royal Highness the Prince of Wales.’

“ A copy of that poem is deposited in the MS. Library of Trinity College, Dublin ;\* and another was in the library of the late Chancellor of the diocese of Chester, the Rev. and Worshipful Henry Raikes.”

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\* The Senior Board of Fellows of that University improvised a liberal prize for that Poem.



## Notes.

### THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

#### CHAPTER III.

##### THE INTERMEDIATE STATE.—(Continued.)

"It shall be light when I behold  
The blessed vision long foretold;  
The dearest hope, the sweetest grace,—  
My soul's Beloved, face to face!  
Dear Lord, upon my longing sight,  
O bring the evening and the light!"

S. J. S.

THE hope of Immortality, most blessed to body and soul, and for ever, may truly be said to be specially brought to light by the Gospel of our Lord Jesus Christ. Dim were the visions, and obscure the expectations, however real the impressions and convictions on the mind of the believing Jew, before Christ came into the world.

The soul's immortality had been faintly grasped at by Plato and other Greek sages; but the natural longing of humanity together with traditional teachings from Jews who travelled abroad, might well account for some philosophic reception and inculcation of this truth, in an imperfect and indistinct form, before He who was to be the Light of the world came, as "God manifest in the flesh." By the Lord's teaching, we learn distinctly, not only the future existence of the soul as the immaterial spirit in man possessing vital energy in itself, apart from the inert matter of the corporeal frame, and as derived from the breath of Deity; but also, its *immediate* and intense consciousness and active intelligence, in the disembodied state. In the Parable of Dives and Lazarus, we have the two souls in Hades (Ἅδης), "The Invisible," the שְׁאוֹל (Sheol), "The Insatiable," of the Hebrews, immediately after death, and each in its proper abode, Heaven and Hell. The "Heaven" of the poor but godly Lazarus is where Abraham, Isaac, and Jacob, and all the saints, are in Paradise. The "Hell" of the faith-

less, luxurious, uncharitable Dives, is the Gehenna, "where their worm (of remorse) dieth not, and the fire (of torment and punishment) is not quenched." The grave and the invisible abode of spirits have often one general name in the Old Testament (Sheol), Hell—the hidden (Hades) in the New.—(See Ps. 16, and Rev. i. 18.) Our Lord's body was laid in the tomb—His spirit was committed into His Father's hands, and was forthwith in that part of Hades called Paradise, and the third Heaven. St. Paul writes (2 Cor. xii. 2), that he was "caught up to the *third heaven*," and there heard unspeakable things (ἀόρητα), but he also calls the place whither he was carried, Paradise, (2 Cor. xii. 4.) Paradise and the "Third heaven," therefore, are the same; and Hell, in its proper modern signification, is the Gehenna, Tartarus, Abyss, or place of punishment of the wicked and unredeemed.

We learn, from the New Testament, not only that the *continuance* of the soul's life is *immediate* without interruption, and *forthwith* from the last breathing and separation from the body—"absent from the body, present with the Lord"—"blessed are the dead which die in the Lord, from henceforth—even so, saith the Spirit;" but also, that the state of the departed is *fixed* for ever by an unalterable decree. One can never take the place of the other, or migrate to each other's portions. "Between us and you (the saved and the lost), there is a *great gulf fixed*, so that they who would pass from hence to you cannot, neither can they pass to us who would come from thence." This is decisive against the dogma of change by purgatorial fire, as Romanists falsely teach, or by repentance and reform of character, after this present probationary course. Now, certainly, is the only accepted time that we know of; to-day, while you hear the blessed sound of the Gospel, is "the day of salvation." The spirits of the lost are in a prison (1 Pet. iii. 19),

from whence there is no escape;—no permission to come and appear to relatives, or others on this earth, as Spiritualists wildly affirm and pretend. Holy Scripture gives no warrant even for believing that the souls of the righteous are disturbed by any communications with this nether world which they have left, and from whose troubles they have been happily released. They are not said even to be “ministering spirits.” But they are said to enter into peace, to rest from their labours, and their works (not continued on earth) do *follow* them, to their recompense and perfect acquiescence in the Divine Presence, without their interfering, even as messengers, with the affairs of earth. We only know of three occasions, where any spirits of those who had departed to the heavenly mansions, were permitted to visit this world. These were exceptional cases expressly ordered, for special objects of divine wisdom, and in a miraculous way, to fulfil the providential Will of the Supreme. The first was the appearance of Samuel, the prophet of Israel, to announce the stern and just decree of judgment and death against King Saul. The others were employed in one of the most wonderful scenes of our Saviour’s life; on the mount of Transfiguration, when in the presence of the astonished Peter, James, and John, were beheld Moses and Elijah, who were heard talking with Jesus concerning His sacrificial death for sinners, which He was about to accomplish at Jerusalem—all in the brightness of the glory which shall be revealed hereafter on this earth, in the millennial kingdom.

When we say that the condition of souls unembodied and departed is *fixed* for eternity, we would not be understood to imply that the Intermediate State is one ever to be advanced from a condition of listless sleep, between death and the Resurrection. We believe on the contrary that there is no such thing known from the Word of God, as the entire sleep, or unconsciousness of the soul. The *bodies*, indeed, of believers, are said to sleep in the dust, and in Jesus, till the morning of the resurrection, as those that shall be awaked

by His voice, “when the trumpet shall sound, and the dead shall be raised incorruptible.” But, the vital energy of the soul is such, whether on earth, in heaven, or in hell, that it *never sleeps*. Even when the body sleeps, the soul is actively awake in dreamy thought of some kind. So, when released from the grosser flesh, we may assume that, whatever may be its organisation or filmy integument, its powers of thought, consciousness, feeling, intelligence, reflection, anticipation, will be sensitively alive and vigorous. As earthy matter is inert, and obstructive, and spirit full of life and emotion, we may reasonably conclude that on the one side (the Gehenna) will be acute remorse, anguish, hate, revenge, and all the previous passions and propensities in fullest force that prevailed in the characters of the unbelieving and lost; while on the other side, (the Heaven of heavens, the Paradise, the Elysium,) there will be love transcendent, joy unspeakable, peace unbroken, recognition perfect, knowledge enlarged and enlarging continually, clear memory, profound reflectiveness, and, above all, sweet and patient anticipation\* of the Day of the Lord’s coming glory, with all His saints, triumphant over every enemy. There will be, in short, the consummation of every pure enjoyment and pleasure, grace, and accomplishment known, felt, and possessed on earth, without any danger from the grossness of mortal flesh, of causing interruption or cessation, either

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\* It might seem, from Rev. vi. 10, that the “souls” of martyrs, observed in vision by St. John, “*beneath the altar*,”—symbolising their having been offered as sacrifices in the sanctuary, and having shed their blood for the sake of Christ,—were impatiently crying, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon them that dwell upon the earth?” But, you observe, the apparent call for vengeance is not one impatient of their own waiting condition, which is “perfect peace,” or to satisfy any felt wants, all which are abundantly supplied; but for the final vindication of the holiness, truth, and justice of God on the avowed and obdurate adversaries of Christ and His redeemed Church, and for the complete establishment of His authority as Judge and King.

through the lapse of time, the excess of indulgence, or the pain of separation.

"O glorious home! O blest abode!  
I shall be near and like my God;  
And flesh and sin no more control  
The sacred pleasures of the soul."

[The First Resurrection, or Millennial Life, will form the subject of the next chapter.]

### CHRIST THE PROMISED SEED OF DAVID.

2 Sam. vii. with 1 Chron. xvii.

THE promise of a "seed" in the covenant of JEHOVAH made with David, had its fulfilment, not in Solomon,—save in an elementary, and typical sense,—but in CHRIST. So numerous are the passages in which HE is spoken of as "the seed of David," and "of the house of David," and under the name or title of "David," (i.e. the Beloved,) that even where there is apparent reason to regard "Solomon" as "the seed," we must be careful, lest, in looking at the earthly type, we fail to discern beyond it the Heavenly Antitype.

(See Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Jer. xxx. 9; Acts ii. 29, 30, &c. &c.)

There can be no doubt that the promise before us, as regarded the temporal kingdom, was fulfilled, in the first instance, to Solomon and his posterity according to the flesh. (1 Kings xii. 30; 1 Chron. xxii. 6-11, and xxvii. 5, &c.)

But, if we consider all the promise involved,—and to this consideration the literal seed of David are specially invited,—it will, I think, be clear that it could not apply to, and was not fulfilled in Solomon, except in a partial and figurative, or rather typical sense, pointing to a future and plenary accomplishment in Christ, the "Greater than Solomon,"—the ever-living "King of Righteousness," and "Peace."

For,—first; it was predicted that the son promised to David, should "sit upon the throne of his father David," and "reign over the house of Jacob for ever" (2 Sam. vii. 12, 13, with Luke i. 31-34); which

promise was certainly *not* fulfilled to Solomon, whose "seed" and "throne" was temporarily overthrown.

Indeed, it even *seemed* to have been revoked, when Jehoiakim, and then Coniah ascended the throne of Judah, the kingdom of Solomon having become divided, and no man ever reigning over the twelve tribes on the throne of Israel, as *he* left it, since the death of Solomon! (Jér. xxii. and xxxvi. 80, &c.)

But a contemporary prophecy, relating to the last king, Zedekiah, (Ezek. xxi. 25-27), and another prophecy of Jeremiah (xxxiii. 17, to end), prove that it never was absolutely revoked, but merely for a time suspended, taken away from one, and another, and another, only to be reserved until "HE" should come "whose right it was," and concerning whom JEHOVAH had said, "I will give it HIM!"

This Person,—this "right Man, in the right place," was doubtless "the Christ of God," "the Man Christ Jesus," whose right, as entitled to the crown of Israel, was to consist, in accordance with God's "sure mercies" to David, in His being of "his seed" according to the flesh,—a right, as we shall see, fully and marvellously established.

But,—and now for a point strangely ignored by our Israelitish brethren,—before CHRIST did, or could come to reign, not only was HE first to come in humiliation, but there was also to be an interval, during which "the children of Israel were to abide without a king, and without a prince, and without an ephod," &c.—exiles from their own land; an interval longer than that in which the house of Judah were to be without a sceptre; (Gen. xlix. 10;) for it was not only to precede the first advent of our LORD JESUS CHRIST, but to last till His second appearing, until HE, the true David, and the true Solomon, HIMSELF became their king. (Hos. iii. 4, 5.) It is important to see this clearly, as it removes the objection raised by some that the temporal kingdom has never actually been restored to the descendants of David, and that, consequently, the promise

was broken; as we learn from this, that the time for its restoration, in the purpose of GOD, yea, *the set time is not yet come.*

For, to return: The next thing involved in the promise was that Solomon's descendants, whom GOD calls "my people Israel," were to "*dwell for ever*" in the land promised to Abraham; "the children of wickedness were to waste them no more;" all their enemies were to be subdued (1 Chron. xvii. 9, 10); and this, *not* in the reign of Solomon, for GOD said to David "And it shall come to pass *when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee,*" (N.B. *not* Solomon, "the seed" raised up in his life-time on earth, but a "seed" yet future, and not to see corruption,) "which shall be of thy sons; and I will establish His kingdom," &c. (ver. 11-14,) which harmonises with the inspired genealogy of our LORD, penned by Matthew, when he spoke of HIM as "JESUS CHRIST, the SON of David, the SON of Abraham," overlooking all the intermediate descendants of Abraham and of David. The reason for this may be found in the fact that the covenant in which "a seed" is promised, or the renewal of the promise made immediately after the Fall, (Gen. iii. 15,) was first entered into *with Abraham*, to whom GOD said, "*in thy seed* all nations of the earth shall be blessed," which promise and covenant,—one that never could have been fulfilled in Solomon, or any mere man,—was for the third and last time confirmed *with David* in the chapter under consideration.

One more inspired declaration I would point to, and I think it will be clearly established by the WORD and the Testimony not only that GOD'S promise of "a seed" to David had direct and special reference to CHRIST, but that David himself was so imbued with the mind of the Spirit, that his thoughts were raised at once from the transitory, to the eternal promise, from Solomon, to a greater than Solomon,—even to THE SON of GOD (see Acts ii. 29-37, noting particularly verses 30, and

31), of whose Coming and King I am this sweet singer of Israel loved to sing. (Ps. xlv.; lxxii.; lxxxix.; and cxxxii. 10; &c. &c.)

How then, it will be asked, was this promise fulfilled in CHRIST? Very remarkably, even so far as it has *yet* been fulfilled, though much of its accomplishment is still future.

For, first: "Hath not the Scripture affirmed that CHRIST cometh of the seed of David, and out of the town of Bethlehem, where David was?" And, in accurate fulfilment of the predictions here alluded to, we learn that CHRIST was born in Bethlehem, "*of the seed of David;*" emphatically so,—both Joseph and Mary being of the family of David. (Matt. i. 16, 20; Luke i. 27.) Matthew having giving the genealogy of Joseph, exhibiting His lineal descent from David and Abraham; and Luke, that from Adam, representing HIM as the promised "seed of the woman;" the first penned with a view to Jewish, the other to Gentile hopes. Again, we find Paul preaching in the synagogue at Antioch, giving a review of Jewish church history (if I may so call it), in order to demonstrate to his hearers that CHRIST the Crucified and Risen One, was *the promised "seed of David."* "Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, JESUS." (See Acts xiii. 14-40, particularly 23, 32, 33, with Rom. i. 3. and 2 Tim. ii. 8.)

And, finally; in the last words of THE SON of GOD, ere the last book of prophecy was closed, HE distinctly declared HIMSELF to be the One in whom all the promises made to David centred; and, linking together eternally His Divine and Human Nature, with the promise of return for His Church and of light to Her in the interval of His absence, amid the surrounding darkness of an ungodly world, said to the beloved disciple, "*I am the Root, and the Offspring of David, and the bright and morning Star.*" (Num. xxiv. 17.) That HE was "*the King of the Jews,*" CHRIST HIMSELF declared; for, in answer to Pilate's question, "Art thou the king of the Jews?" He replied calmly and emphatically, with con-

sconscious, royal dignity,—“Thou sayest it (or it is so, Greek); I am the king of the Jews,”—adding later, “but now is my kingdom not from hence;” implying (as we gather from other parts of Scripture), that HE must first conquer Death, die for our sins, and rise for our justification; and that it was a part of His loving will to defer His reign till His saints,—the Church of the First-born, composed alike of believing Jews and Gentiles, had been prepared to share His Kingdom. That a considerable interval was to elapse between the time of His leaving the world, and His return in glory to reign, HE had clearly indicated on a previous occasion, in the parable of the nobleman going into a far country, to receive for himself a kingdom, and to return. Into that country, yea, into Heaven itself, HE is now entered; and the time rapidly approaches, when the Messiah, then “cut off,—but not for Himself,” shall “receive from the Ancient of Days,” “dominion, and glory, and a kingdom;” and when it shall be said to Israel,—not consumed, notwithstanding all her provocations,—because “HE changes not,” but loves with “everlasting love,” “Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all the heart, O Daughter of Jerusalem! The LORD hath taken away thy judgments; HE hath cast out thine enemy; THE KING OF ISRAEL,—even THE LORD (JEHOVAH), is in the midst of thee: thou shalt not see evil any more.” (But see Zeph. iii. 14, to end of chapter, as including all that the promise to David involved; also Jer. xxx. 14, 10, 11; and Isa. ix. 7.)

Thus we see how consistent with itself in every part of it the inspired WORD is, when closely and prayerfully searched and examined, “comparing spiritual things with spiritual.” And surely the minute and accurate fulfilment of some of the promises of JEHOVAH to David concerning CHRIST, should strengthen our faith that all those yet future shall be fulfilled in their season. And we who are not Israelites according to the flesh,—but all whose brightest hopes centre in “the seed

of the woman,” and who “pray for the peace of Jerusalem,” as “the Lord’s remembrancers” on Her behalf, may assure our hearts that a day is coming, in which the Faithful Promiser will make good to us His sure promise—

“They shall prosper that love Her.”

“Lo! former scenes, predicted once,  
Conspicuous rise to view;  
And future scenes, predicted now,  
Shall be accomplished too.

“The beams to shine from Zion’s hill  
Shall lighten every land;  
The King to reign in Salem’s towers  
Shall all the world command!”

“Our glad hosannahs, Prince of Peace!  
Thy welcome shall proclaim;  
And heaven’s eternal arches ring  
With Thy beloved Name!”

J. E. J.

#### JUDAISM ON THE THRESHOLD OF ETERNITY.†

BY THE REV. M. WOLKENBERG.

(Continued from page 182.)

WERE even the rabbinical expositions concerning the state and experiences of disembodied souls as lucid and rational as a subject of such vast practical importance should be, the element of certainty, and, with it, peace in death, would still be utterly wanting. The question, “By what authority doest, or sayest, thou these things?” was much less legitimate in the face of the undenied miraculous powers of our Lord which

\* Ps. lxxvii. 1, 2; Ezek. xxxiv. 26, &c.

† Since the preceding article on this subject appeared, the “Jewish World” has come into collision with the “Rock,” and, in a leading article, has again paraded before the world the liberalism of Judaism, in admitting the saving efficacy of all creeds, or the possibility of salvation in spite of them. That Jewish organ has evidently the right British stuff in it: it never knows when it is beaten, but is no sooner knocked down than it is on its legs again, and returns manfully to the charge. In the hope of eliciting an answer from Dr. Benisch or Professor Marks, we ask again: On what authority does this liberalism rest? If Divine, then what need was there for a supernatural revelation, and the stupendous exhibition of miraculous power in the Old Testament? But if human, then Judaism not only repudiates the Bible, but places itself in diametrical opposition to all analogy in God’s known dealings with mankind.

gave rise to it, than it would be when applied to the unsupported utterances of the rabbis, however commendable to the heart and the understanding. The future state of existence is so completely beyond the ken of the senses and the grasp of unaided human intellect, that nothing short of Divine instruction is capable of inspiring with the least degree of assurance respecting it. And will any Jewish advocate be so bold as publicly to affirm, that the Talmud (we do not speak for the present of the Old Testament) supplies this want—the Talmud, which, to say the least of it, finds it so difficult to clear itself from the foulest imputations? Why, the ablest defender it has ever had, the late Mr. Deutsch, attempted no more, though he failed most egregiously, than to vindicate its character from the gross immorality, inhumanity and superstition with which it has been charged by men of the highest reputation among the learned, who, unlike the writer in the "Quarterly Review," "laboured under" no "further disability of not being able to refer to the book," but gave full quotations from it. We do not hesitate to state, we do so without the least fear of contradiction, that no rabbinical authority, in this country, at least, will have the hardihood openly to avow his belief in the Divine inspiration of the Talmud. And yet it is from its pages *alone*, and other writings based upon it, that the Jewish believer in tradition derives all the knowledge he possesses of the nature of future reward and punishment, and the means of securing the one and escaping the other. We have, indeed, been told to bear in mind the distinction between Hagga-dah and Halachah, legend and doctrine, or inspired truth and uninspired lucubrations; a suggestion which has come upon some with the force of revelation. But it is just when applied to the all-important subject under consideration, that we are thoroughly convinced of the utter futility of this distinction. If the rabbis ever manifested any sobriety, it must have been when treating of the everlasting destinies of the soul. They could not surely

have played with the hopes and fears of those who in the agonies of dissolution looked up to them for consolation. And is it not clear as daylight, that before the all-engrossing question of eternity, those affecting, for instance, the size and shape of the booth to be erected on the feast of tabernacles, or the numerous injunctions concerning the preparation of meats and washing of hands, must dwindle into infinite insignificance? If, therefore, any part of the oral law is stamped with Divine authority, it is undoubtedly that which relates to the future state of existence. As such it has been considered by the vast majority of, we might almost say, the entire nation, who regard the rabbinical monstrosities respecting death, judgment, and resurrection as sober and earnest truth. For to this day they form the basis of religious observances, and are recited in the form of prayers. What, then, are the anticipations of such Jews when on the threshold of the grave? Are they calculated to render "the death of an Israelite ordinarily peaceful and calm?"

It is impossible to condense into a small compass all the dreams of the rabbis concerning Jewish expectations after death, which cannot but strike terror into the heart of expiring Israelites. For however lightly some may think of them during their life-time; they cannot so easily shake them off in their last moments. But we purposely confine ourselves to such subjects only which even the writer in the "Jewish World" admits as articles of faith, provided only he ever thinks of the performance of his religious duties, and that his prayers are not a mockery on his lips. In a prayer for *all* the dead *without exception* and headed על הכלם תפלה, there occurs the following petition: ותשמור אותי מחבוס הקבר ומרמה ותולעה, "and preserve him (or her) from the beating in the grave, and from worms and insects." Now what is the nature of the sufferings here deprecated on behalf of *every* Israelite? The answer is given in Eliyahu Hatishbi, fol. 81, col. 1. It is there said:—"When a

man departs this life, the angel of death comes and takes his seat upon the grave. The soul returns then into the body and enables it to stand upon its legs. Rabbi Yehoshuah ben Levi says:—“The angel of death has in his hands a chain made half of iron and half of fire, wherewith he strikes (his victim). By the first stroke all his bones are torn asunder; by the second, they are scattered, and the angels come and re-adjust them; by the third, he is reduced to dust and ashes.” Rabbi Mayer says:—“The judgment of beating (in the grave) is harder (to bear) than the judgment of hell; for even those who are perfectly just, such as sucklings (those only excepted who die on the Sabbath-eve and who dwell in the land of Israel), are subject to it.”\*

With reference to the worms, we are assured by a Talmudic authority, that קשה רמה למת כמחט לבשר דהוי, “their sting is felt by the dead as the living do the prick of a needle.”† No wonder that the soul seeks relief from such tortures by lingering about the house where its separation from the body took place. This, it seems, is only permitted to do during the first week of mourning. For it is only so long that a lamp is kept burning day and night, and that a glass of water is placed near it with a piece of rag suspended over it. And the perceptible diminution of the water at the end of that period proves, to the common people at least, that the soul had performed its daily ablutions in it and dried itself with the rag.

Now, unless a man can contemplate with calmness such horrible prospects beyond the grave, the statement is *literally and strictly* true, that “total absence of peace marks *invariably* the expiring moments even of such Jews, who had been most consistent in their religious observances.” For it is just these observances that show the sincerity of their belief in their own

sufferings after death, and if so, how can they possibly view its approach without the deepest terror? But is not this torment, after all, of short duration, and only the necessary introduction to endless happiness? Far from it. Mark the intense anxiety evinced chiefly by such Jews to leave behind a Kaddish, or a son, who, in strict conformity to Judaic teaching, should, for nearly a whole year, repeat the prayer so designated, in order thereby to relieve his parents from the terrible pains of purgatory. This practice is universal, and the *deeper the piety of an Israelite, the more pungent is his grief*, in case he has no male issue, or none capable of performing this office. Its efficacy is not affected by the son's complete ignorance of the meaning of the Aramaic words he utters.\* Said by a daughter, this prayer is not of the slightest use; but some benefit may be derived from it when coming from the lips of a male *hired* for the purpose, provided always it be recited at least twice daily in the presence of not less than ten adult *men*. The object of this ordinance is stated in the authoritative digest, Shilchan Aruch, Yore Deah, where the chaff of Rabbinical legend is thoroughly separated from the doctrinal wheat of the Talmud. There, 378, and fol. m. 290, col. 2, it is said:—**וכשהו מתפלל ומקדש ואמו מניהנס בריבם פודה אביו ואמו מניהנס**.

“And when the son prays and says the Kaddish publicly, he redeems his father and his mother from hell.” “The custom is not to say Kaddish **שאינו אומרים קדיש**, more than eleven months, so as not to cast a reproach on the character of the deceased father or mother as if they were wicked, for twelve months are the term appointed for the wicked.”

The wonderful efficacy of this composition is vouched for, among many other unimpeachable eye-witnesses, by no less an authority than Rabbi

\* Fol. 84, col. 1, chap. 24, part ii. See also Nishmath Chayim, col. 1; chap. 24 of Maamar ii.; the Book of Guilgulim, fol. 44, col. 3-4; Reshith Chochmah, fol. 45, col. 1-2; chap. 12 under the heading Shaar Hayirah.

† Tract B'rachoth, fol. 18, col. 2; tract Shabbath, fol. 18, col. 2.

\* This language is unknown to the angels (Sote, fol. 83, col. 1). They cannot, therefore, be jealous of the possession by the Jews of such a rare prayer. The Tosphoth, however, or B'rachoth, fol. 8, col. 1, rejects the notion of jealous angels, and assigns another reason for its composition in Aramaic.

Akkibah, another "light of Israel," the disciple of Rabbi Jochanan ben Zachai (Tract Sotah, fol. 27, col. 2), and the famous coadjutor of Bar Cochab, in his rebellion against Hadrian. He had met a departed soul groaning under a crushing load of fuel, which it was doomed to collect daily for the fire by which it was tormented. On inquiring after the cause of this dreadful punishment, the rabbi was told of a dark catalogue of crimes habitually perpetrated by the soul in its embodied state. There was a widow left behind and a posthumous child; but unhappily the soul could not tell whether it was a boy or a girl. By dint of much unsparing exertion the rabbi succeeded in discovering this last doubtful hope of the terrible sufferer, which fortunately turned out to be a son, and not a daughter. He at once set about teaching him to read, and no sooner did he publicly repeat the Kaddish, than his father was released from the torture. For this act of kindness, the compassionate rabbi was thanked by the soul at a subsequent interview. Kav. Hayashar, sec. 80, quoted from the Midrash Haneylam.\*

This custom, then, enforced with legal authority, and with all possible gravity in the most authoritative digest of the Talmudical laws, is almost universally prevalent among the Jews at the present day. Does it not, therefore, prove beyond a shadow of a doubt, in spite of all the wrath, whether feigned or ignorant, of our opponents, that the death of *every* Israelite is anything but peaceful and calm? How can it be so with the *certain* prospect of hell-fire before him? Even the Kaddish can only release him from it at the end of a year, and that also is

\* It is also cited in B'hai on Exod. xiv., and by many other authorities. It is strange that Rabbi Jochanan ben Zachai knew nothing of that sovereign remedy against hell-fire, since he was one of those who handed down the oral law to Rabbi Akkibah. But neither did the early Church know anything of Papal infallibility till it was discovered by Pius IX. The benefit derived from the discovery is of equal value in both cases. Perhaps Rabbi Jochanan was so unfortunate as to leave no male issue behind.

more than doubtful, since it is repeated by the son on *every anniversary of his parents' death*. Even admitting, as some maintain, that the object of the *annual* repetition of the Kaddish is to raise the deceased to a higher degree of Paradisaical bliss, we still challenge the whole Jewish press to tell us distinctly and plainly—Do they, or do they not, or will they ever, in addition to the Kaddish, repeat, to the end of their lives, the *הזכרת נשמות*, prayers for the dead, in which it is sought to secure the eternal happiness of the latter, by the offer of a pecuniary gift to the "Almighty Father" *שאני נודר צדקה בערו בשכר זה תהא נפשו צורה בצרור החיים*? And if they do, or will do so, are not such petitions the most complete refutation of their own assertions, respecting the happy death of Israelites, and the most triumphant vindication of the truth of ours? Who is it, then, that deals deliberately in "outrageous perversions of truth," and "cunningly devised fabrications," we or they? Let our opponents answer these questions, or, if they have any spark of moral feeling and common honesty yet remaining in them, let them hide themselves in oblivion, and never again rush into print, or, at least, let them restrain their abusive pens. We appeal to the serious and reflecting Jewish public, to repudiate such lame and damaging advocacy of their cause. High-spirited, talented, and refined, they should not allow themselves to be identified with the scurrility which characterises their press. We sincerely regret the severe tone which, in self-defence, we are compelled to assume in dealing with our unscrupulous antagonists; we heartily wish we had no occasion for it; but the blame, if there be any on our part, rests entirely with them.

Thus far we may confidently affirm, that we have completely established the exact accuracy of the statement which has excited the ire of the "Jewish World." We might, therefore, safely allow the matter to rest here. It may not, however, be unprofitable to the Jewish readers of these pages to have still more light



thrown upon the expectations of Rabbinites beyond this mortal state, and to examine the basis of the hopes cherished by the reformed party, who have more or less renounced these Talmudical absurdities. We shall not dwell here on the subject of the transmigration of souls, which hovers like a dread phantom over the deathbeds of, I may say, millions of Jews, who fully believe in it;\* as we are not quite sure whether it has given rise to any particular observances, or whether it is embodied in any form of prayer. We shall limit our observations to the resurrection, and the joys of paradise; and then try to ascertain the ground on which the anti-Talmudical Jew rests his hope for eternity.

#### THE JEWS IN CONNECTION WITH THE SECOND ADVENT.

(COMMUNICATED.)

THIS was the subject announced for the 13th of last month, at Mr. Grantham's Bible Readings at Croydon. The evening being cold and wet, and some of the usual speakers being prevented from attending, the meeting was not so large as usual.

The importance of keeping close to the literal text of scripture, was urged, together with a request that the speakers would avoid, as much as possible, lengthened debates; having brought to bear on each head of the subject the various passages which related to them, it would tend to the safest solution to leave the question to the promised teaching of the Holy Spirit, which will in answer to prayer "lead us into all truth."

\* With reference to this doctrine, the Pythagorean *μετεμψυχωσις*, to which is added that of *ליבוי*, the temporary possession of a living body by a departed soul, Rabbi Manasse ben Israel says, in *Nishmath Chayim*, fol. 162, col. 2, at the commencement of the first Maamar, that the whole assembly believes it, with the sole exception of Saadyah Gaon and the Badrashi, and that it is "one of the fundamental articles of the law, which we are all bound to hear and believe without any doubt whatever." Indeed, "the wise and perfect Abarbanel," says the Emek Hamelech, "in his commentary on Parashah Ke Thetze, refutes those who deny the mystery of the transmigration of souls."

The position which the Jew had so long held, with relation to God's dealings with His people, and which has been styled the "divine politics" of man, together with the promises of his restoration and ultimate blessedness, were described. There were two classes of promises made to him, one unconditional, having no conditions of obedience to the Holy law of God attached to them. It was said, "In thy seed shall all the nations of the earth be blessed." (Gen. xii. 3: xxii. 18.) These were not dependent on man's obedience or merit. The principle that dictated these promises, sprang from an "everlasting love." Other promises (Deut. xxviii.) were conditional, the blessings would be subject to demands made on their obedience; for after enumerating the blessings which God had in store for them, if they would "observe and do all the commandments which I command thee this day," God said by Moses (ver. 15), "But if thou wilt not hearken to the voice of the Lord thy God to observe and do," &c., "All these curses shall come upon thee and overtake thee." The people, when hearing the law uttered by Moses, twice rashly responded, "All that the Lord hath spoken we will do." (Exod. xix. 8: xxiv. 3.)

An outline of their history testifies to the faithfulness of these promises, and the "Word of God cannot be broken." Abraham was taken from amongst the heathen, and from him arose that wonderful people in "whom all the nations of the earth were to be blessed." They rose up to be a great people; when obedient to the will of God they prospered. David, and then Solomon, brought glory and honour, and finally peace to the nation, and many instances of God's merciful dealings are recorded; but when they lapsed into idolatry and neglect of the Sabbath, they were punished—given into the hands of their enemies, and sent into captivity; and finally, when their iniquity culminated in the great sin of crucifying the Lord of glory; they were cast out as a nation, their temple and city destroyed, and they have remained ever since a byword and reproach amongst all nations, St. Paul, how-

ever, in Romans xi., has pointed out their true position, and he used it as a warning to us Gentiles. He showed how through "unbelief they were broken off" from their own "olive tree," and that Gentiles, the wild olive tree, had, contrary to nature, been grafted into the good olive, and that "if God spared not the natural branches, take heed lest He also spare not thee." He then goes on to show that a time would arrive, and we now come to unfulfilled prophecy, when He would graft them in again. "Blindness in part had happened to Israel, until the fulness of the Gentiles be brought in, and so all Israel shall be saved." The time for all this is given: "There shall come out of Sion a Deliverer, who shall turn away ungodliness from Jacob." This clearly did not relate to anything that had passed, nor to our Lord's first coming, as it was still future in St. Paul's day. In what connection then do we find this passage? If we turn to Isaiah lix. 20, and read the passages that surround it, we cannot doubt that the Messiah is meant; and as no events have taken place since St. Paul's day which can in any sense answer to the circumstances here foretold, we can only see their fulfilment in the Lord's second advent. The "Redeemer" here is the Lord Jesus, who, when He comes, will turn away transgression from Jacob, and all Israel will then, and not till then, as a nation, be saved, and all the unconditional promises made to Abraham, receive their fulfilment.

Passages were read from Jer. xxxi. 31-33. All asserting that the Jewish nation would be scattered, and giving promises that the Lord would restore them again to their own land with blessings and honour far exceeding anything yet experienced. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." (Isa. ii. 2; Micah iv. 1.)

Several other portions of God's Word were read to confirm these views. (Isa. xi. 11; Rom. xv. 12.)

It was also shown that the Jews would probably return to their own land in unbelief. In Ezek. xxxvi. 24,

we read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean," &c.; and in chapter xxxix. 27, "When I have brought them again from the people, and gathered them from their enemies' land, &c., Then shall they know that I am the Lord their God." And once more, in Zech. xii. 8, on the return of the Jews to Jerusalem, and when the Lord has appeared to destroy their enemies; *after that we read*, ver. 10; "I will pour out on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and supplication." In these passages it is clearly shown that the Jews will turn to the Lord when they are assembled again in their own land, and some other great events shall have taken place.

As in the case of the meeting recorded in our last number; the opposite view to the opinions given above were put forth, and the old nearly exploded views were expressed, but by another speaker. It was stated that in the New Testament it was shown that the pre-eminence of the Jewish nation would not exist under the Christian Dispensation. Gal. iii. 28, was quoted. "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." (If from this passage we are to understand that the Jew will lose his distinction, and in fact, cease to be a Jew, we must also assert that there is neither *male nor female*, when all become one in Christ.) It is clear that this passage is only intended to show that all have one common faith and salvation, see verse 26; and not that the national distinction has or will cease to exist. We have the same argument in other passages, see Col. iii. 10, 11. Here again, the restoring of man to God's favour in the likeness of Christ is alone meant to be taught. It was also contended that the passage in Zechariah which had been already quoted, chapter xiv. 2, 3, was a prophecy of the Romans in the siege against Jerusalem, and was understood to mean that the army

composed of *many nations* would come up to battle against the city; that half the people would be cut off at that time, and the rest led captive; also that history confirmed this interpretation. Attention however was drawn to the promise that the "Lord shall go forth and fight against those nations as when He fought in the day of battle, and His feet shall stand in that day upon the Mount of Olives." It was contended that no such appearance took place, and that these events must be still future; after some further arguments of the same kind had been employed, and the usual time of the meeting having expired, the subject was adjourned to another evening.

#### SCRIPTURE EMENDATIONS.

2 COR. i. 12. "For our rejoicing is this—the testimony of our conscience—that in straightforwardness and godly openness, not in fleshly wisdom, but in the grace of God, we have lived\* in the world, and more abundantly so toward you."

The etymology of ἀπλός, † *simple* or *straightforward*, is uncertain; probably it is only ἀπλός varied in accent and breathing, and thus opposed to the simple πλός, a *sailing* or *ship's course*, which is tortuous, and sometimes doubling on itself; such the apostle disavows: his course is straightforward to the goal, "the prize of the high calling of God in Christ Jesus."

ἐιλικρίνεια, *openness*, denotes the condition of having been examined by the light of the sun, the "open-

\* ἀνεστράφημεν, *we have lived*. (2 Aor. P.) This word occurs again in Eph. ii. 3. There the sense requires, "We had." That the aorist should have such a plastic character is quite opposed to the prelections of grammarians generally, especially Winer and his disciples. On this consult my "True Theory of the Greek Aorist." (Simpkin and Marshall.)

† "Αίολος is a constant epithet of the serpent: it is the opposite of ἀπλός. So Athen. xiv. 622 C. ἀπλοῦν ῥυθμὸν χέοντες αἰόλω μέλει." Donaldson, Gr. Gr., page 2, note. Σισυφός Αἰολίδης, the cunning wriggler, Iliad, book vi., 154.

ness" which courts inspection with the full appliance of light.

Θεοῦ is the ascriptive genitive here, and not the possessive; just as "the love of God" is either love *from* God, as 1 John iv. 9, or love *to* God, as John v. 42.

"Conversation," as a synonym for *living* or *sojourn*, ought to be expunged; and still more in Philippians, where it takes the place of *citizenship* or *commonwealth*.

The "with" and "by" of A.V. are here displaced by "in;" not simply as a translation of ἐν, but as in apposition with the previous ἐν before "straightforwardness."

What a testimony of the conscience! Can we so rejoice or make our boast in God? Do we fear no man's frown and court no man's smile? Or do we live in the favour and smile of others? There is then no testimony of our conscience.

The "straightforwardness and openness" of Paul, are worthy of all imitation. Let us mark for our profit, that whilst he was careful to exhibit these in the world, to which he was "made a spectacle," he did so "more abundantly" to the saints. There is a too common reverse of this, as though because "love beareth all things," all manner of burdens are to be heaped upon the patient thing.

Furthermore, there was with Paul the godly ambition that they might have him "for an ensample;" (Phil. iii. 17;) and so there must be no traverse sailing, the result of opposing winds (Jude 12), "carried about of winds;" no double dealing with "yea and nay;" no tergiversation in the presence of conflicting interests. In short, if he did "become all things to all men," it was for the Gospel's sake; and these things were "lovely and of good report."

2 Cor. i. 18. "And God is faithful, because our word to you was not yea and nay."

If "true" is the appropriate translation of πιστός, in this passage, it stands alone: everywhere else "true" as attributive to God is ἀληθινός. The A.V. omits ὅτι, *because*, and the whole force of the passage seems lost. We may remark

further that πιστός is every where translated "faithful," except here and 1 Tim. iii. 1: the latter occurs again precisely in 2 Tim. ii. 11, "a faithful saying." Both words occur together sometimes, as Rev. iii. 14, "the faithful and true witness."

The apostle is giving some account of his stewardship. There was no double-dealing with him; but as he declares in ver. 12, "straightforwardness and openness;" no, "yea and nay" to suit parties. If he had spoken of coming to them and passing on to Macedonia, there was no mental reservation; neither was there lightness of expression. He conferred not with flesh and blood, nor "purposed according to the flesh." In all his ways he was faithful; and so he says, "God is faithful, because," &c. Does the faithfulness of God then depend on ours? No; God is faithful either *because* of our fidelity, or *notwithstanding* our lack of it: "if we believe not, yet He abideth faithful."

Gal. iv. 12. "Brethren, I beseech you, be as I am; for I am as ye were: ye did not injure me at all."

The Greek is simply, "be as I, for I as ye." The Spirit thought not fit to dictate any tense for a verb: perhaps because it was so evident from the facts of the case. The same exhortation occurs in Justin Martyr.

The A. V. of this passage is certainly not of the most lucid character—"be as I am; for I am as ye are:" there it is, and ingenuity may find a meaning. It seems Paul did not consider a delicate compliment beneath him, whilst faithfulness demanded plain dealing. "Ye did run well; who did hinder you that ye should not obey the truth?" And again; "Ye would have plucked out your own eyes, and have given them to me." This is his answer to his own question—"What then was your blessedness?" (See the Greek.) This unselfishness, the exhibition of Christ in them, who, "though he was rich, yet for their sakes became poor." This only is true blessedness which they had fallen from. Ye *were* this; I am this still; ye are changed. "O foolish Galatians! who hath bewitched you, that ye should not obey

the truth?" Now change again; "be as I am;" and this is not something unattainable, ye *were* this. How Paul softens his rebuke! How delicately he hints that he *is* no higher than they *were*.

Then, they did not injure him. In what? "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." Paul did not preach himself; their defection was no injury to him; he had no loss of income to deplore, nor did he consider his honour assailed. He saw not his own loss, but theirs. Fearfully distinct to him was the consequence of the coming among them of these Jewish teachers, who asserted, "unless ye be circumcised, ye cannot be saved." These ritualists! "I would they were even cut off which trouble you." It is a race always showing themselves to the dismay of honest men, who know that "a little leaven leaveneth the whole lump;" who know also the swinish character of man's heart that loveth the husks of carnal ordinances.

Paul would have guided them into all truth: not so these law-mongers. "They zealously affect you, but not well; yea, they would keep you back, (εκκλείσαι), that ye might affect them." They would keep their hearers ignorant that they themselves might "seem to be somewhat:" but Paul, in his largeheartedness, would have them to be filled with the Spirit; nor would he count himself injured, though the learner should surpass the teacher. His object was their edification, not his own exaltation. He could rejoice in his own infirmities, not in theirs. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Paul's faithful dealing with "the churches of Galatia" brings before us one great need of the day—probing the consciences of believers. For this great service, Duncan Matheson, of blessed memory, was gifted: one of his hearers said, "I can bear preaching to sinners, but when the people of God are addressed, it is too much for me." Evangelists, though many, are all too few. But who gather the lambs in their bosom? Where are

the pastors of the flock? Is the lament of the prophet still to be uttered—"my people love to have it so?" Do they dread "the candle of the Lord searching all the inward parts of the belly?" Fresh light on the words of Scripture will issue in increased darkness unless the heart is thus brought into closer holier communion with God, through the blood of the everlasting covenant. "Thy word was found and I did eat it," says the psalmist. The Word of God must be more to us than our daily food, or we become sickly. It must be a light shining in a dark place, or we stumble and fall. As food and a guiding light let that word be to us: moreover, as water to lave our feet; pilgrims cannot walk unsoiled in this wilderness.

"Behold, I come quickly; and My reward is with Me, to give to every one as his work shall be." (Rev. xx. 12.) Shall we "receive a reward?" or "suffer loss?" (1 Cor. iii. 14, 15.)  
Clifton. W. HOWELL.

#### BIBLICAL REVISION.

THAT our noble English version of the Bible surpasses all modern versions, both in beauty and style, is a fact generally admitted by all impartial judges. But it will not be disputed that notwithstanding the high merit so justly claimed for that *golden treasury*, there are still to be found in its sacred pages, here a verse, and there a clause, admitting of emendation. And indeed it is this deficiency that gave rise to the revision undertaken of late in the House of Convocation by a body of Divines known as—"The Old and New Testament Companies."

But, since we are made acquainted so little with the progress of the revisers, and the period over which their praiseworthy labours may extend; it occurred to me that occasional Old Testament emendations from the Hebrew may, in the meantime, not prove uninteresting to those who have the subject at heart. For, not only do certain passages according to the present English rendering, hide the force of the original, but they not seldom prove altogether unintelligible.

In offering the above remarks, I do

not, as a matter of course, purpose going through each line and verse of the Sacred Volume: such an undertaking would be far too arduous a task for a single individual; neither is it my remotest desire, as indeed I cannot lay claim to it, to speak *ex cathedra* on so important and sacred a subject. But my aim will be rather to examine such passages as are conspicuous for their deficient or inadequate renderings, emendations of which I shall from time to time submit in short papers through the medium of the "HEBREW CHRISTIAN WITNESS," &c. and to which this is the introduction.

P. W.

#### THE "REMNANT ACCORDING TO THE ELECTION OF GRACE."

SCARCELY a post passes without bringing us corroborative evidence of the truth of St. Paul's asseverations that "God hath not cast away His people which He foreknew." "Even so then at this present time also there is a remnant according to the election of grace." That remnant the Lord God of Israel leads, in various ways, to attend to the Gospel sound. A cherished brother in Christ wrote to us, on the 22nd ult., from the north of England:—"I had several Jews hearing me on Sunday, and we got thirty to forty Jews to the annual tea meeting on Monday, and they were present at the meeting afterwards. They sent a request to the chairman that a vote of thanks be presented to me in their name. We let them have a separate table at tea, and I had my tea amongst them. One Jew at my request put on his hat and said a Hebrew blessing. I mentioned also your work, which gave joy to the meeting." Every true friend of Israel must congratulate the *British Society for the Propagation of the Gospel among the Jews* for being privileged to be blest with the co-operation of so genuine and so able a representative of the great cause,—God's own cause, as our correspondent says. We need not mention his name. It is our delight to hear from him, and quote him as often as possible. (See the second article in this issue.)

PROPOSED CONFERENCE OF  
HEBREW CHRISTIANS.

WE understand that the Rev. H. A. Stern, Principal of the London Society's Mission to the Jews in England, intends to invite, in the course of this month, as many believing Jewish brethren as are within convenient reach, to a meeting for reading God's Word, prayer, and spiritual intercourse generally. We shall look forward to the invitation and conference with sincere interest.

—  
*Poetry.*  
—

"ECHOES OF JERUSALEM; OR, SION  
CAPTIVE AND SOON DELIVERED."

FREELY TRANSLATED FROM THE FRENCH.

WHERE roll the Babylonian streams,  
There daily mourns sad Judah's  
race;

No joyous ray of hope there beams,  
Exile and tyranny keep pace.

The willows bend with harps unstrung,  
Tears foul the sorrowing faded  
cheek;

Carmel and Lebanon are hung  
In mourning garb, silent and bleak.

O, Sion! resonant no more,  
The echo of thy song has ceased;  
My heart will not forget thy sore,  
Nor yet to sing with thee released.

Sin's ever fertile bough has shed  
It's deadly fruit about thy path;  
Nor has it failed to bruise my head;  
Should I then aggravate God's  
wrath?

Rome's legions too have worried thee;  
Retributive, God led them on:  
Thy king thou hangedst on a tree,  
God's chosen One, His only Son.

Persistent hate, that struck the blow,  
Brought forth a loving *Saviour's*  
blood;

*Atoning* blood, let Israel know,  
For all who lave in that pure flood.

Eternal LORD! Oh, hasten on  
The promised time, when Israel's  
seed,

Strengthened in Thee, shall seek their  
own

In Thy blest land.—Oh, grace indeed!  
Since Thou hast willed—then why  
delay—

Why seemingly defer the joy?

Why put far off the gladsome day—  
The day of praise, of sweet employ?

Oh! come from heaven to reign on  
earth,

Glad Israel's king, all nations' hope;  
Then harps restrung, with holy mirth,  
In mountain height, on northern  
slope,

Shall celebrate the glad return  
Of those long scattered through all  
lands,

Of Him as well of whom they learn,  
As Him with pierced side and hands.

Shouts then shall rend the balmy air,  
To heaven shall mount sweet songs  
of love;

Awake, fond hope! despised one, fair!  
Thy God espouseth thee above.

Curtains of peace shall in their folds  
Enwrap thy sons—a Saviour's spoil:  
No garrison, nor manned strongholds,  
Shall supplement a Saviour's toil.

Thee, captive in a foreign land,  
Thy masters of to-day shall serve;  
Thy brow, now fouled by despot hand,  
Sublime, shall all their power un-  
nerve.

In waiting for those gleesome days,  
I interest myself in Thee;  
O'erwhelmed by sorrow now, thy lays  
Shall yet rechant—*land of the free.*

Thy forefathers, thy royal blood,  
Avail thee not: down very low,  
Sunk in the depths of sorrow's flood,  
The fires of persecution glow.

O, people, matchless in thy ill,  
And peerless for thy coming good!  
God's oracles proclaim God's will—  
Thy reign where once the Moalem  
stood.

Thy glory yet to come! O height,  
O depth of love! let all combine  
To celebrate that glorious light,  
Yet in Jerusalem to shine.

Ye Christians! let your earnest prayers,  
Matin and vesper as they rise;  
Make mention of great Abraham's  
heirs,  
Most precious in your Master's eyes.

Oh, could I with a seraph's fire,  
Or in the weeping prophet's mood,  
Bid Echo sound on Christian lyre,  
The wail of Salem's widowhood.

Two thousand years have sped along,  
A course of gloomy destiny;  
Give Israel's seed a place among  
The subjects of your litany.

Does Israel now forgotten lie?

Has God forsworn his early grace?  
Be His remembrancers, and cry,  
Come Israel's King! save Israel's  
race!

Clifton.

W. HOWELL,  
Author of "The Two Worlds:" an Epic.

### Correspondence.

#### THE CITY OF THE GREAT KING.

*To the Editor of the Hebrew Christian  
Witness and Prophetic Investigator.*

SIR,—Among the portentous signs which already mark the close of this Gentile dispensation, there is one especially worthy of note in the political horizon, and which cannot fail to arouse a feeling of glad anticipation in every friend of Israel: for has not the set time to favour Zion at length arrived? Do not the Lord's servants take pleasure in her stones, and favour her very dust? (Ps. cii. 13.) While the ancient city is being disinterred by the zealous labours of the Palestine Exploration Society, and its past glories are thus verified and rendered patent, the frame of a city on the south rises before us, with all the distinctness of Ezekiel's vision (chapter xl.); and we may well follow the example of the man greatly beloved, and endeavour to "understand by books the number of the years decreed for Jerusalem's desolation."

Among other dates afforded in Scripture for ascertaining this important period; the forty-two months of Rev. xi. 2, furnish a sure rule of calculation, the starting point being clear and unmistakable. We are there instructed that the holy city will be trodden under foot for the space of forty-two months, while the outer court of the Temple was given to the Gentiles. Our Divine Lord using the very same words concerning Jerusalem in his prophecy of the last days (see Luke xxi. 24), we are confirmed in our belief, that the time is at hand for the restoration of Israel and Judah to the land of their inheritance.

For the space of nearly 1260 years, it has been subject to the Mohammedan yoke; the conquest of Jerusalem by the Saracens, occurring A.D. 637. These 1260 years represent the forty-two months of the prophecy, which, if we calculate by Julian years, will therefore terminate in 1897, but if the

Jewish year of 360 days be here indicated, as seems highly probable, we may look for Zion's deliverance at an earlier date.

But, it may be objected, surely the desolation of Jerusalem belongs to an earlier period, even from its conquest by the Romans in the first century. Are we then justified in applying this prophecy to a later epoch? It should seem so, from various reasons.

1. This epoch is connected with other important events that occurred at the same period; for Rev. xi. is a most comprehensive and compendious prophecy, relating to Gentile times. We have the measurement of the Temple, or Christian Church; the rise of the two witness Churches, or candlesticks, in the East and West, Nestorian and Waldensian. Papal usurpations in the outer court of the temple, the Mohammedan and Papal Antichrists arising at this period. 2. A new era of Jerusalem's humiliation may be said to date from the period when the Mosque of Omar rose on the site of Solomon's temple. The Holy City, highly venerated by Christian Emperors, then reached the acme of degradation, nor could all the zeal of the crusaders frustrate the divinely predicted purpose.

The above interpretation of Rev. xi. is so clearly borne out by historic fact that any vindication of it might appear superfluous, if there had not arisen a class of interpreters, who, by referring every event recorded in the Apocalypse, from its fourth chapter, to a period yet future, really deprive us of much of the instruction and comfort to be derived from its blessed pages. Being men of learning and piety, we are far from ascribing to them any such malevolent intention, but it is nevertheless most true, that God's providences explain His prophecies. In that before us, the starting point for our calculations seems beyond dispute. Jerusalem is the alone Holy City in the Word of God. Forty-two literal months, according to the futurist interpreter, would by no means verify our Lord's prediction above alluded to. Surely, common sense, which may well be deemed a part of wisdom under the Spirit's guidance, suggests the inference that here, as in Daniel's seventy weeks, years and not days are contemplated in the prediction.

Another remarkable sign of the times will be found in the fulfilment of Ezekiel's prophecy (chap. xxvi.),

concerning the land of Israel, for the latter rain having been again vouchsafed, the mountains, hills, and valleys are recovering their fertility, after centuries of barrenness, a sure token of restoration, and repopulation—that the “Lord’s people are at hand to come.”

If political speculation were not out of place in these views drawn from the divine Word, it would be easy to prove that Russian aggression in the East, and the late removal by our government of those restrictions that limited her power in the Black Sea, are ominous indications of her designs upon the Ottoman Empire, when it might be part of her policy to favour Israel for a time, in order to secure their co-operation in her ambitious schemes. Leaving, however, events to Him who taketh the wise in their own craftiness, we can rejoice by anticipation in the sure fulfilment of those gracious promises to the seed of Abraham on which the mind and heart of Jehovah are so entirely set (Jer. xxxii.); knowing, too, that their long centuries of suffering and dispersion are also pledges and assurances to them of coming glory and blessedness, for thus saith the Lord, “Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.”

JANE BURNETT.

#### “THE LEAST IN THE KINGDOM.”

DEAR SIR,—May I contribute a mite to your correspondence on Matt. xi. 11.

Two parties are contemplated here—those in the kingdom, and those not in the kingdom.

But first, what are we to understand by “the kingdom of heaven,” (the heavens, Gr.) in Matt., and “the kingdom of God” in Luke? From the fact that the same thing is predicated here and elsewhere by these differing expressions, we conclude that different features of the same thing only are presented to us, or it is a Hebraism. Again; the term “kingdom” may embrace the whole dominion or a part; then we do not always mean the whole empire of Great Britain, including its colonies and dependencies, when we speak of the kingdom of Great Britain. Similarly, the expression “kingdom of God,” or “kingdom of the heavens,” does not seem to mean here, the whole domain of Him whose throne shall be in Jerusalem,

the metropolis of the whole world. Now His dominion will be an “everlasting dominion,” and by right of gift for “the service wherewith He served.” His God and Father hath bestowed on Him “the heathen (or nations) for an inheritance, and the uttermost parts of the earth for a possession.” If we take the more extended signification of the term, we shall then have the assertion that one who is nothing more than a subjugated vassal\* will be greater than one who was, “body, soul, and spirit,” the Lord’s servant and forerunner, John was highly favoured, but he was one of those of whom Peter speaks: “unto whom it was revealed, that not unto themselves, but unto us they did minister the things . . . which the angels desire to look into.”

It seems then that we should rather take the nucleus of the Redeemer’s future kingdom, and which will consist indeed of two parts,—an earthly and a heavenly; but strictly it is only the governing part that is here meant. The kingdom itself was set up only when its King proclaimed Himself: “Art Thou a king then?” Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world.” The Church then is the kingdom, “kings and priests, who will reign on the earth,” Rev. v. 10. John was not in the kingdom. He closed the line of illustrious prophets who testified and suffered. He will stand in his lot at the end of the days with Daniel and others who glorified God, being redeemed with the same precious blood, and who will be inexpressibly blessed; but “there be higher than they.” When “the heavens do rule,” they who will be ever there with their Lord in the many mansions of the Father’s house, not yet made clean from foul usurpers—they will reign for ever and ever, every one as “the children of a king,” resplendent in glory, and brilliant in holiness; yea, kings themselves. But among these there will be grades. The five crowns will not be worn by all. The inalienable “crown of glory” is for every one, but the rest must be won here by those who strive lawfully. “Let no one take thy crown,” says He “who walketh in the midst of the seven golden candlesticks.” However low one may be in

\* See Psalm xviii. 44; lvi. 8; lxxxi. 15, marginal reading: also Dent. xxx. 29.



this kingdom of priests, he will be yet greater than the greatest of those who are not in it.

This is opposed to the theory of the one body redeemed unto God by the blood of the Lamb: but we can afford to differ on minor points, having in common "the glory which excelleth." Still it is a body of redeemed ones; only their destiny differs. This passage we think helps to prove it; and, though disallowed by some, it seems unanswerable that if God has "provided some better thing for us" than for some others, and that He has provided for us to be crowned with the bridegroom as His bride, the thing provided for these others cannot be that. There is a logical force about Heb. xi. 39, 40, that cannot be evaded; "These all (the Old Testament worthies) having obtained a good report through faith, received not the promise (God having provided some better thing for us); that they without us should not be made perfect." Perfection is for both, but to be synchronous and distinctive. All will be satisfied, for all will receive the award of grace. If the units of the Church differ in glory,—for such is "the resurrection of the dead,"—should it seem incongruous to us that some of the redeemed should fill a sphere which others do not? Well may the faith of Abraham and others shame us, for the object before them was surely not the same that is presented to us.

As to criticism of the word *μικρότερος*, we know that the comparative is sometimes to be rendered as the superlative; but this has not been always free from error. Let it be rendered "less." We say less than whom? The answer is obvious,—less than others," and then "least" is legitimate. Yours very faithfully,

Clifton.

W. HOWELL.

#### THE LOCALITY OF EZEKIEL'S TEMPLE.

Falloon Cottage, Crownhill, Norwood,  
April 20th, 1874.

DEAR SIR,—Since I had the pleasure of making your acquaintance at Brighton, I have been revelling with delight in the HEBREW CHRISTIAN magazine; I may say I clapped my hands with joy at finding several matters brought forward which greatly interest me; I have pronounced the publication *WNC* of all magazines that

I am acquainted with; it is so entirely free from *travaddle*!

I hope I may meet with some further statements from your learned correspondents, "A. A. Isaacs" and "Zeta," on that very interesting subject "Ezekiel's Temple." You will allow it to be excusable in such a one as myself, if I feel somewhat confused touching the *locality* of the said Temple, when such authorities as your learned and interesting correspondents, as they appear to me, differ:—For instance, Mr. Isaacs, referring to chapter xl. 2, says; "Here we have a correspondence with the prophecies Isa. ii. 3, and Micah iv. i. 2." "With this also harmonises the words of Zech. iv. and Rev. xi., which concern the re-erection of the Temple of God." I confess I fail to see the harmony with Zech. iv. Mr. Isaacs concludes: "Thus Jerusalem and its neighbourhood is the site of this wondrous structure," namely, the Temple described by Ezekiel . . . (March No., p. 103); "Zeta" (April No., p. 186) states; "Now in the *very centre of the land*, in the portion assigned to the Holy oblation, we find a mountain, 'a *very high mountain*,' which Zeta places in Lebanon from chapter xvii. 3; (how is Lebanon the *very centre of the land*)? and assigns Mount Hermon to be the mountain whereupon the Temple of Ezekiel is to be built, if I correctly understand your correspondent; "the mountain which we have identified with that seen also in vision by Ezekiel, 'a *very high mountain*,'" p. 188. The locality then is not *Jerusalem*, but Mount Hermon, which is SION!

May I be permitted to suggest, that "Mount Hermon, which is Sion," is the locality where will be found "*that great city / the holy Jerusalem*," Rev. xxi. 10; wherein is no Temple, "For the Lord God Almighty and the Lamb are the temple of it" (ver. 22), and that Mount Zion, or Jerusalem that now is, will be the site of the Temple of Ezekiel. The worshippers will be *Jews*, not *Gentiles*, unless the then proselytes be included. I write this, seeking instruction, for I feel that other important matters are connected with the solution of *these localities*.

"*Commemorative sacrifices*," appear to me to be quite reconcilable with the Temple at Jerusalem, but not at all so with Mount Sion, which is Hermon, where there is no Temple, but where there is, "*LIFE FOR EVERMORE*!"

Yours faithfully,

SAMUEL SAMPSON.

### Queries.

HEBREWS xii. 1, 2. What is the sin which most easily besets us? Is it unbelief? Its danger is immediate; this sin incurs the greatest risk of destruction (chap. iii. 12; Neh. vi. 13). Unbelief is the sin so marked in the Epistle to the Hebrews (iii. 19), and in the history of Israel (Ps. cvi. 24; Is. liii. 1; Rom. xi. 20, 31). The apostle cautions them against the word "not being mixed with faith," lest they should "come short through unbelief," as their fathers did in Canaan. The same "unbelief" belongs to us, cleaves to us, meets us at every step, every corner we turn. There is this deadly evil within us, and there is no provision for "unbelief;" nothing else can ever shut us out of heaven. This is the sin of sins (John xvi. 8, 9); so constantly in us, leading the soul to destruction. It is sad to think, under a gospel ministering and dispensing the remedy, it is perfectly failing because of unbelief—THE sin that doth so easily beset us; *τὴν ἐνπερίστατον ἀμαρτίαν*. In the second verse attention is called to Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειῶ τὴν Ἰησοῦν. Christ begins and finishes (Phil. i. 6). But the question occurs:—Is the faith of Jesus denoted? Is Messiah the leader and finisher of the eminent grace FAITH? By this appellation is Jesus distinguished from all those who are enumerated in chap. xi.? Is not Christ the only matchless example, the only rule and standard of our faith? Is He not called the Prince and Finisher of Faith, because He Himself showed faith in the Father from the beginning to the end? (chap. ii. 13.) Our faith, first and last, has respect to Him—"the Author and Finisher of faith"—not of "OUR faith," (the word "our" is most improperly introduced,) but "His own faith." Jesus is the Giver and Finisher of faith in us,—all through; but that does not seem to be the truth alluded to here. Our Lord is really spoken of as an example of "faith" Himself: His was "a life of faith." What is faith? Not the constant exercise of certain things received. The simple idea of faith is trust. "I commit my soul to the Lord: I trust in Him." Our Lord's life on earth—His life of prayer—was a life of trust in His Heavenly Father: He upheld Him,

and carried Him through. Hence He is not "the Author" (according to the meaning of the Greek word)—He is "the Leader"—going before the army, and "the Finisher," as completing, in Himself, "the life of faith." In some parts of the Continent, many persons would lose their lives if they walked without a leader—a guide. The instruction is: "Keep close to your guide; do not stir, but as he marks the way." So with Jesus—Immanuel, we know nothing (Ps. lxxiii. 23, 24): take hold of the gracious hand that is so mercifully extended to thee, to guide thee in the heavenly way. Say, "I am continually with Thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory."

יְהוָה אֱלֹהֵינוּ (Ps. cxvi. 10).

### Literary Notices.

*The Lord's Anointed.* A Coronation Sermon preached in the British Church at Moscow, on the Sunday before the Enthronement of Alexander II., Emperor of all the Russias, &c. A new edition, published by request. By the Rev. M. Margoliouth, LL.D., PH. D., &c. London: Samuel Bagster and Sons.

THE dedication and the preface explain the reasons for the original publication and the new edition of the following discourse. The former begins thus:—

"To Her Royal Highness the Duchess of Edinburgh; *née* Her Imperial Highness the Grand Duchess of Russia.

"Madam,—The following Discourse was delivered in the British Church at Moscow, on the Sunday preceding the enthronement of your Sire, His Imperial Majesty the Czar of all the Russias.

"The Sermon has been out of print for many years. Since the auspicious Marriage of your Imperial Highness to His Royal Highness the Duke of Edinburgh, I have been solicited by many of the admirers of Your Imperial Sire to publish a new edition of my Coronation Sermon. I have complied with these repeated and urgent requests."

The Preface states:—"The history of the following Sermon is simply this. I was anxious to examine the invaluable MSS. of the Hebrew OLD TESTAMENT which were then to be found in the Imperial Library at Odessa, as well as those at Shuffut Kalé—the Karaite Jews' settlement in the Crimea—ere I gave the finishing touches to the work

upon which the best years of my life had been spent, even my Annotated Hebrew OLD TESTAMENT. Unfortunately the unnatural war between this country and Russia broke out—a war ever to be regretted!—just when I was about to start on my literary enterprise. I was obliged, therefore, to wait patiently for the return of the dove, with the olive branch in its mouth.

"As soon as peace was proclaimed, I began to prepare for my contemplated voyage of research. The grand event of that year, next to the proclamation of peace, was the happy-omened coronation of ALEXANDER II. I was determined therefore to take up my sojourn at Moscow during the joyous coronation season. The then Chaplain of the British Church, the Rev. W. Gray, kindly invited me to his house, and entertained me most hospitably all the time that I remained in that ancient city of the Czars. He asked me to preach the Sermon on the Sunday preceding the enthronement of the present Emperor of all the Russias. I accordingly prepared what I thought to be a suitable Discourse for the occasion, and preached the same. The first edition was published in England whilst I was yet on my travels in the south of Russia. The Sermon has been out of print ever since 1857. The reason for the publication of this new edition is given in the Dedication."

The Sermon treats of the following three subjects:—"1. The typical character of the crowned monarch. 2. The duties which coronation entails upon the Christian monarch. 3. The claims to which an hereditary prince is entitled from the people who dwell under the shadow of his wings."

We quote here the first subject:—

"1. The typical character of the Crowned Monarch.

"The Crowned Monarch foreshadows in his character, especially if he be a faithful member of the Church of God—such as, we have no doubt, was Joash the king of Judah; and such as is the Prince whose coronation we anticipate—I say such a king prefigures the kingship of Christ. Kings, Priests, and Prophets, under the former dispensation, typified THE CHRIST—the Anointed One of the Lord,—for all those functionaries had to be anointed. Jesus therefore was called 'THE CHRIST,' because he was and is to be so in a triple form. He was to be Himself in fulness of the different dispensations, PROPHET, PRIEST, and KING.

"We have no more Prophets, such as prophesied under the preceding dispensation. Our Lord Himself explained this by telling His disciples that 'all the Prophets and the law prophesied until John.' 'The law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.'\* John was the last of the Prophets who were sent to herald and proclaim the great Prophet, the Man Christ Jesus. As soon as the Baptist ceased his prophetic ministry, Prophecy, in the highest sense of the term, ceased also. We have no more Prophets. Christ has appeared as the Prophet of Prophets.

"We have no more Priests, in the Scriptural sense of the word. I say in the Scriptural sense of the word, because there are men who are still called by men 'Priests.' Those ministers, however, repudiate any resemblance between themselves and the priests whose duty it was to offer up bloody sacrifices prospectively of the Great High Priest, our Mediator, and of the Lamb of God which was to come to take away the sins of the world. I say therefore with perfect confidence that we have no more Priests. Christ has appeared as the Priest of Priests, and the Man Christ Jesus now sits at the right hand of God, officiating as the Great High Priest of our profession—and moreover as the sacrifice which was offered up once for all, so that there remaineth no sacrifice for sin.—We have no more Priests.

"But we still have Kings! What may the reason be? Because Christ has not yet taken the kingdom prepared for Him from the foundation of the world. Christ sitteth now at the right hand of God simply as 'the Lamb slain from the foundation of the world,' or as 'our Propitiation;' simply as our High Priest or Intercessor, but not as King. He presents Himself simply as a NOBLEMAN going 'into a far country, to receive for Himself a kingdom, and to return.'† We therefore have still kings to prefigure the coming of Him whom St. John thus describes:—'And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew

\* Matt. xi. 13; Luke xvi. 16.

† Luke xiii. 12.

but He Himself. And He was clothed with a vesture dipped in blood : and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords.\*

"Mark the expression :—'ON HIS HEAD MANY CROWNS.' The brightest and most effulgent gems in that manifold crown, which is to adorn the brow of the King of kings and Lord of lords, I have no hesitation in saying, will be diadems which once encircled the heads of Christian kings and potentates. 'On his head many crowns,' the crowns of all such pious kings as were not and are not ashamed to confess before the world, the Church, and the holy angels, that Christ was and is to be the King of kings and Lord of lords. The crowns of all kings and princes who accept the dogma of the great Apostle of the Gentiles, and act accordingly, namely :—'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son : in whom we have redemption through His blood, even the forgiveness of sins : who is the image of the invisible God, the firstborn of every creature : for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him.' †

"All things were created by Him and for Him." The world and the fulness thereof, 'whether they be thrones, or dominions, or principalities, or powers.' Each monarch, by his rule over his individual dominion, foreshadows, prefigures, and typifies Christ's eventual world-wide rule and authority. You will thus be enabled to appreciate the frequent injunctions which we find in the Old and New Testament, to fear the 'Lord and the King,' for there is an indissoluble conjunction between both. Hear the words of an inspired sovereign :—'My son, fear thou the Lord,

and the king : and meddle not with them that are given to change. For their calamity shall rise suddenly, and who knoweth the ruin of them both.' 'I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight : stand not in an evil thing, for he doeth whatsoever pleaseth him.\* Hear also what St. Paul said, 'Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation.' † Nor does the aged Peter overlook to impress the same upon the minds of 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.' He thus writes to them :—'Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.'"

*Fruits from Canaan's Boughs.* To which are added a Few Thoughts on the Doctrine of the Trinity. By John Rudall, Barrister-at-Law. London : James Nisbet and Co.

THIS is one of those works of which the title page gives no adequate idea of its contents. We feel it necessary therefore to give a couple of passages from the *preface* to stimulate our readers with a desire to peruse this work as a whole :—

"Truth, like its Author, is the same yesterday, to-day, and for ever. But though men may think alike, and enunciate the same truths, yet, as liquefied gold comes from the mould into which it has been poured in the shape which the mould has impressed upon it, so truth comes forth from different minds, moulded into various shapes and forms, according to the intellectual and spiritual capacity of him by whom it is enunciated ; and as the gold in the one case, so the truth

\* Rev. xix. 11-16. † Col. i. 12-16.

\* Prov. xxiv. 21, 22 ; Eccles. viii. 2, 3.  
† Rom. xii. 1, 2. † 1 Pet. ii. 13-17.

in the other is the same. Hence it is both profitable and interesting to observe the manner in which Divine truth has been dealt with by holy men of all ages, to some of whom, by the Spirit, was given the word of wisdom, to others the word of knowledge, and to others a diversity of gifts. . . .

"For many years the writings of these highly-gifted and enlightened men, especially those of them who are commonly designated the Puritan divines, engaged my leisure hours; and having, in the course of my reading, met with many experimental truths, striking elucidations of Scripture, and instructive lessons, locked up in ponderous folios and worm-eaten volumes, accessible to few only, I extracted them for my own profit; thus reaping where I had not sown, and gathering where I had not strawed.

"But no man liveth to himself, and therefore, whether we read or hear, we desire that others may be profited by what we have learnt. . . .

"Influenced by these considerations, I present to others some of the fruits and pleasant things I have gathered from Canaan's 'mountains of spices' and 'hills of frankincense.' . . .

"The writer has ventured to add to the volume a 'Dissertation on the Doctrine of the Deity of our Lord Jesus Christ, and the Personality and Deity of the Holy Ghost.' The arguments are those which occurred to his own mind, from a careful perusal of the Word; and they were the means of leading him to renounce the Unitarian views in which he had been educated, and cordially to embrace the doctrines he has advocated. His earnest hope is that, as they carried conviction to his mind, they may, under the Divine blessing, carry the same conviction to the minds of others.

"The reader will find, at the end of the volume, a charming picture of the life of grace, in the French language, which has been added to the volume, in the hope that, not only those who know anything of a gracious life may be better acquainted with its lineaments, and more captivated by its charms, but that those who are strangers to that life may hear something of its joys, and discover somewhat of its loveliness."

We have read, and carefully read, every page of the volume under notice. Not one of them is without some precious pearl or jewel. One of the most interesting portions of the

volume is "A short Dissertation on the Deity of our Lord Jesus Christ and the Personality and Deity of the Holy Ghost." It is a valuable addition to the evidence of the Christian religion. Here is a writer unbiassed by early education and training, for he was born and bred a *Unitarian*—whatever that may mean—a denier of the Deity of our Lord Jesus Christ, now, and for scores of years past, a firm believer in the "Holy, Blessed, and Glorious Trinity." It is no ordinary man who speaks to professors in this work. The writer is ripe in years, ripe in learning, ripe in Christian experience. Moreover one, who has been trained, by his profession, to balance the *pros* and *cons* of arguments with the greatest precision. It is a Nestor of Christian scholars who thus winds up a series of arguments on the essence of Deity:—

"The doctrine of the Trinity is, as already remarked, the foundation stone of all the other Christian doctrines. Would we know the Father? Jesus is the alone revealer of Him; for 'no man knoweth the Father but the Son, and he to whom the Son will reveal Him.' Would we know the Son? The Holy Ghost can alone make Him savingly known, for 'no man can call Jesus, Lord, but by the Holy Ghost.' To deny, therefore, the Deity of Christ, is to be ignorant of the Father, since He can only be known by the revelation of the Son; and to reject the Deity of the Holy Ghost, is to reject Him by whom alone we can come to a saving knowledge of Christ, since none but the Holy Ghost can reveal Him to the believer, or enable him to call Him Lord."

We feel that we are doing our readers a great service by recommending FRUITS FROM CANAAN'S BOUGHS to their notice. But we especially recommend the diligent study of it to Jews, Socinians, and Voyseyites.

*The Rainbow*.—A magazine of Christian Literature: with special reference to the Revealed Future of the Church and the World. London: W. Kent and Co.

*The Book of Revelation at one View*: tabulated and arranged according to the natural order and structure of the Prophecy. With Key. By G. B. Chaloner. London: S. W. Partridge and Co.

*THE Rainbow* for April contains several important and suggestive papers; but the one which attracted our special

attention is that from the pen of G. B. C., entitled **THE MARRIAGE OF THE LAMB**. It forms an exposition of Rev. xix. 6, 7. We had occasion to recommend, in strong terms of approbation, a former paper from the same pen, entitled "The Church the Lord's Body." (See our number for last August.) **THE MARRIAGE OF THE LAMB** is a sort of sequel to the former one. This essay, like the former, testifies to the writer's diligent study of the word of God, and to his uncompromising rejection of every dogma which is contrary to the same. It is quite refreshing to meet, now-a-day, with a writer on unfulfilled prophecy, who thinks for himself, independently of others. A couple of ideas are broached in the course of this essay which we cannot at present endorse, but we have no difficulty in endorsing the principal feature of the theme. We should have been glad to transfer the whole of that article to our magazine, accompanied by a couple of notes, were it not for its length. We can only just give the headings of the partakers of the marriage supper of the Lamb. "1. THE BRIDEGROOM, and, coupled with HIM, THOSE THAT COME WITH HIM." &c. "2. THE BRIDE, the nation of Israel in the flesh," &c. &c. "3. THE CALLED." "4. THE VIRGINS HER COMPANIONS that follow her," &c. All these subjects are, upon the whole, satisfactorily worked out, and we agree in the main with the writer's construction upon those passages of Holy Writ which he adduces. We gladly give the winding up of this most interesting paper in the writer's own words:—

"If the things contained in this paper are 'according to the Scriptures,'—which have been most diligently searched and compared in order to elicit a clear and distinct synopsis of the truth respecting them,—the conclusion seems to be inevitable that the doctrine of the Church's bride-ship is only one part of that spiritual sorcery by which the nations of Christendom have been bewitched, bedazzled, and befooled by the harlot of the seven hills. For herself and the church called after her, she has usurped all the characteristics and claimed all the promised blessings and glories of Israel; and even those churches which have broken away from her communion because of her spiritual fornication and corruption, have carried with them this fragment of her doctrine, to which

they cling with a pertinacious self-complacency little in keeping with a sincere and honest desire to see Israel restored to her land and her Messiah. By Divine authority, Rome has justly received the name of the Great Whore, and the Mother of Harlots, to distinguish her from the true Bride; and it is well to be cautious of receiving any doctrine that comes from her until it be clearly proved by Holy Scripture independently of her instructions and assumptions."

We should, however, recommend our readers to study carefully the article *in extenso* as it appears in last month's **RAINBOW**. Moreover, we would recommend G. B. C. to reprint both his papers—namely, "The Church, the Lord's Body," and "The Marriage of the Lamb," into a pamphlet for extensive circulation amongst anxious students of unfulfilled prophecy. We are sure the attentive perusal of his papers would tend to the abandonment of many an untenable view now clung to by those who do not like the trouble of thinking for themselves, even on the most momentous subjects.

We would recommend, in connection with the above, the Apocalyptic Chart or Tabulated Book of Revelation, displaying the whole of the New Testament Prophecy of St. John at one view. From the key to the same we gather that G. B. C. stand for George Boole Chaloner, the author of the Chart. Publishers, Messrs. S. W. Partridge and Co. We analysed the Chart with the help of the Key, and can safely pronounce it, one of the best aids to a right understanding of the most important book in the Scriptures of Truth. A Jewish gentleman, a member of our class of Jewish inquirers (see our first article in this number), studied it carefully, and said to us, when he brought the work back again, that he found the Chart and Key efficient expounders of many a passage in the Old Testament hitherto to him hard to be understood. We have no hesitation in saying that such would be the experience of many a Christian reader with respect to both the Old and New Testament.

*Light and Life in Christ.* By Rev. Frederick Whitfield, M.A. London: James Nisbet and Co.

We perused this volume with considerable interest. We consider it a valuable contribution to a Christian's

Library, and therefore strongly recommend it to such of our readers as are anxious to store the minds of those around them with things anent to peace with God, which are indissolubly connected with **LIGHT AND LIFE IN CHRIST**. Sixteen are the subjects treated in this volume, namely:—The Word. The Proto-martyr's Testimony. Balaam and the Ass. Balaam and Israel—parable the first. Balaam and Israel—parable second. Balaam and Israel—parables third and fourth. The healing of the impotent. Thoughts on the Beatitudes. The Law-giver's dying blessing. The Lord our Shepherd. A dying chamber. The course and the ministry. Lessons from Calvary. Fulness of blessings. Little but wise. The lost piece of silver.

The volume is replete with Christian doctrine and instruction in righteousness, drawn from the purest source of **LIGHT AND LIFE**. When we read through the sixteen papers of which the volume consists, we could not but appreciate the suitableness of the title of the work. The experience of our author, every chapter indicates, is the

same as that which "the sweet Psalmist of Israel" experienced, when the man after God's own heart exclaimed:—"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart."

We most cordially recommend Mr. Whitfield's discourses as models for our Christian pastors and teachers, as well as for family readings and parochial libraries. We also recommend most heartily the following tiny *brochures*, neatly printed and got up, by Messrs. Partridge and Co. "The Saviour's Invitation," "Be ye separate." "A Solemn Warning." "Lesson from the Lord's early Ministry." Each of these miniature volumes is a mine in itself; and if properly worked must yield much spiritual wealth.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

SEVERAL incidents, whose interest is of a temporary character, and therefore requiring to be noticed at once, have compelled us to postpone some articles, Literary Notices, communications, &c., to a future issue.

Books intended for review, must be in the Editor's hands as early as possible in the month preceding the one of publication. Advertisements must be in the printer's hands by the 18th of each month.

"A Hebrew of the Hebrews."—Your letter came too late for this month's publication. We have had a notice ready these several months, of our learned Hebrew brother's work—*The Gospel from the Rabbinical point of View*, by the Rev. G. Wildon Pieritz, M. A.; but a constant influx of information, which admits of no postponement compelled us to defer the notice of Mr. Pieritz's work, along with many others, to a future issue. We trust that it may not be very long before our review of the work is published. We were equally surprised with you at the favourable tone which the scurrilous *Jewish Free School* print exhibited whilst noticing, in its im-

pression of the 24th ult., the above named work, considering that Mr. Pieritz, was not only a Hebrew Christian, once the respected Rabbi of an English provincial town, but for many years a missionary to the Jews in Palestine and elsewhere. Moreover, Mr. Pieritz was the actual founder of the Jerusalem Bishopric. We also "laughed till we cried again" when we read the strictures in the *Bell Lane Jewish World*, on the "Hebrew Version of Tennyson's Ode." "If ignorance is bliss!" to what extent may not the staff of that hebdomadal felicitate themselves!!! (See foot note on pp. 215 and 216.)

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

PUBLICATIONS AND LETTERS RECEIVED in our next:

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְעַד דָּא. "*Ye are My Witnesses.*"—Is. xlii. 10.

No. 18.]

JUNE, 1874.

[NEW SERIES.]

## OUR MAHANAIM.

IN a somewhat similar sense, though not under identical circumstances, we have been led to surname our now dual class of Jewish Bible Students by the term in which our father Jacob apostrophised his dual band at GALEED and MIZPAH, namely MAHANAIM. In the words of that patriarch we say:—We are but too small for all the mercies and for all the truth which Thou hast executed in behalf of Thy servant; behold, we have become two bands.\*

Various secondary causes have conduced to increase rapidly the number of attendants at our Bible-class, of Jews and Jewesses, which we have mentioned in the first article of our last issue. The principal secondary cause was, no doubt, the correspondence—on the subjects of our readings and expositions—between the members of our class and their friends and relatives in Town and the Country. It is a divine apophthegm, "From the abundance of the heart the mouth speaketh." The "shepherd and the "woman" in the well known parables, when they have recovered that which they had lost, called upon their friends and their neighbours respectively to rejoice with him or with her; the blind man who recovers his sight, the leper who is cleansed, the impotent man who recovers his bodily strength, cannot keep back the exuberance of gratitude which overflows the respective hearts of those who obtain mercy. No more can the Jew or Jewess—who has hitherto lived in enmity with God and apostasy from His Christ—control the exuberance of his or her heart's joy, on having revealed to the soul that "Christ is the end of the law for righteousness to every one that believeth."† It was this new birth in the souls of the members of our Jewish Bible-class, which made them sob out,

\* Gen. xxxi. 47, 48; xxxii. 2, 7.

† Rom. x. 4.



"Tongue never spake, ear never heard,  
 Never from heart o'erflowed,  
 A dearer name, a sweeter word,  
 Than Jesus, Son of God."

It was the effect of this new birth in the souls of our Jewish Bible students, which constrained the members of our class to communicate the glad tidings to some of their friends, relatives, and acquaintances. The communications elicited in return revelations of secret workings in the hearts of those friends, relatives, and acquaintances, which have been kept studiously concealed, in some cases for months, in others for years. We have read many of the letters which passed between those anxious correspondents. They teem with the whisperings of the irresistible flood of love to Christ, the faint echoes, as it were, of the mighty voice, **GOD IS LOVE!!!** One secret Jewish believer takes up the words of the hymn,—which we tried to sing on a former occasion, which was evidently quoted in a letter from a member of our class to her relative in the country,—and thus apostrophises her correspondent in Town:—"Yes, dearest cousin, more than that now,—dearest sister in the true Faith,

"Ah! this no tongue can utter; this  
 No mortal page can show;  
 The love of Jesus, what it is,  
 None but His loved ones know."

This correspondence tended much to the increase of our numbers, and induced us to adopt the predicted words of the prophet, which our nation, in fulness of time, shall yet use under different auspices. We exclaimed: "The place is too strait for me: give place, that I may sit at ease . . . Who hath begotten me these? . . . Who hath brought up these?"—For though the drawing-room in which the class met was one of the largest in the neighbourhood, it became one afternoon inconveniently filled, and those at the furthest end from our table could not hear with comfort.—Upon which, several of the gentlemen, members of the class, proposed their respective drawing-rooms, as meeting-places of ease to the mother Church in that house. The most convenient one was decided upon; when we could not resist quoting the words of our father Jacob, with which we commenced this paper. With St. Paul we muse:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."\*

## ST. PAUL ON ISRAEL'S FUTURE.

BY THE REV. J. WILKINSON.

*(Concluded.)*

THIS chapter has fired my soul for years, and the more I read it and pray over it and study it, the more beauty I see in it year by year. "Well; because of unbelief they were broken off; and thou standest by faith," on the very same condition. "Be not high-minded, but fear." Brethren, we do not wish to attach more importance to this than there is really in it, but it is a striking fact that this is the Epistle to the Romans, the *Epistle to the Romans*; a letter, an inspired letter, from God to the Church at Rome. At the time this epistle was written, her faith was spoken of throughout the whole world; she was a Church that was spoken of as a model Church. Here we see the state of the Romish Church in particular and the Gentile Church in general at this day: it is a state told us of before by God. Now, here is the Church of Rome addressed, and God tells her not to be high-minded. Has she taken heed to that? No. And to fear. Has she been fearful? She has been very high-minded, and she has not feared at all. Her assumptions have insulted God for ages, and they insult Him to-day; and at the gathering of the Œcumenical Council they will insult Him further, by making claims for men which belong only to God. "Be not high-minded, but fear: for if God spared not the natural branches, the Jews, take heed." The *take heed* is in italics. It would literally read, "shall also not spare thee," the "*take heed*" being, as I have said, in italics. "If God spared not the natural branches, take heed lest He also spare not thee." Now comes one of the most important phrases in this chapter, bearing upon the Gentile Church—the Roman Church primarily, the Gentile Church generally. "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." "If,"—mark the condition,—*"if thou continue in His goodness."* Now I ask you just to wait half a minute on this passage, or on this part of the passage: "If thou continue in His goodness." Has the Church of Rome, to whom these words were primarily addressed, has she continued in God's goodness? With all the charity we can muster we must say she has not. What is the consequence? That every other Church, whether the Greek Church, or the Protestant Churches which have come under this dominion, will have the same judgment meted out to them: "*otherwise thou also shalt be cut off.*" I never read anywhere in the Scriptures of a cut-off Gentile Church being grafted in again. I do read of the broken-off branches of the Jews, that if they abide not still in unbelief they shall be grafted in.

It appears to me that the Gentiles have an immense amount of responsibility beyond the Jews. The Jews, in rejecting their Messiah, were not so blameworthy as moderns. You know their Old Testament Scriptures were in manuscript, and there were very few copies in comparison with the bulk of the nation. It is different with us in these days: we can get a New Testament for 2d., and the complete Bible for about 6d., and every one can possess a copy. Now we should have thought, if we had lived in other times, when the Scriptures were scarce, in the days of manuscript Bibles, that if we could purchase a copy of the New Testament for 2d.,

and a copy of the Bible for 6d., "Why," we should have been ready to ask, "do all the devout people, who regard those books as from God, sit down and commit them to memory, and store every word in their minds?" The answer of thousands would have to be, "No; you can quote hundreds of passages from the Scriptures, which hundreds and thousands of people calling themselves Christians do not know either where they are to be found, or even whether they are in the Bible at all." We blame the Jew, but there is a tremendous condemnation resting upon us for not familiarising ourselves largely with the Father's mind; I say there is a tremendous condemnation upon the Gentile Church, and a vast amount of responsibility beyond what the Jews ever had, a responsibility arising from the light which we enjoy. "Otherwise thou also shalt be cut off, and they also, if they abide not in unbelief, shall be grafted in; for God is able to graff them in again." What does that say to us? It says this, Do not stand in Gentile unbelief, looking down on these dry and withered olive branches lying on the ground like the bones in Ezekiel's vision. "Son of man, these bones are the whole house of Israel." Do not look down upon them in Gentile unbelief, and say sap can never flow along them more. Take hold of them under the influence of Christ's love; take hold of them by the use of Gospel means; take hold of them in obedience to Christ's command; take hold of them gently, lovingly; they are brittle, they are dry; hold them in the spirit of prayer, and in the use of Gospel means, to the old parent stock; and though thou canst not give them vital union, God says, "I can." God is able to graff them in again, and grafted into their parent-stem, they shall yet bud and blossom, and fill the face of the world with fruit.

There is something very beautiful here in the next verse. Paul goes step by step; and having shown that we have no right to regard the least hopeful cases amongst the Jews as absolutely hopeless, not even those branches broken off for unbelief,—for if they abode not still in unbelief they should be grafted in again,—he goes on to prove that the Jews, as they were circumstanced in relation to the knowledge of God and to the Old Testament Scriptures, constituted the foundation of Christianity—that, as with respect to these things they stood in a position which presented facilities for missionary enterprise no other people in the world could present; Paul goes on with one of the most logical and forcible arguments in the whole of his logical writings,—that the Jews are easier to convert than the Gentiles—not easier for the Holy Ghost, only easier in the sense in which people have said that they are harder; for it has been said that the Jews are much more difficult to convert than the Gentile heathen. So human will says; Paul says they are easier. Which is right, popular opinion or the inspired Word of God? Brethren, you will find, in conversing freely with people over this land, what an immense amount of infidelity there is with regard to the conversion of the Jews. I find people hastily adopting what the *Times* newspaper says on the conversion of the Jews. I find amongst Christian people, as I go over the country, a willingness to quote what *Punch* says when he speaks about the conversion of the Jews; I find people having readily on their tongues what the *Saturday Review* says on the conversion of the Jews. I was addressing a ladies' gathering one morning a few weeks ago at Harrogate, and a lady remarked in my presence that "So-and-so used to be a subscriber to the fund for the conversion of the Jews, but had given up her subscription

of half-a-sovereign, because her daughter had read a few mornings before, in the *Saturday Review*, that it was of no use seeking the conversion of the Jews !” Is it not strange—it seems so to me—that there are numbers of persons calling themselves Christians in these days, who know more of what is said in such quarters as those I have referred to, and who are more influenced by such things, than they know or are influenced by what the Apostle says ? Paul says the Jews are easier to convert than the Gentiles ; and this argument is sustained by one of the most forceful and beautiful arguments in the whole of Paul’s apostolic writings. Paul says, “ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree ; how much more shall these,”—these Jews,—“ which are the natural branches, be grafted into their own olive tree ?” How much *more* ; not how much *less*.

Just a minute upon two points of this remarkable verse, as to the principle upon which olives are grafted. They graft in Palestine, not the wild on the good, but the good on the wild, and subdue the wildness of the wild root by the goodness of the good graft. If they were to graft the wild olive branch upon a good olive tree, the wild olive graft would destroy the effect of the good olive tree, and all would run wild together. Now some think that the Apostle has fallen into a mistake here. Paul was an educated man ; Paul lived in Palestine ; besides, Paul was inspired. They graft, then, the good on the wild, and subdue the wildness of the wild olive by the goodness of the good graft. What does Paul mean then by talking about grafting the wild branch upon a good olive tree, when they never do it ? Mark, he says it is “ contrary to nature ;” he does not say it is in harmony with nature’s laws, but that it is contrary to them. Uninspired men most generally get their beautiful and forcible illustrations, if they get them from nature at all, in harmony with nature’s laws and with natural modes. Paul here, by reversing the matter, adds force and beauty to his illustration. So much for the principle on which olives are grafted,—the good on the wild, not the wild on the good. Now on the propriety of calling the Gentile a wild olive branch, and the Jew a natural branch. There is propriety in both statements. The heathen have got gods many and lords many, and sacred books of nothing worth, while the Jew, though he is God-fearing and Old Testament-believing, denies the Lord Jesus Christ. When you go to the heathen, you ask them to give up their gods and their sacred books ; but when you go to the Jew, you do not ask him to give up faith in his God ; but if you can, you agree with him ; you tell him that thus far his faith is right ; but you entreat the Jew to receive Him whom God hath sent. You tell the heathen to burn their books ; you tell the Jews to search their Scriptures. “ If ye believed Moses and the prophets,” the Lord said, “ ye would believe Me, for he wrote of Me.” There you have common ground with the Jew. Let me give you a simple illustration. Have you never walked along a narrow lane, so narrow that half-a-dozen could not walk abreast in it, but would have to go through in single file, with its high banks excluding the sun, and rendering it twilight at noontide ; but when you have come out of that lane, you have felt the glorious influence of the sun on the brightened landscape, and a delightful sense of freedom ? Well, when we go to the Jew, we do not tell him to go back again in the narrow lane of the Old Testament ; we do not tell him that he is altogether wrong,

and that he will have to retrace his steps. No; we recognise with reverence the Bible that is in his hands, and we say, "As far as you follow that message you are right; and as far as you follow these prophets you are right." You will never move the Jew from his system; therefore grant at once all that you can grant with truth. Do not denounce him; do not say he is wrong altogether. Say he is right as far as he goes with the Scriptures, as he follows Moses and the prophets. But ask him, "Why do you linger here? for there is something better and brighter further on, and not much further on." When you go to the heathen, you have to tell him right out that he must burn his sacred books; that he must burn his gods, or throw them away, or fling them in the river, or cast them to the moles or the bats. But when you meet the Jew you must take him by the hand, and say, "Let me lead you to the end of this narrow lane, and I will bring you out into the expanse where there is room for both Jew and Gentile to walk abreast, and where the promises meet their fulfilment. Mosaism is the bud; Christianity the full-grown flower, whose fragrance is intended to be wafted on every breeze to every land, and to be shared in by every creature, Jew or Gentile. Mosaism is a narrow river cutting its way through a continent into the sea of Christianity, the waves of which wash every shore with salvation. There is a beautiful propriety, then, on this ground, in calling the Gentiles wild olive branches, an equally beautiful propriety in calling the Jews natural branches, and a power in this inference that Paul draws, "If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these which be the natural branches, be grafted into their own olive tree."

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." It is called a mystery, but a *revealed* mystery, because we are not to be ignorant of it. What does this mystery mean? To understand, it will require a little thoughtful and prayerful attention; but when we have given it that thoughtful and prayerful attention we shall comprehend it; so that we need not remain ignorant of it. We shall fall into mischief if we remain entirely ignorant of this mystery, because we shall be "wise in our own conceits." Now it appears to me there has been a mystery, one referring both to Jewish and Gentile matters, but that 1800 years ago the mystery was cleared up to the mind of the Apostle Paul, and to the Jewish Christians generally. The Jews 1800 years ago had no idea at first that the blessings of the Gospel were intended for Gentiles; or, if they acknowledged them to be so, they had scarcely any faith in the conversion of Gentiles. But the mystery was cleared up to the mind of the Apostle Paul, and was cleared up to St. Peter, as you will remember, by the vision of a sheet let down from heaven. I need only refer you to that, for we have no time to look at it: you can do so when you get home, by turning to the tenth chapter of the Acts. Then the mystery was cleared up to the mind of the Apostle Paul. In what way? He speaks about the mystery that had been hidden for ages and generations, and which is now made known unto the holy apostles and prophets. By the Old Testament Scriptures? No. By the Spirit; that is, God revealed these things. God revealed this. He had the whole plan from all eternity, but He waited to see what the Jews would do with the Messiah; whether they would crown Him as their King, and set Him on the throne of His

father David, or whether they would crucify Him, before He let them know about his parenthetical dispensation ; and then God cleared up the mystery to the minds of the Apostles ; and so we have Paul speaking about a mystery as having been hidden for ages, but as being now made known. What is this that was made known ? What was the mystery ? " That the Gentiles should be fellow-heirs and of the same body, and partakers of God's promise in Christ by the Gospel." So all through this dispensation there is to be partial conversion amongst the Jews and partial conversion amongst the Gentiles. The partial conversion amongst the Jews during this parenthetical dispensation is called the " remnant according to the election of grace." The partial conversion amongst the Gentiles, during this parenthetical dispensation, is spoken of as a " people taken out for His name." If you refer to the fifteenth chapter of Acts, you will see a reference to this parenthetical dispensation. This dispensation then is parenthetical, as coming between a manifestation of God in humiliation, and a manifestation of God in glory ; between a suffering Messiah and a reigning Messiah.

The Saviour said to the Jews, " Ye shall not see Me henceforth until ye say, ' Blessed is He that cometh in the name of the Lord.' I have come as your King ; I was born King of the Jews ; it was written on My cross, ' Jesus of Nazareth, King of the Jews ;' I am your King, I have a right to David's throne, and I shall one day reign in Mount Zion and in Jerusalem, and before the ancients gloriously : ' and the Lord shall be King over all the earth : in that day shall there be one Lord, and His name one.' You sent me back again to my Father. Now some of you think that because you are near to Jerusalem, the kingdom of God is immediately to appear. I say it is now in parable : I am as a ' nobleman going into a far country, to receive for himself a kingdom and to return.' " His disciples wished to make Him a King. Satan wished to make Him a King : " If Thou wilt worship me, all shall be Thine." But Jesus has been sent back to the Father, and He waits till the Father gives Him the kingdom, and until then, He will keep His disciples praying on, " Thy kingdom come, in order that Thy will may be done upon the earth as it is in heaven." We are now, then, in that parenthetical dispensation ; and if anybody dreams of converting the world by the development of this dispensation and before the coming of the Lord, let me tell him it is but a dream : it is not in the Book : " until the fulness of the Gentiles be come in."

It is frequently found that the idea is entertained of the Jewish nation, that they have been cast off and turned out of Palestine and scattered to the four corners of the earth, and then that, after the closing of the times of the Gentiles, the Jews will come home again to Palestine, and that the nation subsequent to that return will be converted. The mystery here, thus answering to the mystery cleared up to the minds of the converted Jews and to the mind of St. Paul, is, I believe, simply this : the *nation* cast away, the *nation* fallen, the *nation* turned out of Palestine, but the spiritual interests of the nation as *individuals*, not affected by the national fall, or by that national turning out, or by that national casting away. Now that is a most important distinction ; a distinction between a national rejection and an individual rejection. St. Paul says, not only hath God cast away His people, but He has occa-

sioned great blessings to the Gentiles by that casting away; not only are the Jews fallen as a nation, but great blessings have resulted to the Gentiles by that fall. And yet in answer to both questions he says, "Hath God cast away His people?" No. Have they fallen? No. Have they stumbled? No. How is this? Why, the spiritual interests of the individual Jew have not necessarily been affected by the fall and the casting away of the nation. The fall and casting away of the nation has simply affected national interests, temporal interests, turned them out of Palestine; but the Jews have stood, as individuals, during the whole period of their dispersion, in the same relationship to the whole range of salvation by Jesus Christ as they would have done if they had been in Palestine to-day and never had left it. Hence, feeling that, do you not see the inference that it has been the duty, the uniform, the constant duty of all who know Jesus as their Saviour, during the Jewish dispersion of nearly two thousand years, to offer the blessings of the Gospel to the individual Jew to secure his conversion to Christ? We have fallen into an error, and we have got wise in our conceits. We have thought that we are entitled to spiritual blessing because we are Gentiles, and do not belong to that unbelieving nation, when, in fact, the fall of the Jew has only affected his temporal interests. We have been for a long time ignorant of that mystery, and we have become wise in our own conceits: and now there are perhaps few grown-up Christians who have not sung something in harmony with this erroneous thought of the destiny of the Jew. For the last fifteen or twenty years, I have spoken to hundreds and thousands of the rising generation on behalf of God's ancient people; and I have found in some schools, to my great pain and even horror, the children singing such words as these: "I thank my God I was not born a heathen or a Jew." Shocking, shocking! They have got wise in their own conceits. They have been ignorant of the mystery; they have thought that because the Jews are cast off as a *nation*, their spiritual interests as *individuals* have been affected by that casting off; whereas they have not been necessarily touched in the slightest degree. When the times of the Gentiles close, we believe this fulness will have been gathered in. We believe it refers to all who will embrace the Gospel, and hold fast to the Gospel during the times of the Gentiles.

We read in Acts xv., after, "I have taken out from them a people for My name," "I will return." What does "return" mean? You went, some of you, from this place this morning, and you have returned this afternoon. The return is very simple; it is as easy as the first three letters of the alphabet to the unsophisticated thought; there is no doubt as to what is meant by "I will return." Christ has gone. Has he gone literally? Yes. Is He to come literally and visibly? Yes, if He went literally and visibly; for we read, "In like manner as ye have seen Him go into heaven, so shall He come." I shall never forget how my soul was thrilled when, little more than twelve months ago, I sat on the slopes of Olivet, one Sunday afternoon, and a dear brother in Christ read with me, under the shadow of an olive tree on that mountain, the account of the Lord's ascension. As we read the narrative, how our hearts thrilled at the words, "He shall so come in like manner as ye have seen Him go." We bent our knees on the slopes of Olivet, a mountain to which the Master had often retired to pray. And I recollect that, after our

prayer, and as we were returning towards Jerusalem to dine, I opened my pocket-Bible and read the account of the Lord's ascension, and pondered on that announcement, "In like manner as ye have seen Him go, so shall He come," connecting it with the words in Zechariah xiv., "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east;" and as, in retracing our steps, we turned round on Mount Zion and stood gazing on Olivet, and my friend read the words I have just quoted, the whole scene came vividly before our minds; for there we had Jerusalem, and on the east the mountain under our eye. And to say that this occurrence is not to take place literally, but that it is to be spiritualised, is to make the passage meaningless.

"And the mountain shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all his saints with thee.

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one."

"After this,"—after I have gathered out a people for My name, answering to the fulness of the Gentiles in this passage,—“after this I will return;” after partial conversion among the Jews and partial conversion among the Gentiles, I will return. And what to do?

“Build again the tabernacle of David that has fallen down, and heal up the breaches thereof.” What for? “That the residue of men may seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things.” “Known unto God are all His works from the beginning of the world,”—the whole plan is spread out before Him; He won't be hurried, but He will give food for sanctified intelligences to all eternity in sounding the infinite depths of wisdom, mercy, and love as involved in the economy of redemption and as unfolded in the history of the Jew. “And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them.” “As concerning the Gospel, they are enemies for your sakes; and as touching the election, they are beloved for the fathers' sakes.” There is no other people in the world called *beloved* for anybody's sake, while in a state of enmity, save the Jews; “for the gifts and calling of God are without repentance.” The gifts of Palestine and the calling of Abraham will never be abrogated; God will never change His mind. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so”—notice these words—“even so have these also now not believed, that through your mercy they also may obtain mercy.” It is “as,” “so.” “As you had not obtained mercy, but now have obtained mercy, even so have these now; that through



your mercy they also may obtain mercy." Have you found God's mercy in Christ Jesus; and are you of Gentile origin? I doubt not we are all of Gentile origin here, and have largely found God's mercy in Christ Jesus. Will you bear with me if I faithfully and affectionately press home to you these words: We have had theory, that is, we have doctrinal teaching, but now we come to the practice for one moment;—have you showed the Jews mercy? How can I show them mercy? You can show it, either by a contribution to any society in existence for converting them, or you can show it by your prayers, by your sympathy, at the throne of grace, either at your family altars, or in your closets, or in your social gatherings; and you can show it even when you come in contact with a son of Abraham, be it an "Old clothes man," as he comes to your door to buy. If you speak a kind word to him, and then show the Jew mercy, you will be carrying out the doctrine of the text. "The remnant according to the election of grace" must largely be won to Christ by Gentile mercy. The Jews have had cruelty enough; they have had neglect enough; we have done a world of mischief by our coldness and indifference and persecution, and by our unjust laws to the Jews in ages past.

And let me say a word here, in order, if possible, to take a stumbling block out of the way of Gentile kindness towards the Jews. I do not suppose any one here would be open to the charge; but you will have friends and neighbours who are open to it. I refer to the custom of wearing *crosses* as an ornament in these days. May I ask you,—whether those crosses are hung round the neck of beauty, or whether they hang on the gentleman's waistcoat,—may I ask you to take them off in the interest of the Jew? Why so? The Jew, in the middle ages, you know, when religion was corrupted and made Popish, when he saw the crucifix carried along in the street, would run a mile in any direction rather than be in its way, because if he met it he was obliged to bow down before it, and that was an abomination to him. The Jews in the middle ages, called it Tolu: and they call it Tolu to this day. What is that? An idol, an image. You say he ought to know better. I tell you facts. I tell you he regards every person he meets with the cross hanging before them, as an idolater, as a worshipper of that cross; and you little know how you are damaging the cause of Jesus in the eyes of the Jew by this practice. Neither can you help honouring the Jew for hating idolatry. In the Christian Church we honour him as God-fearing and God-believing. You can scarcely get faith out of a Jew. You cannot find Jewish atheists or Jewish sceptics, or Jewish idolaters; and the Church would find converted Jews very helpful now in rescuing persons from infidelity on the one hand, and Popery on the other.

"That through your mercy they also might obtain mercy." And now we come to a beautiful thought as a climax. "For God has concluded them all in unbelief." The Greek runs thus: "God hath shut them all up together for disobedience." "The Jew first;" he failed nationally. The Gentile comes in and looks down upon the Jew as unbelieving, as abandoned, as under the curse of God. God tells us that the Gentile Church will fail too. "He tells us that in "the last days" perilous times shall come, when men shall be lovers of themselves; and He goes on to sum up all by saying, "Having the form of godliness but denying the power thereof." When the Son of Man cometh, shall He find faith on the

earth?" This is as much as to say that little vital Christianity hath appeared with a great mass of profession. "As the days of Noe were, so shall also the coming of the Son of Man be." It is indicated all throughout Scripture that the Gentiles will fail as much as the Jews. Now God says, "You Jews failed; I punish you. You Gentiles failed, and I punish you;" and when chastisements have been administered to the one and likewise to the other, God shuts them all up together for disobedience. What for? "That he might have mercy upon all," and lavish his mercy upon such a scale as the world has never seen before. When the Apostle Paul gets thus far, look at that large-hearted man, that profound thinker, that great logician; look at him as he seems to be standing now on the edge of a precipice, looking down and trying to sound the depths of the riches both of the wisdom and knowledge of God. "How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him and it shall be recompensed to him again? For of Him, and through Him, and back again to Him are all things, to Whom be glory for ever and ever. Amen."

One fact, and one minute more, just to encourage you to speak kindly to the Jews. I have such a profound faith in this Book, that, if I have made out the mind of God, I am willing to trust what God says, to trust you for showing interest on behalf of the Jew. God says, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." But I want to encourage you to speak kindly to the Jew; and, for this purpose, I would just show you what kindness can do. I was summoned recently down into Whitechapel, one Saturday afternoon, by a Christian brother, in order that I might speak at a Jewish debate, which was to be held that afternoon, "On the Authenticity of the Scriptures." I found assembled fifty or sixty of the sons of Abraham. I rushed at once to the platform, and turned round, and looked all those sons of Abraham in the face; and my first few words were these:—"Eighteen years ago, God touched my heart with sympathy for your people, and, ever since that time my prayers and my efforts have been in the direction of your welfare. I would even die, if God called me to die, for your salvation. I live for your welfare; I would die for the same, if Christ could be glorified by that." And when I began to speak to them in this way, and told them how God had touched my heart with love for their nation, and how I would do anything for them that they might be blest, I found the prejudice and the opposition which I had seen in them at first gradually yield, and by and by I saw tears stealing into their eyes; and after I had spoken to them about twenty minutes or half an hour, I said, "I will sit down now, and you shall go on with your discussion." They said, "Mr. Wilkinson, you shall be our chairman;" and one proposed it, another seconded it, and it was carried; and I was obliged to take the chair on that occasion; and I sat for two hours, presiding over that debate. I said to them, "I beseech you, do not say an unkind word of Jesus, for I shall be grieved if you do; I have so much cause to love

Him, and I should be so much grieved if you said anything of reproach or a blasphemous word of Jesus." They said, "Mr. Wilkinson, you will have nothing to complain of." And after two hours' debate, the two Jews who opposed me more than all the others put together, and were very clever spokesmen, were the two—the one to propose, and the other to second, a vote of thanks, which they passed unanimously to me, for having come down to see them and to speak to them. Brethren, let us go amongst the Jewish people, and let us speak to them, and we shall find that they will appreciate our kindness, and that, if we go in the spirit of prayer, we shall assuredly have the Divine blessing.

### A WOULD-BE JEWISH TORQUEMADA.

THE baser sort of Jews from amongst those at the east end of London—like their prototypes of Thessalonica of old\*—are moved with envy, hatred, malice, and all uncharitableness because of the blessings which our God and Father in Christ Jesus has been mercifully pleased to bestow upon our humble work.† The print of this sort of Jews, the *Jewish World of Bell Lane*, devoted half of its issue of Friday, the 8th ultimo, to coarse vituperative abuse of CHRISTIANITY and the CHRISTIAN WORLD. Lest some mealy-mouthed "Christian" should think, in his notion of Christian charity, that we unnecessarily employ such descriptive terms as the above, we quote here at the outset the following coarse specimen from p. 2 of that issue:—"A somewhat novel exhibition, a Mule and Donkey show, took place at the Crystal Palace during three days of the current week. A similar exhibition takes place this day at Exeter Hall under the auspices of the Society Succeeding in Failing in Promoting Christianity among the Jews."

Considering that at the meeting, alluded to in this paragraph, some of the noblest, most pious, and most learned Christians were present—such as Lord Shaftesbury, the Hon. Lord Arthur Hervey, Bishop of Bath and Wells; Bishop Ryan; the Rev. Dr. Boulton, Principal of St. John's College, Highbury; Canons Freemantle and Clayton; Rev. D. Wilson, the venerable Vicar of Islington; and a host of other Clergymen and Gentlemen of note—the contemptible vulgarity exhibited in the above paragraph can better be imagined than described. Some assertions and expressions in the same number of that scurrilous *Jewish Weekly* are too gross and disgusting even for allusion.

These would-be trainers of the young Jewish mind aim at something more practical than mere abusive railing; they would, if they could, become zealous inquisitors. The following incensed cloud of angry smoke was sent up in that self-same issue because of our first article

\* Acts xvii. 1-5.

† See our first articles in our last two numbers, as well as the one in this our impression.

in our May number, entitled WONDROUS ARE THE WORKS OF HIM WHO IS PERFECT IN KNOWLEDGE :—

“ AN UNFOUNDED STATEMENT.—The current number of the ‘ False Witness ’ contains a statement, the truth of which we greatly doubt. It runs to the following effect :

“ ‘ Since the publication of our last number, between thirty and forty of the most respectable and accomplished Jews and Jewesses, in the West End have formed themselves into a class of Bible students, and solicited us to read and expound to them the Epistle to the Hebrews. With unspeakable wonder have we watched the work of the Spirit upon the hearts and souls of the members of that class.’

“ It is important to the metropolitan Jewish community that the statement contained in this extract should not pass unchallenged. Through its import, Christians will be made to believe that a great and momentous ferment is taking root in the minds of intelligent Jews, and that the operations of the conversionist party no longer apply exclusively to the refuse among the Jews, but succeed in reaching the higher classes. Similar to all the statements hazarded by the unscrupulous brotherhood, *we are not informed of the place of gathering, and how many times and where the classes meet ; and above all, the names of persons are withheld.* By the revelation of these names only is it possible to verify the respectability of the movement, if it exist at all.

“ Will some of the ‘ educated Jews and Jewesses ’ in the West End oblige us, in the name of the faith we all hold dear, to make inquiry as to the truth of the fact above mentioned, and let us know where the conversionists hold their gathering ? *Let us but once gain the clue, and we may be depended on to follow it up.*”

Of course the *Bell Lane Jewish World* is disappointed that it is “ not informed of the place of gathering, and how many times and where the classes meet ; and above all, the names of persons attending are withheld.” The educated Jews and Jewesses in the West End have a salutary horror of the virulent diatribes of the baser sort of Jews in the East End, and would rather not have the latter informed of their spiritual experience, of their whereabouts and of their names. The educated Jews and Jewesses of the West End will not easily forget how the Jewish press at the East End, in 1868, vilified and maligned that honourable Hebrew Christian, Joseph D’Aguilar Samuda, when that educated Jew was a candidate for a seat in the House of Commons.\*

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\* Since the above was in type, the following apocryphal paragraph appeared in that veracious weekly, of the 15th ult. :—

“ We are informed by a coreligionist that a missionary, who had become cognisant of his distressed condition, called upon him on Friday last, and, unsolicited, made him an offer to take the whole of his family off his hands, educate them well, and eventually provide them with trades and a start in life. The offer

The threat of inquisitorial *espionage* conveyed in its poisonous tail—"Let us but once gain the clue, and we may be depended on to follow it up"—is not the most winning wooing for confidence. Alas, we know too well, from the history of the synagogue as well as from that of the Church, that a *Jewish Torquemada* is a more horrible monster than a *Gentile Torquemada*. Even Lindo, one of the most biassed Jewish historians that we have ever read, indirectly corroborates our estimate. He begins the fifteenth chapter of "The History of the Jews of Spain and Portugal," &c. &c., with the following sorry tale of Jewish Torquemadism:—

"While the king [John, A.D. 1379] was at Burgos, the Jews artfully obtained from him an order for the execution of Joseph Pico [or, as he is described in Spanish history, Don Juzaf Pichon and Don Jucaf Picho], who was receiver-general of the Alcavales, and high treasurer of the kingdom. He was opulent, and a person of consideration among his people. From the posts he held, he exercised great authority and influence. His-  
torians record no crime of him, but attribute it to the envy and jealousy of the chief men of his nation. Joseph was tranquilly at home, secure from such an event, when he was seized, led to execution, and his house destroyed. From the haste with which the royal executioner performed his office, he is supposed to have been deceived or bribed. The king discovering that he had been imposed on, had the guilty parties punished, and deprived the Jews of the privilege they enjoyed of taking cognisance of criminal causes where they might inflict the punishment of death."\*

A more minute account of this dastardly instance of Jewish Torquemadism is to be found in Lopez de Ayala's "Crónica del Rey Don Juan I.," anno 1370, cap. 8, as also in Zúñiga's "Anales de Sevilla," p. 242. Who could fail to fathom the ominous import of such a threat as this, "Let

was made the more tempting by the missionary promising to relieve the present needs of the head of the family, and to procure him a situation whereby his future would be well secured. Money, it was urged, was no object whatever, one little matter only being required, viz., his renunciation of Judaism. The person so baited did not fall into the golden snare, but indignantly ordered the missionary about his business. On which side, we would fain ask, lies the balance of rectitude and conscientiousness; on the part of the very Christian missionary, or the needy Jew?"

Why were the names and addresses of the "coreligionist" and the "missionary" withheld? The former, if the fiction be founded on fact, would be no sufferer of persecution from his people, on account of his wonderful self-denial; on the contrary, he would be an object of admiration and laudation: whilst the latter, if the information could be corroborated, would become an object of scorn and contempt to all Jews and Christians, and lose his post besides. The fact is, that this announcement, like the majority of statements in the *Bell Lane Jewish World*, is the product of one of the inventive geniuses which conduct that reliable print, such as its *special commissioner* to wit.

\* Another illustration of Jewish hatred and malice is afforded in the same number of the Jewish paper which we have quoted in the preceding note. The article we allude to is mildly headed, *A Jewish Tragedy*, A.D. 1220.

us but once gain the clue, and we may be depended on to follow it up." We would remind those turbulent would-be inquisitors that, for a time at least, they must curb their *Torquemadian* propensities in this, yet free, land.

Would our readers like to know how, and by what means the *Bell Lane Jewish World* would follow up its Torquemadism? The same impression which contains the inquisitorial menace, furnishes the clue to the honourable straightforward mode of the conductors of that weekly. That issue contains an account of an inquisitorial visit which the "special commissioner" of the Bell Lane Jewish organ made to PALESTINE PLACE, to spy out something which might supply him with materials for "railing accusation against the brethren." This trustworthy commissioner tells us of the expedient on which he acted, in order to obtrude himself into the Jewish Converts' Operative Institution in Palestine Place. The following is part of the commissioner's own tale:—

"As I had no desire of being taken for an Israelite, necessity compelled me to resort to a little simulation. Noticing then a Hebrew book, I asked the men what language it was, as it appeared to me from a distance to look like music. This appeared to convince them of my Christianity. Lying on one of the benches I remarked a copy of the *Jewish World*, and I am given to understand that your Journal is regularly taken in here, the inmates being most eager to learn the Jewish news of the day. Two of these men, I was informed, had come from Bombay, another from Tunis, and the rest from Poland. I entered into conversation with the individual from Tunis, and he appeared to be an exceedingly sharp fellow. He evidently thought me a Jew, and seemed to be glad of the opportunity of engaging in conversation with me."

This is followed by an apocryphal account of a conversation with the Tunisian Jew; and by a string of the coarsest diatribes ever put into print, in the way of reflection. This inquisitor proceeds to tell his readers that he "had the pleasure of an introduction to the reverend superintendent and secretary of the operative institution, Mr. Butler, a mild and gentlemanly individual, who had a good deal to say on conversion." Further on:—

'He behaved civilly and courteously to me, of course being perfectly unaware of my religion, and submitted to me numerous letters transmitted by converts to the committee of the institution. These precious epistles were couched in the usual stereotyped phrases, and overflowed with the thanks of the writers to the Bethnal Green saints. Mr. Butler presented me with a great number of tracts, and asked me to give them to the 'friends of the cause.' My butterman has since expressed a very high opinion of the paper. One of the little books, entitled 'A Plea for Jewish Converts,' written by the rev. gentleman, is a very funny lucubration, and aims at convincing ignorant folks of the genuineness of conversion. The writer therein expresses his horror of the conduct of a Christian gentleman with whom he had conversed, and who had actually gone so far as to doubt the sincerity of apostates. Mr. Butler is exceedingly wroth with this gentleman, and handles him rather

freely. I left this gentleman in a very friendly way, he expressing a desire to see me soon again. I hardly think he will repeat the wish."

We read the whole of that veracious report to our Bible-class of Jewish ladies and gentlemen, described in our first article, on Saturday, the 9th ult.—To their honour be it recorded, those ladies and gentlemen never see the paper.—The former felt shocked at the vulgarity of the writer, and the latter almost made observation to the following effect, (in reply to my remarking, "Gentlemen, you know now the character of the inquisitor, who will follow you up if only once he gains a clue?") "Both my butler and footman know a *sorry sneak* when they see him; however, I will give them another hint to look sharp," was the rejoinder of every Jewish gentleman present. The following is the reply of a Hebrew Christian brother, in whose knowledge and varacity we have the most unswerving confidence, in answer to a question which we put to him, by letter, on the subject. He writes:—

"I have read the article in the *Jewish World*. It is a complete tissue of lies. The Tunisian proselyte did not give the replies, nor did any *special commissioner* put the pretended questions. The master of the bookbinding department, as well as the journeymen, were present when this fictitious conversation is reported to have taken place. But what can one expect from a man who does not hesitate to publish his own shame! From his own statement, it is evident that he is a stranger to honesty and uprightness. Deception and dissimulation appear to be ingrained in his very nature. . . . From the style of the writer, I am inclined to suspect that he tried to impose on one or more missionaries, but as they detected his duplicity, he seeks to avenge his disappointed expectations in harmless Billingsgate effusion," &c. &c. We cannot divest ourselves, however, of the horrible fact that, if Jewish bigotry and infidelity shall gain the ascendancy for a short time, when unbelieving Israel shall, for the predicted time, become the confederate of the anti-christian nations, then will a Jewish inquisition of an infinitely more tremendous character than ever existed under Popery, under a Jewish leader more cruel and merciless than Torquemada, be organised against the followers of the Lamb, especially against such as bear the name of HEBREW CHRISTIANS. It is to this period that the opening of the "fifth seal" points:—"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.\*

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE  
JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

### BOOK IV.—CHAPTER I.

#### THE MINORITY OF HENRY III.

(Continued from page 121.)

**M**ISS IGNOTA was as good as her word: she not only betrayed no symptoms of impatience for that evening's narrative to come to a close, but she was as attentive a listener as any of the most attentive audiences that ever gave heed to an absorbing discourse. She followed the rest to the domestic sanctuary, and joined heartily in the evening orisons and songs of praise. It was not till a full quarter of an hour after the evening family worship was over that she made her way to Sir Francis Palgrave, put her small hand gently on his arm, and looked beseechingly into his face. The deputy master of the Rolls, with the chivalrous gallantry of his nature, took the little hand in his, first pressed it to his lips, then put it under his arm, and then led the speechless yet anxious inquirer into the conservatory. There the two walked up and down for a full hour, Sir Francis talking almost all the time, whilst Miss Ignota seemed thoroughly transported with gladsome anticipations too enjoyable for words. Asher, his sister and cousins, Mr. and Miss Goodall, Lord Soulwinner and myself walked up and down, and conversed, in the large drawing-room, where we could not but catch frequent glimpses of the elderly gentleman and the young lady. On their returning to the big room, Sir Francis said to his companion, in the hearing of us all, "I have only furnished you with a few threads, all I have got, of the extraordinary texture which constitutes your history. Sir Sampson will be here in a few days, probably before this week expires, when he will very likely follow the lord of the mansion with his wonderful tale of the **BANISHED ONE FETCHED HOME**. You may, however, forthwith dispense with the names which were temporarily put upon you. Let Nora Ignota be no more even named; your own honoured name is Signorina **SEGULLAH NUNEZ**."

"**SEGULLAH!**" exclaimed the young lady, whilst her whole countenance beamed with the sunshine of happiness. "It was the name of my little cousin, who died about the time that I was born!"

"Even so, **SEGULLAH NUNEZ**. **SEGULLAH** was a favourite feminine name in your family for generations and ages. The name of Don Israel Ibn Nunez; as well as of Isaac Nunez Ibn Paltiel, and of other variations from those estimable names often occur in the great genealogical chronicle of Toledo Villa. But I must not anticipate Sir Sampson, who is himself a **NUNEZ** hibernicised into Fitznun."

"I can now wait patiently, dear Sir Francis. You have utterly changed my nature by having revealed to me my own name. The only appellation I shall object to will be that of *Signorina*. My heart is thoroughly English. I shall never give up the idea that the Anglo-Saxons, Danes,



and Normans are also the natural descendants of Abraham, Isaac, and Jacob."

"We all have certain besetting idiosyncrasies. As long as they are innocent and harmless—as yours, in the present instance, undoubtedly is—we tolerate them in one another. Good night, Miss Nunez."

"Good night, dear Sir Francis; but you should not call me *Miss* Nunez, you should call me simply SEGULLAH. Dearest Tabitha and Salome! you two must henceforth call me SEGULLAH."

The three young ladies wished "Good night" to the gentlemen, and left the drawing-room together. The following morning, an especially solemn and grateful air pervaded the congregation in the oratory of the mansion. Every worshipper felt that God was about to manifest an especial token of His providential watchfulness over some of His most tried children, akin to the winding up of Joseph's story. Every portion of the service—supplicatory, expository, and choral—seemed characterised with the grateful and solemn feeling. The impending *dénouement* was the chief theme of conversation amongst the different groups which formed themselves in the park in the course of the day. The lord of the mansion, his lady, son, and daughter, along with Sir Francis and Miss Nunez, formed a group to themselves. The burden of the conversation of the representative of the PALTIELS was the wonderful circumstance that he should have unwittingly entertained his *bona fide* niece. Asher, who frequently joined me and others, retailed to me his parents' remarks and ejaculations on the subject.

The venerable historian of the BANISHED ONES FETCHED HOME determined to begin his melancholy narrative earlier that evening, as well as on the following one, than on the previous evenings, so as to finish the whole on Friday night. "We shall have no ears after that," he remarked, "but for Sir Sampson's tale of his SEGULLAH; his BANISHED ONE FETCHED HOME." On taking up his place that evening in the lecture alcove, the lord of the mansion commenced as follows:—

The coincidence is not a little remarkable that several of the chroniclers who will furnish me with materials this evening and the next, bear the names of Nunez and Barbaniel joined to that of Paltiel. The reason by which this is accounted for is the change of government during the minority of Henry III. The mild rule of the Earl of Pembroke and of Hubert de Burgh induced many of our people from Spain to come over and settle in this country, some of which intermarried into our family, whose children retained their maternal, as well as paternal, names and surnames. For a generation or so this rolling scroll, which gathered volume as it rolled on, had found its way to Ratæ, or Leicester. Thus records one of my ancestors on his contemporary history:

"The Lord hath broken the staff and sceptre of our wicked ruler; his pomp has gone down into the grave, worms now cover him and feed upon him who had hitherto persecuted without restraint. We may now break forth into song, for the whole island is at rest and peaceful. During the domination of the graceless John" [the writer indulged here in a pun upon the name, which he characterised in the original as JOHANAN LOHANAN, John the unfavoured], "I came with my family to sojourn here in Ratæ; for here in this place our people, ever since they came

to settle here, along with the Romans, have always lived on brotherly terms with the other peoples, whether they were the Romans, or their successors the Saxons, the Danes, or the Normans. Our people continued to increase and to thrive in this place. No Jewish inhabitant of this place was ever charged with the crime of crucifying Christian children, or clipping the coin of the realm, or of any other misdemeanor or felony. Even in the days of the iron rule of John our people here remained unmolested. I could not but suspect the poison in that serpent, even when he appeared as harmless as a dove, and would even have allowed a Jewish infant to handle his face, to smite his cheek-bone, and to try to break his teeth. I therefore brought my household and almost all my substance to this place. We heard, with much sorrow of heart, of the afflictions of our people in other places in this land; but those afflictions did not come nigh unto us. Our people through the country began to hope for better days,—when the cruel tyrant king hid himself, after his lords made him sign and seal the terms of the STAR of liberty,—and began to trust that he would never again defile the land with his sanguinary heel; but he did not remain in his secret place longer than a few months: he came forth more infuriated with rage than ever, and with a greater army even than heretofore, and began to perpetrate such cruelties and barbarities as to make the most secure quake and tremble. So that our people in this hitherto safe retreat began to fear for their life,—especially as we heard that he was encamped at Newark, a place not very far off from here. I began, therefore, to plan of withdrawing from this island altogether, and to return to SEPHARD, the land whence my forefathers came, when the gladsome tidings came from Newark of the decease of the weakener of the people. The happy news came when our people celebrated the festival HOSHAANA RABBAH.<sup>\*</sup> They therefore interpreted the event as an earnest of further deliverance; and hitherto the interpretation has held good.

“The new king is but tender in years; the Lord Pembroke, who is the ruler of the land in the young king’s name, is an upright and just man. The dungeons, in which many of our people were left incarcerated at the death of the late merciless king, he has thrown open; the heavy burdens which the dead king had imposed upon the shoulders of many of our people, Lord Pembroke has taken off. This merciful ruler sent out letters and decrees, sealed with the king’s signet, commanding the principal burgesses of those towns where the Jews sojourned in great numbers, such as London, Lincoln, York, Hereford, Worcester, Stamford, Bristol, Northampton, Southampton, Winchester, Gloucester, Warwick, Oxford, enjoining those burgesses that our people should be held secure from any injury or hurt, grievance or wrong, either to their persons or properties. The Jews were especially to be shielded against any violence from the hands of those who worship the cross and fight for it. Then was there not only joy in the synagogues of this island, but the synagogues increased rapidly in numbers. For, in addition to those protective measures meted out by Lord Pembroke, a confirmation of the charter was granted which our people had obtained from the deceased king at the beginning

\* The reader will find an explanation of the above-named festival in our number for last November, pp. 506-508.

of his reign. In that charter most important privileges were accorded to our people, and their persons and estates held sacred from assault and plunder. At the same time with the confirmation of the former charter, our people are further set free from the jurisdiction of the courts of their bishops and priests. Moreover, that we may enjoy the safety of unhoodwinked justice, those unworthy judges who brought reproach upon their office, in our affairs in the exchequer, are deposed, and persons of probity and integrity judge in their stead.

"The synagogues, therefore, have not only joy, but also increase in numbers. Our brethren in other lands have heard the report of the good and great changes in our affairs, and are coming over in great numbers to this country, especially those from SEPHARD. Amongst the latter are two families from my own stock: Don Nunez EZRIYAH" [this Ezriyah is only another term for PALTIEL] "and Don Mishael Abirbaniel. They and their sons and daughters have taken up their sojourn here. The beautiful daughter of my kinsman Don Nunez, SEGULLAH by name, is now the wife of my eldest son, Baruch, or Benedict. My eldest daughter, Naomi, is now the honoured wife of Aaron, the eldest son of my kinsman Don Mishael Abirbaniel. May God prolong their lives, and may I now be gathered in peace to my forefathers. I, Benjamin Aryeh Paltiel, have written this at Ratæ, in the third year of the government of the great and good Lord Pembroke."

Earl Pembroke died the same year that the above was penned, and at the beginning of the next year the penman himself was gathered peacefully to his forefathers. The Earl was succeeded in the administration of the affairs of this realm by Hubert de Burgh, the hero of the naval battle at Dover, which broke the arm and armament of France in this island. De Burgh was but little inferior to his predecessor; he himself continued Lord Pembroke's humane deportment towards our people. He was, however, let and hindered in his own benevolent intentions by two ecclesiastics, namely, Peter des Roches, whom the Pope created Bishop of Winchester, and Cardinal Pandulph, the Pope's legate then in this country. It was to the interference of those foreign ecclesiastics in the affairs of this realm that I trace the jarring and irritating decree that the sheriffs, of the different places where our people then resided, were directed to require that the Jews should distinguish themselves by wearing, on all occasions, a particular mark upon their clothes. The mark was to be attached to their upper garment, and was to consist of two white tablets of linen or parchment, and to be affixed to their breasts. Some historians wish to persuade us, that although this order bore the appearance of being of a nature at once degrading and oppressive, it had nevertheless been dictated by no unkindly intention; and it has been remarked, that by making the Jews thus plainly known from other persons, any one who offended against the directions given for their protection, would be deprived of the excuse they might otherwise have made, of being ignorant of their persons. This certainly sounds plausible, but a critical reader of history will at once discover that such a reason is a mere gloss. The real reason for the enactment of that strange order seems to have been, that the Jews should be discernible in the eyes of the king, in order that when he wanted money he should know where to find it without great search;

for the king even in his boyhood was tutored by council, especially by Peter des Roches the personal guardian of the Royal minor, that great revenues might be raised from the Jews if they were kindly dealt with. Whereupon, the following writs were despatched to the respective sheriffs and officers, commanding them to elect twenty-four burgesses out of every town where the Jews resided in any number, to watch carefully over them that they received no injury, and particularly guard them against the insults of "the Jerusalem Pilgrims." And as a rider to the careful watchfulness was the distinguishing badge which I have mentioned. So that it appears that the government after all watched more jealously their purses than their persons!

However, the protection which was thus extended to our people again inspired them with confidence: those who had survived the oppressions of the last reign began afresh to accumulate wealth; and numbers of our nation, as stated by my ancestor Benjamin Aryeh, were induced to come over from the continent, and settle in this country. The new comers were at first treated with violence by the wardens of the Cinque Ports where they landed. They were thrown into prison, and pillaged of their effects. For though the policy of the government towards the Jews had changed, the hatred and cupidity of the people in general remained unchanged. When, however, information was given at court of the circumstance, relief was quickly afforded. Writs were issued to the officers of the different ports, commanding that such Jews as had been imprisoned should be set at liberty, and be allowed to live freely and without restraint, upon consenting to enter their names upon the Rolls of the Jews, and not to depart the country again without permission.

As a truthful and impartial historian, I am bound to admit that some of our people did not make the best use of those few years of tranquillity. Having been set free from the strife of their Christian neighbours, they began to contend amongst themselves. We, like others, are a contentious race, as long as the "Prince of Peace" does not reign in our hearts and in our midst! Did not our deliverer from the bondage of Egypt say to our forefathers, "How can I myself alone bear your cumbrance, and your burden, and your strife?"\* This time-honoured and manifold record abounds with memoranda of internal feuds and contentions amongst our people during the protectorate of Hubert de Burgh. I shall only allude to one instance, even the disgraceful *fracas* at Gloucester, which occurred in 1220. In that unseemly quarrel several families took a culpable part, and some of them must have been guilty of malicious perjury. With all that, however, the government of Hubert de Burgh continued to spread their ægis over our people.

The clergy, it would seem, took umbrage at the privileges which our people had enjoyed, and resolved to attempt, by an exercise of ecclesiastical authority, to overrule the effects of the protection which had been afforded by the measures of government. Stephen Langton, Archbishop of Canterbury, in conjunction with Hugo de Velles, Bishop of Lincoln, published a general prohibition, by which all persons were forbidden to buy anything of the Jews, or to sell them any victuals or necessities, or to have any communication with them; declaring, at the same time, that

they were persons, who by the laws of the Church, were excommunicated for their infidelity and usury.

Stephen Langton, moreover, issued the following edict respecting the Jews, at his provincial synod :—"That the Jews do not keep Christian servants ; and let the servants be compelled by ecclesiastical censure to observe this, and the Jews by canonical punishment, or by some extraordinary penalty contrived by the diocesans. Let them not be permitted to build any more synagogues, but be looked upon as debtors to the churches of the parishes wherein they reside, as to tithes and offerings.

"To prevent likewise the mixture of Jewish men and women with Christians of each sex, we charge by authority of the general council, that the Jews of both sexes wear a linen cloth, two inches broad and four fingers long, of a different colour from their own clothes, on their upper garment, before their breast ; and that they be compelled to do this by ecclesiastical censure ; and let them not presume to enter into any Church."

How little solicitous was the Christian Church in the middle ages to bring the Jews to a knowledge of the truth ! The above edict virtually acknowledges the friendly disposition which pervaded the breasts of the Jewish people towards their Christian neighbours ; nay more, it virtually maintains that the Jews desired to visit Christian places of worship, but were forced back by Christian bishops. But have not our people, they who believed not and do not believe, acted, and still act, in the same spirit towards those of our brethren who have believed and do believe ? Alas, the Redeemer's prediction receives fulfilment even in this our day :—"They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me."\* Yet we have the consolation of the glorious evidence which the fulfilment furnishes, if we but "stand fast in one spirit, with one mind striving together for the faith of the Gospel ; and in nothing terrified by our adversaries : which is to them an evident token of perdition, but to us of salvation, and that of God. For unto us it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."†

The Christ-rejecting Jews—who could derive no evidence to the justice of their unbelief from Gentile ecclesiastical persecution, and neither therefore any consolation—appealed to the Crown for protection and obtained relief. Directions were sent to the sheriffs of the different counties and cities, to prevent the prohibition being enforced ; and orders were given to imprison all persons who, by reason of the commands of the Church, refused to sell provisions to the Jews. This edict of the Church was published in the seventh year of this reign, that is, when Henry III. was seventeen years of age, two years after the Gloucester scandal.

The condition of our people during the seven years which followed the ecclesiastical edicts, and the crown interdicts of the same which I have just mentioned, was peaceful and prosperous. During that septennate our

\* John xvi. 2, 3.

† Phil. i. 28, 29.

people experienced tolerant and generous deportment even from some of the clergy. As one of those exceptional instances of clerical good will, I may mention the Prior of Dunstable, who granted permission to several of our people to reside within his jurisdiction, and to enjoy all civil privileges in common with the Saxon and Norman settlers, for the annual payment of two silver spoons, each of which was to weigh twelve penny-weights.

## CHAPTER II.

## THE ANGLO-HEBREWS UNDER HENRY III.

THE good time, under the regency of the Earl of Pembroke and Hubert de Burgh, was only a parenthesis. Henry III. came of age,—alas! at the years of discretion he had never arrived. Dante, who was disposed to deal very gently by him, in his seventh Canto of *Del Purgatorio*, represents him as a semi-idiot, and finds him in the place assigned to imbeciles and children, whose account of himself, like that of Sordello,

“Non per far, ma per non fare ho perduto.”\*

The great Italian bard makes Sordello point to Henry in the following couplet :—

“Vedete il Re della semplice vita  
Seder là solo, Arrigo d’Inghilterra.”†

All I can say is, that if Dante had been an Englishman, he would not have been so considerate to that hapless king. Many and evil were the years of that Henry’s rule. The historic tree of the Anglo-Hebrews during that long reign bore—using a figure from one of the songs of Moses—bitter clusters, and grapes of gall, whose wine was the poison of dragons, and the cruel venom of asps. The secretion of venomous hate, which the ecclesiastics were obliged to keep down during Henry’s minority, broke forth in all its virulence as soon as that feeble-minded, priest-ridden prince took the reins of the government of this country into his own hands. From henceforth our people, in place of the security which they had previously enjoyed, were subjected to ceaseless violence and arbitrary exaction.

The Anglo-Saxons and Anglo-Normans began to murmur that too much favour had been shown to the Anglo-Hebrews, and consequently charged the king with indifference towards the Christian religion. The king, therefore, wishing to convince the former that he was zealous for the creed which he professed, and by doing so quiet their turbulence, determined to seize the whole of the property of any Jew who admitted the Divine character of the Judaism proclaimed from Calvary, as well as that from Sinai, and thus joined the Christian Church. It is a pleasing consideration that, notwithstanding such cruel, anti-Christian conduct on the part of a nominal Christian king, there were Anglo-Hebrews of

\* Wright thus rendered the above line :—

“Not what I did, but what I failed to do.”

† “There England’s Henry seated may be seen,  
Alone, contented with a frugal board.”—*Ibid.*

considerable celebrity, who hazarded everything in obedience to conviction and conscience, and became Israelites indeed. I may just cite one instance in illustration of the stubborn fact. There lived at that time at Canterbury a very learned and highly-respected Israelite, Augustin by name, who felt constrained by the love of Christ to return to the religion taught by Moses and the prophets: he became a Christian. The monkish historians record the fact, as showing great benevolence on the part of Henry; for the king was actually graciously pleased to give to Augustin Augustin's own house to live in, notwithstanding that he confessed Christ. However, the despoiled thorough-going Jews, Israelites indeed, or Hebrew Christians, I am not disposed to pity. They counted the cost of their confessing THE FAITH, and gloried in the bargain which they had made. But those Jews who were neither convinced nor conscious of the incompleteness of their Judaism are to be pitied by every feeling heart.

The change of feeling on the part of the government towards them, was first manifested in the fourteenth year of this reign. In this year they were compelled to give up a third part of their movables to the Crown. Immediately after the imposition of this tax, our people in London were subjected to another unexpected act of injustice and oppression. By permission of the king, they had lately completed a synagogue, upon a scale of great magnificence, which surpassed all the Christian churches in architectural taste. No objection whatever was made to the work in its progress; but as soon as it was finished, the king sent directions to have it seized, and forthwith granted it to the brothers of St. Anthony of Vienna, to be by them converted into a church. Dr. Jost, a modern German Jewish historian, observes: "A folly into which all Jews, at all times, suffered themselves to be misled by propitious circumstances; not considering that this desire of vain self-exaltation stimulated jealousy, and had the inevitable effect of bringing them down very low."

About this time an Armenian bishop arrived in this country, with letters from the pope, in order to examine some curious relics; and among other things which he stated—the truth of which cannot be vouched—he related the extraordinary circumstance about the Wandering Jew; and as the old man has been of late very much talked of, it may not be uninteresting to give here the description which that dignitary favoured England with, at that time, as it is recorded by Matthew Paris, a contemporary monkish historian. That writer tells us seriously that "Several persons examined the Armenian bishop about this wonderful Jew, and that the prelate gave them his word that he was then living in Armenia. An officer of the bishop's retinue, who came along with the prelate, informed the examiners particularly that this Jew had formerly been porter to Pontius Pilate, and was called Cataphilus, and that, standing by when the Saviour was dragged out of the judgment-hall, he smote Him upon the back, at which Jesus, being offended, turned about and said to him, 'The Son of Man will go, but thou shalt stay till He come again.' That afterwards he was converted to the Christian faith, baptized, and called Joseph, living to be an hundred years old. But then growing sick and impotent, he fell one day into a swoon, upon coming out of which he found himself young again, and as vigorous as a man of thirty, the age he was of when Christ was crucified." Google

The same officer assured the examiners that his master was intimately acquainted with that extraordinary personage, and dined with him not long before he came into England ; that he himself had seen him several times ; that Cataphilus was a man of great seriousness and gravity, never laughing when any questions were put to him concerning ancient history, such as the resurrection of the dead bodies that came out of their sepulchres at the time of the crucifixion, the apostles' creed, and other circumstances relating to those holy persons ; that he was very fearful of Christ's coming to judge the world, for then, he said, he was to die ; and that he trembled whenever he called to mind the grievous crime of smiting the Son of God, yet hoped for salvation, because it was a sin of ignorance. A most fit person to examine old relics !!!

From this time, scarcely a year was allowed to pass without taxes, to a grievous amount, being exacted. In the seventeenth year of this reign, the king manifested great zeal for the Christian religion, by taxing the Jews again to the amount of eighteen thousand marks of silver.

These taxes were enforced by imprisonment, by seizing the property and possessions of the Jews, and by taking from them their wives and children ; and punctuality of payment was secured by obliging the richest of their community to become sureties for the rest, under similar penalties. In addition to these tallages, extending to the whole community of the Jews, the title which the Crown claimed to their property was continually enforced against individuals ; and on every succession of property they were constrained to pay fines, often most exorbitant in amount, to the king, for permission to take possession of it.

However, the king was seized with a paroxysm of charity this year, and erected an institution for Jewish converts. The reason for that fit was, to deliver his father's soul from the flames of purgatory. Conscious, as it were, that his father, by his cruel conduct towards the Jews, deserved a larger share of punishment than any king before him, Henry, perhaps, thought doing something for Jews would quench the purgatorial fire a little. Most important was and is the existence of such an institution or institutions, since the Jew who was convinced of the truth of Christianity, experienced at the same time the loss of all things besides.

The following is the king's charter :—

" The king to the archbishops, &c., greeting: Be it known that we, by the institution of God, and for the safety of our soul, and of the souls of our predecessors and of our heirs, have granted, and by this our charter confirmed, for us and for our heirs, to the house which we caused to be built in the street which is called New Street, between the old and new Temple of London, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, and for the aid of the maintenance of these brethren that dwell in the said house, the houses and lands which belonged to John Herberton, in London, and are in our possession as forfeited (except the garden which belonged to the said John in the aforesaid New Street, and which we granted formerly by our charter to the Venerable Father Rudolph, of Chichester, our Chancellor), and all other forfeitures which, in our time, by felony, or from any other causes, which shall fall to us in our city, or in the suburbs of our city, London.

" Wherefore we wish, and firmly enjoin for us and for our heirs, that



the aforesaid house have and hold, freely and quietly, and in peace, for the maintenance of the converted brethren, and those to be converted from Judaism to the Catholic faith, in aid for the maintenance of these brethren that dwell in the same house, the houses and lands which belonged to John Herberton, in London, and are in our possession, as if our forfeiture (except the garden which belonged to the same John in the aforesaid street, New Street, and which formerly, by our charter, we granted to the Venerable Father Rudolph, Bishop of Chichester, our Chancellor), and all other forfeitures which, in our time, by felony, or from whatever other causes, will fall to us in our city, or in the suburbs within the liberty of our city, London, as we have before said."

This is the first royal interest taken in the conversion of the Jews. Individual cases were known earlier than Henry's time—even in King John's time. Henry was no loser by this establishment; the house itself belonged to a Jew, who forfeited it because he became a believer in Christ the Redeemer of Israel. He took, moreover, care to indemnify himself more than enough by the exorbitant imposts he put upon the Jewish community from time to time. Would it not be quite a legitimate thing to restore those revenues to the purposes for which they were originally granted? In these days, when the spoils of the old times are being restored to the representatives of the despoiled, and when Hebrew Christians are being daily added to the Church, it would be but an honest act to restore the property, under trustees, to the representatives of the Anglo-Hebrew Christians of former days.

(To be continued.)

## Notes.

### EVANGELISTIC WORK AMONGST THE JEWS IN ENGLAND.

Our gifted brother, the Rev. M. Wolkenberg is engaged at present in preaching the Gospel to our Jewish brethren, in different parts of the country. We give three of the brief notices of his sermons which appeared in the *Liverpool Courier*, the *Leeds Intelligencer*, and the *Nottingham Journal*. The first, under date of April 29th, gives the following epitome of our brother's discourse:—

"On Sunday evening a special sermon to Jews and Christians was preached at St. Jude's, Liverpool, by the Rev. M. Wolkenberg. There was a large attendance, including a considerable number of Israelites of both sexes, and chiefly of the affluent class. The subject was, 'The necessity and the object of a Divine revelation,' and the text was taken

from Job xxv. 4-6. The preacher said:—Long before God had manifested His will on Mount Sinai, when He had enlightened the world on the nature of His moral government, man had already felt embarrassed and perplexed by the existence of suffering and the apparently unjust infliction of the same. If Job was not a real personage, as some have maintained, he was certainly a true and faithful representation of innocent suffering in that and in every succeeding age, and will be so to the end of time. His friends were decidedly mistaken in seeking to connect individual misery wherever it existed with habitual and secret indulgence in sins of proportionate magnitude. Why, then, did Job suffer? Why have millions, innocent like himself, groaned under the weight of affliction before and after him? The only answer vouchsafed by God Himself is an overwhelming display of His omnipotent

wisdom, which cannot fail either from want of power or judgment. Zophar, then, though otherwise mistaken, was right when he said:— 'Canst thou find out the secret of God, and canst thou discover the final purpose of the Almighty? They are higher than the heavens; what canst thou do? deeper than hell; what canst thou know?' But, then, he and his friends should have shaped their own conclusions with reference to Job's sufferings by the application of the same principle of human shortsightedness as contrasted with the inscrutable counsels of God. 'How can mortal man be just with God?' is a sufficient explanation of the existence of misery in the world. Anyhow, it was not the excessive exhibition of mercy, but the rigour of God's justice, which has more or less bewildered reflecting believers in every age. Justice was, according to the Book of Job, the predominant principle in God's moral government: and if so, with what tremendous force and appalling emphasis does the question present itself, when viewed with reference to the eternal destinies of the soul? How can man be eternally just, or, what is the same, eternally happy with God? This momentous question has received as many practical answers as there are creeds in the world. They all claim to be Divine revelations, for the simple reason that it is God alone who can solve this mystery. It is beyond the grasp of the human intellect, and even if speciously solved by man, such a merely human solution must fail completely of inspiring us with any degree of confidence when on the threshold of the grave. Man's eternal fellowship with God, which alone constitutes eternal happiness, is rendered impossible by man's innate impurity. There is a mutual, deeply rooted, and invincible aversion between human refinement and human vulgarity; what must it be between God and unregenerate man? Repentance and amendment are of no avail in a human court of justice. They cannot avert the consequences entailed by a violation of the laws which govern the human body. The Mosaic law knows of no pardon for

wilful transgression, nor even for inadvertent delinquencies, without a propitiatory offering. The attribute of mercy must not destroy, it must not supersede, though it may prevail against, that of justice. The two should blend harmoniously together. A Divine revelation is therefore absolutely necessary for the adjustment of these difficulties. And does Judaism give a clear, decisive, as well as authoritative answer to the question, 'How shall man be just with God, and how shall he be clean that is born of woman?' Why, Dr. Benisch, one of the highest exponents of Jewish theological thought in this country, labours hard to prove that Moses knew at least of the doctrine of the immortality of the soul, and he says that it was the prophets and the rabbis who shifted the centre of gravity, as it were, from this to the next world. And yet he calls the Old Testament a Divine revelation, silent as it is about the question whose solution can alone adequately account for the long chain of miraculous interpositions on behalf of his people! In this age of scepticism he wants the world to believe that the infinite condescension of God on Mount Sinai served no other purpose than to fortify the religion of a single people by earthly promises and penalties; or what amounts to the same thing, to regulate their temporal affairs for a time and then to give up the attempt as a complete failure! For if we take the Pentateuch for a guide, nothing is more certain than that for the last 1,800 years the Jewish people have experienced all the judgments and none of the blessings of the law, and consequently that they have lived all the time without religion in its scriptural sense. And can there be anything more wild than such a theory? The rev. gentleman said the question between Jews and Christians was one of Old Testament interpretation by two classes of Jews, the Hebrew heralds of the Gospel and the modern rabbis, and the correctness of the views of these different interpreters may be gauged by the effects which each had exercised upon the world at large. He concluded with an im-

pressive appeal to Jews and Christians, telling the former that a thrill of exquisite delight should throb their hearts at the thought that the proudest nations of Europe owed a debt of gratitude to their Hebrew forefathers which they could never repay."

*The Yorkshire Post and Leeds Intelligencer* of the 5th ult., gives the following epitome of the next sermon by Mr. Wolkenberg:—

"On Sunday evening last, a special sermon to the above was, according to previous announcement, preached by the Rev. M. Wolkenberg, at St. Mary's, Leeds. The rev. gentleman's subject was 'The Evidences of Judaism,' and he chose for his text Isa. xli. 21. He said that faith founded in reason is the golden mean between superstitious credulity on the one hand and unbelief on the other. Hence a great Jew, who had left his mark upon the world as very few had done before or after him, the Apostle Peter, insisted that every one should be able to give a reason of the hope that was in him. His authority is not generally acknowledged by his Hebrew brethren, but his admonition is so self-evident that it must commend itself to the approbation of every thinking man. It is only darkness that flees the light, and a creed for which nothing more can be said than that it has been bequeathed to us by our forefathers has clearly no foundation in truth. Isaiah therefore, though speaking with the authority of Divine inspiration, is ready to listen calmly and dispassionately to the most degraded idolaters of his time. But is not Judaism so rational as to be above all reasonable dispute? What need can there be to prove the existence and the glorious attributes with which that system invests the God of Israel? It is only the fool that says in his heart there is no God, and him it would be a vain attempt to convince, because it is not his mind that is at fault, but his heart. True; but then Judaism maintains that the same God, who is exalted far above the highest heaven, and before whose glorious majesty all created things are less than nothing, had also for

several centuries dwelt visibly in the midst of the Jewish people, and that He had selected them as His peculiar treasure out of all nations. Now this is far from self-evident. How do the Jews account for this Divine preference? God is no respecter of persons. Why then should He have lavished His favours upon a single people, and neglected the rest of mankind? Supposing even that God would be so partial, what benefit have the Jews themselves derived from this unaccountable and one-sided selection of their race? Have they as a nation been socially and politically happier than the Gentiles? Is it not an indisputable fact that, for any social, civil, intellectual, or political advantages they enjoy above their down-trodden brethren in other countries, they are indebted to their residence in this Protestantland? Here, then, we are confronted with an insurmountable barrier at the very threshold of Judaism. Before this is removed, no other proof in favour of the Divine origin of that creed can be of any weight. Accept the Gospel as the ultimate end designed in the election of Israel, as the completion and fulfilment of the Old Testament, and the difficulty disappears. There is no inconsistent Divine partiality. There is only a choice of human instruments for the spiritual restoration of all mankind, which has been effected to a large extent by a Jewish agency so utterly inadequate that nothing short of Omnipotent power could have operated through it and rendered it effectual. The Jews themselves have, as a nation, so far derived no benefit from it, because they have mistaken its object, which has, nevertheless, been realised by the Gentiles, through the self-sacrificing labours of the Hebrew disciples of Jesus, who had a correct apprehension of the Divine purposes as designed in the Old Testament. We have thus the best vindication of the truth of the Hebrew Scriptures; for is it not a most striking confirmation of the Divine origin of the Gospel, as well as of Moses and the prophets, that both are the acknowledged source of religious truth to millions of the human race? And

who gave the impetus to that mighty movement? Who first set the wave of the knowledge of God rolling over mankind, till it has covered a large portion of the globe? Who but the Jewish believers in the crucified Saviour? The Jews reject the Gospel because it is opposed to their inherited prejudices, and they find themselves in the presence of inexplicable difficulties which undermine the very foundation of Judaism. Is it right? is it profitable to reject the truth because it is not such as we like?

"There were many Jews and Jewesses in the church, who were also addressed in German, and listened with great attention."

The *Nottingham Journal* of the 19th ult., gives the following account:—

"SPECIAL SERMONS TO JEWS AND GENTILES.—On Sunday evening, a special sermon was preached in St. Nicholas' Church, Nottingham, by the Rev. M. Wolkenberg, on the subject, 'The destiny of the Jewish people.' The rev. gentleman took for his text Isa. xliii. 21, and after stating how, even in the material creation, everything had a function to perform and an object assigned to it by God for its existence, the end of the works of the Creator being the showing forth of His glory, he pointed out that this testimony was intended for man who alone had an intelligent appreciation of it. As a rational and accountable being, conscious of his actions and able to discriminate between good and evil, man's whole life, whether passive or active, should be one unceasing proclamation, and one unbroken reflection of the love, purity, and holiness of his Maker. Men, he held, whether willing or not, advanced the glory of God to all eternity, either as terrible monuments of his anger or as memorials of His redeeming love and mercy. Referring to nations, which he said had no existence in eternity, he went on to say that political declension and extinction followed moral depravity as inexorably as darkness succeeded the removal of our hemisphere from the direct rays of the sun. He made allusion to Assyria, Persia, Greece, and Rome as illustrating his remarks,

and proceeded to say that Israel alone had survived the wreck of the ancient world. Oppressed by all nations in turns, the fierce wave of adversity and the raging billows of persecution had for centuries rolled over them, threatening to engulf them, but here were the Jewish people as full of vitality as ever they were in the days of David and Solomon, and ready to take rank side by side with the most advanced nations of Europe. What then was the task assigned to them? Had they in any way benefited the world? Could they point to a single nation that had been restrained from heathenism and barbarism by Jewish instrumentality? Had not they themselves discarded their own great and glorious destiny by the adoption of the hackneyed axiom that every one must live and die in the religion in which he was born? How did they account for the fact that, so far from conferring any benefit upon the Gentiles, the vast majority of their own brethren residing in other parts of the world were left far behind in the race of social progress and mental culture? How could they logically maintain the saving efficacy of all creed, or the possibility of salvation in spite of all religion, true or false, and at the same time profess their belief in the Divine origin of Judaism? If they would but see the absurdities in which they involved themselves by this rejection of the Gospel, how they detached themselves from the Divine anchor of their national and individual hope, and how they drifted away from their Scriptural moorings only to lose themselves on a limitless ocean of doubt and perplexity! Had not, then, the Divine election of the Jewish people entirely failed in accomplishing the end designed by it? Compare the present state of the world with what it was when the Hebrew disciples of the Jew Jesus first proclaimed, in His name, the knowledge of God to the nations of the earth. Left to themselves, they would have bequeathed to future generations a terrible legacy of festering corruption which must have ultimately involved mankind in irretrievable ruin both of body and soul.

From this catastrophe the world was saved by a noble band of Jews, who traversed the length and breadth of the then known world, and, holding forth the banner of the cross, infused new life into the dead body of Paganism. The rev. gentlemen then viewed the question in its individual aspect, pointing out that eternal salvation depended upon it, and urged upon his Jewish brethren, of whom many of both sexes were seen in the densely crowded church, to examine the claims of the Gospel prayerfully and impartially."

### THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

#### CHAPTER IV.

#### THE FIRST RESURRECTION AND MILLENNIAL LIFE.

"This is life's eternal spring,  
This, the coming joy, we sing!  
Look we ever toward this day,  
Be it near or far away.

"Mid the sorrow and the strife,  
'Tis the music of our life;  
And the song hath this refrain,  
Our Redeemer comes again!"

S. J. S.

WE understand the millennial life to be the intermediate happy state on earth between the present and the eternal life, as the state of departed saints is intermediate between the present and the millennial.

Passing onward through a period of about 6000 years from the creation of our first-parents and from the death of Abel the first martyr in the human family,—the first body that we know of committed to the dust of death, and the first soul to the intermediate state of paradise,—we come to a new and wondrous phase of the future life. It is the "great and terrible day of the Lord." The last of God's children has reposed in the tomb, and the last spirit of the faithful "remnant according to the election of grace" has been gathered in to inherit one of the many mansions in the Father's house, for a very brief interval. The Gospel has been preached "for a witness" in all nations. The fulness of the number of the chosen from among Jews

and Gentiles has been brought in, and Israel is restored to their promised land, after nearly nineteen centuries of banishment and dispersion. The "many" have hitherto slighted or openly rejected and opposed the "glad tidings of great joy," as announced by angels at the birth of Jesus at Bethlehem. The "few," comparatively, have received the engrafted word, and found pardon through faith in the blood of the Lamb and repentance toward God, walking by the Spirit in the narrow way of holiness, with joyful hope and expectation of the coming King.

Thus the last conversion has taken place, and the last soul has been saved, and the number of His elect accomplished, before the binding of Satan, and the beginning of the millennial life, at the second coming of the Lord Jesus in the clouds of heaven, to introduce and establish the new blissful dispensation of "peace on earth," and fulfil the promised Messianic reign.

Preparatory to this there has been "great tribulation." For the day of the Lord's second advent is announced, first, as the day coming that "shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble;" and so complete shall be the consuming flame, that "it shall leave them neither root nor branch." (Mal. iv. 1.) "The tares must be first gathered in bundles for the burning," before the wheat shall be gathered into the Lord's barn. (Matt. xiii. 30.) So, observe, in the remarkable vision presented in Rev. xix. to St. John, just previous to the binding of Satan and the first resurrection, and the reign of the saints (Rev. xx.), the personal advent of Messiah with "the armies of heaven" is foreshown in the apocalyptic picture, as that of a great and mighty conqueror, treading down his enemies, "who would not have him to reign over them," beneath His feet, and triumphing openly over them, with all His faithful band of followers. Then, as soon as this act of necessary judgment is effected, and the earth in a manner cleared of its worst dross and refuse, "the trumpet (of the archangel of the resurrection) shall

sound, the dead shall be raised incorruptible," and the living saints shall be in a moment similarly changed," and caught up to "meet the Lord in the air." Both these facts are clearly revealed in 1 Cor. xv., and in 1 Thess. iv.; and also intimated in such passages of the Old Testament, as Job xix., Isaiah xxvi., Dan. xii., Hosea xiii.

Now, we understand that the bodies of the saints which slept arise, after the image of Christ's resurrection body, He being "the first fruits of them that slept," and they the ripe ensuing harvest. The spirits of the righteous, and all the triumphant Church of paradise come down with Jesus, and such as are unclothed receive their risen new corporeal tabernacles of immortal flesh. The old earthly house of this body having been dissolved, they all have now the new resurrection body, the house not made with hands, the clothing of the soul, for a happy inheritance in the earth and heavens. But, before this eternity is entered upon, it is decreed, in the everlasting purposes of Jehovah, that these shall live and reign with Christ, on the re-baptized and regenerated earth, a thousand years. The rest of the dead—not regenerated by the Spirit of God—remain in their graves till the thousand years are ended (Rev. xx. 3), and the general judgment takes place. (Ver. 12.)

Such is the Scriptural doctrine of the first and "better" resurrection to which the saints under the old covenant aspired (Heb. xi. 16, 35), and for which Paul prayed (Philip. iii. 11). What that new life shall be on earth, when Christ and His saints are dominant and triumphant, we have not much Scriptural *data* to ground any certain descriptions upon. We are only assured (1) That, during this millennial state, the apostles of our Lord shall have supreme ruling powers under Christ, over the twelve tribes of Israel in the holy promised land, then "the glory of all lands." (Ezek. xx. 6, Matt. xix. 28.) (2) That the risen and changed saints shall possess the kingdom and dominion over the nations in the other parts of the earth, and regulate the affairs

of the Church, in a state of universal peace (Dan. vii. 18, 27; Ps. ii. lxxii.; Rev. xx. 4). (3) That the family of true believers shall be all *united* under One Head, and Priesthood, and the prayer of Christ to the Father shall then be fulfilled, "that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." (John xvii. 21); (4) That the progress of the preaching of the Gospel shall be very rapid and extensive, under the latter down-pouring of the rain of the Holy Spirit's grace, so that "all shall know Him (Jesus), from the least to the greatest," "all nations shall call Him blessed," and the saving knowledge of the King Messiah shall cover the earth as the waters cover the seas. (5) That life shall be much prolonged, deaths rare, and fertility vastly increased.

The millennial life of apostles and saints will, of course, be subject to none of the changes, trials, wants, infirmities, or inconveniences of mortals in the flesh. Their risen bodies will resemble our Saviour's after His resurrection. They will be pure and spiritual, not natural and carnal. "This corruptible will put on incorruption; and this mortal will put on immortality." Powerful, like our Saviour's body risen from the grave of weakness, they move to and fro, without restraint from any obstruction of materiality, or any hindrance from the grosser elements. Space is in a measure annihilated, and matter exhausted, as in a vacuum, with regard to the capacity of the spiritual and immortal frame. This can be seen or unseen, partake of food or not, at pleasure. It may seem difficult for us to comprehend how the immortal saints can for a thousand years live and hold converse with mortal men in the flesh. Yet, the case presents no more, but rather less difficulty than our Lord's "forty days" tarrying in His resurrection bodily state, and going in and out among His disciples during that period in the *unregenerate* condition of this earth. For, during the millennium, we believe, the regenerative life-giving influence from

Jerusalem will extend, more or less, over the whole world. It will then be the time of the "restitution of all things" to the Jews first, and also to the Gentiles. The dominion of the Lord by the blessed Gospel shall be "from sea to sea, and from the flood unto the world's end." "As soon as they hear of Him, they shall obey Him." "All kings shall fall down before him; all nations shall serve Him." And, though we must allow that they who are permitted to remain amid the millennial restitution, will not *all* be converted *in heart*, as true and loving children, for "the *strange* children, even then shall dissemble with Him" (Ps. xviii. 45); yet, we are assured that, till the very close of the millennium, these will be restrained; there will be no open manifestation, during the binding of Satan, of insubordination or disobedience any where, but "the camp of the saints," the Church of the living God, will be everywhere secure, unmolested, dominant in power, and triumphant in glory! In belief and prospect of this, let us be prepared, and pray to be partakers of this blessed life under the glorious reign of Messiah.

"Come, Thou, and, added to Thy many crowns,

Receive yet one as radiant as the rest,  
Due to Thy last and most effectual work,  
Thy word fulfilled, the conquest of a world!"

#### THE PARABLES OF THE THIRTEENTH OF ST. MATTHEW IN RELATION TO THE SECOND ADVENT.

THERE is a cheering sound arising in the Church of Christ, awakening a long slumbering interest in the subject of the second coming of our blessed Lord and Saviour. Believers are not now satisfied to take for granted the correctness of those views to which they have so long listened, which teach us that the state of material progress in which our lot is cast, is fast ushering in the millennial reign of universal peace and purity. In the prophetic language of both the old and new dispensations they read much of woe, of rebellion, of ungodliness which are to mark the "last

days," and very little of faith and holiness.

There are errors which strike at the very root of saving truths, such as denying the divinity of Christ, the doctrine of the Trinity, the absolute need of Christ's atonement as the satisfaction for a broken law; there are other errors which, though not so deadly yet seriously affect the power with which the gospel is preached, and deprive the church of that stimulating hope which will more than any other conduce to holiness of life and Christian effort.

The different interpretations given of the parables in the 13th of St. Matthew, especially of the six which are generally called the "parables of the Kingdom," evidently receive their peculiar tone from the coloured medium through which they are viewed, and materially influence the construction placed upon them. They have in my opinion a special connection with the great questions involved in the subject of our Lord's coming again to this earth, and *what He will find when He comes*.

Let us in a prayerful, teachable spirit seek the guiding of the Holy Spirit to lead us to the true understanding of this important subject and enable us to divest ourselves of any impressions that are not in accordance with the general scope of the mind of our Great Teacher.

Our Lord's hearers were Jews, He Himself, as well as His apostles, was a Jew, and we must therefore try to place ourselves in their position and view all these questions as a Jew would have done. Losing sight of this spoils the interpretation of the whole.

In the endeavour to explain what our Lord intended in His illustrations when speaking of the "Kingdom of Heaven," it is often taken for granted that He in every case intended to represent only that idea which He Himself would attach to that term; that is, something pure and holy; and that His view was confined simply to descriptions of the subjects of His kingdom, such as they will appear when He shall reign in righteousness, and all nations shall witness and rejoice in His glory. We are asked

to interpret the parables in accordance with these views. But this could not be His meaning, as the first, and I believe the second and third parables, speak of a mixture of good and bad.

This great difficulty is generally disposed of by again taking it for granted that our Lord spoke of a kingdom which He came to set up on earth at His first coming, which kingdom, however, the nation, instigated by Satan, opposed and rejected, while a few gathered out of the nation, alone being made willing to have Him to reign over them, accepted; and thus the kingdom of Heaven was set up in *their hearts* only.

The most careful examination of the subject will, however, I think fail to disclose that our Lord intended by the term "kingdom of heaven" to apply the teaching in this way. In the parable of the sower indeed *men's hearts* are spoken of, but here it is the simple question of the effect of His word, in gathering His children out of the world, or as James said, "to take of them a people for His name." But in the six following parables not a word is said about *men's hearts*; it is in these the "*kingdom of heaven*."

I believe that our Lord, in the first three parables of the kingdom, is pointing out to His Jewish hearers their erroneous views of the Messiah's kingdom as they then expected to see it set up; and then in the next two teaches the nature of the true church in the world as seen by the Father. After giving a slight sketch of the parables, I hope to show in what consists the danger of the interpretation to which I object. And I may here observe that the views I am about to express, though probably new to some who may read these remarks, are by no means new in the church.

Now the term "kingdom of heaven" is said to have been commonly used by the Jews when speaking of the expected advent of the Messiah. With this they always associated the idea of temporal glory to the Jewish nation, with divine power, and the restoration of their pre-eminence over the Gentile world.

The Messiah, however, when He came, was rejected, and the *true* church was, and is still, a small, despised, hated thing, while a *visible* church is, as it was in Jewish times, an imposing, self-glorifying body—vaunting itself up to heaven, but so far as we can see preparing for great judgments, when the Lord shall manifest Himself a second time in His glory.

The first parable in the chapter is the sower, it speaks of Christ the great husbandman sowing the word and the results of it. Even here only one part in four falls on good ground, this part alone brings forth the fruits of righteousness.

He then speaks of the "kingdom" in six parables—the first three being man's view, and the last three the Father's view. They are, from the nature of the case, both historical and prophetic. Man is the same under every dispensation, outward circumstances alone differ; but his relation to God and God's dealings with him are essentially the same at all times.

In the first of these six, the scene is laid in a "field" (ver. 24), which the Lord says is the "world" (ver. 38): The wheat and the tares describe two classes, "the children of the kingdom, and the children of the wicked one." Man cannot discern the difference between them with sufficient accuracy, and therefore their final separation must be the work of angels (ver. 39); who, being divinely directed, will make no mistakes.

Some prefer a more direct and perhaps more accurate application of the tares, by supposing that it is not all mankind who are included, but enemies who have crept in unawares, a class of wicked men introduced by Satan amongst God's people; thus showing his power to catch away that which was sown, as in the first parable—in fact, a mixture of good and bad that outwardly bore a resemblance to each other.

The second tells of a *good seed*; a mustard seed being sown and springing up becomes a great swelling thing, under the branches of which birds take shelter. See a description of Nebuchadnezzar's tree. (Daniel iv.)



See also what part birds play in these scenes (ver. 4).

The third tells of "three measures of meal," *again a good thing*, corrupted and made perishable by being mixed with leaven, an emblem of what is human, and everywhere a bad thing. Leaven has the property of penetrating and swelling up the mass, making the meal indeed *palatable to man*, but it soon sours and becomes corrupt.

How does this correspond with the facts? All history tells the same story; it would take too long to enumerate even the best known facts which could have been brought forward even in our Lord's day. Before the deluge and after it, in the history of Abraham, of Moses, of Joshua, of Elijah, and others, we read of the good seed and the fine meal; we see men turning to God, the Church purified for a while, but as time goes on, and numbers increase, the *world* enters in and all goes wrong again. The *name* is retained, but the thing itself has lost all its purity till the man of God can see, even in the chosen nation, nothing but corruption, and is tempted like Elijah to think that he alone remains of all the seed which has not bowed the knee to Baal, and although the prophet was mistaken, yet of the thousands of Israel only seven thousand had escaped the corruption, and they apparently were not to be recognised by man, for Elijah was not aware of their existence.

But extending our view to Christian times, to which those appeal who teach the other view of these parables, and we see in a still more striking manner a confirmation of the saying that history repeats itself, and that these parables were in our Lord's time a true prophetic sketch of what history has since in part revealed to us. Some of the seed sown by the Son of Man and His apostles did bring forth fruit, but that "mystery of iniquity," which began to work in St. Paul's day swelled up, and when Christianity became a great thing on the earth, Constantine and other kings sheltered under it; many heresies sprang up in the church, and popery began to rear its

head; and soon, as far as man could see, nothing was left of true Christianity but the name. Darkness covered the Christian world, and gross darkness the people. There were indeed a few to be found in the Cottian Alps and elsewhere, hidden in dens and in caves, who had not bowed the knee to the Roman God, but they could not be discerned by man, and the few that had the truth would perhaps suppose that all the rest was "leavened," that all had been corrupted.

May not the same thing in kind though not in form be seen now? The glorious Reformation did dispel much of this darkness, and a bright star was seen for a little while, but the leaven is still at work. What would Luther think if he could visit the nations which profess to be his followers, and call their church by his name! Would he not be tempted to feel that the thing had changed its colour, but not its nature, that idolatry was still rampant, that pleasure, and science, and gold, were worshipped with all the fervour that marked the worshippers of Baal, and that true spiritual worship on the sound basis of Christ the only and all sufficient Saviour was nearly extinguished? Apostasy has marked every dispensation, and if we are to see in St. Paul's words what is certainly their literal meaning, the present dispensation will be no exception. (See 2 Thess. ii. &c.) God, however, even now does not leave Himself without witness, and has raised up many faithful prophets, whose sound preaching and earnest prayers for unfaithful nations and churches avert His judgments still.

We are generally taught that the mustard tree and the leaven represent the commencement and progress of true Christianity in men's hearts. A striking instance of this teaching is given in the *Christian Advocate*, for October, 1873, from the pen of Miss E. J. Whately, in a paper entitled "Thoughts on some Difficulties in the Parables."

Miss Whately writes: "A large class of modern interpreters, many of whom deserve respect not only for their piety, but for their diligent and

close study of the Scriptures, have maintained that two of these parables, those of the grain of mustard seed, and the leaven, refer exclusively to the progress of evil in the visible and external Church of Christ. That Church, in its early days pure and simple, became tainted with evil as it grew and increased in number and importance. The mustard seed (?) these commentators consider represents the external progress of evil in Christendom generally: the profession of faith which had been limited to a faithful few, was extended over the whole civilised world, and the Church consequently became the resort and harbour for the spirit of evil in various forms, worldliness, haughtiness and pride, false doctrine, and corruptions of every kind; the evil spirits and ungodly men being typified by the 'fowls of the air,' which took refuge in the branches of the tree sprung from a small plant." (Qu. seed?)

"The leaven on the other hand they view as typifying the spread and growth of the evil principle *within* the Church, gradually diffusing itself through the whole body of professing Christians, till at last it will be completely given up to evil unchecked and unmitigated."

Further on Miss Whately asks "How can 'the kingdom of heaven' signify something purely evil?"

The above description of our views would be very fair, but for a few glaring mistakes. The mustard seed does not represent the "progress of evil;" the seed is *good*, it is the *tree* that springs from it that represents the "progress of evil." Miss Whately also speaks of the tree springing from a *plant*, the parable speaks of a *seed* (ver. 31, 32). Again Miss Whately implies that by the interpretation we put on the leaven, we make the "kingdom of heaven" to "signify something purely evil." Surely Miss Whately is again mistaking our views. I do not think this is ever intended. Our interpretation is that the leaven (a bad thing) *corrupts* the meal (a good thing), in the sense used by St. Paul when he twice cautions believers against allowing known sins in their communities to remain unrebuked, and

says, "a little leaven leavens the whole lump:" by no means implying that Christianity would cease to exist amongst them, but that the whole Church would suffer if the leaven were not purged out again. Miss Whately however draws the only logical conclusion which is possible from the views entertained by those who think with her, and she fairly and openly states it. She says, "the new element" (leaven) "was good, not evil; the evil existed in the original substance; it was the flour, so to speak, that was evil." (!!!)

Now it must be recollected, as before stated, that our Lord, in his human nature a Jew, was addressing Jews and Jews only; taught from their earliest youth to look on leaven as absolutely forbidden to form part in their most sacred feasts, and never to be burnt; while flour was commanded to be used in them all as something most holy and acceptable to God; and when our Lord speaks of leaven it is "hypocrisy," and with the apostle it represents "malice and wickedness," while the bread made from pure flour, or unleavened bread, is an emblem of "sincerity and truth." What would have been the astonishment, *and we may add the horror*, of our Lord's apostles if in "the house" afterwards He had explained His parable as Miss Whately has done,—a view wholly opposed to all their most cherished impressions. The general teaching of the Bible, together with history and experience, are exactly opposed to the views so frequently set forth.

Oh! when we hear from our pulpits the flattering tale of the world in its present condition, to be purified by the preaching of the gospel, of the Church which was at first a little seed, rearing its head and becoming the admiration of nations, no longer the Church of the despised Nazarene, but the magnificent edifice which contains three hundred millions of the human race, do we not see how self-satisfied souls rest upon the privilege of calling themselves Christians, and are lulled into a fatal lethargy from which crowds will not awake till the cry of the Bridegroom is heard, and find they have no oil in their lamps? Or when

this subject is applied to *men's hearts*, which it often is, though without any warrant, how the good seed is made to grow and expand itself into a great thing which is everywhere observed and admired, and that we ourselves being purified by the *heaven* (!) of Christianity, so value our privileges, and become so changed, that every one can see the work of the Spirit within us, by the beauty and consistency of our lives. The next parables however give us a very different view of the true Church, and even of believers individually, as we shall presently see.

I believe, therefore, that these three first parables of the kingdom are intended to show *man's* view of the Church. It will be seen that our Lord spoke them in the hearing of the *multitude*, but the explanation of the tares and the wheat was given to the *apostles only*, as were also the concluding parables. These last were delivered to them "*in the house*," and are, I believe, the expression of God's view of the true Church as now existing in the world, a view that the multitude could not receive (see our Lord's reason, ver. 11); and to these parables I will now address myself.

The usual interpretation of the "hid treasure" and the "pearl of great price" is made to chime in with the flattering view taken of the former parables, without perhaps considering whether this is consistent with the general tenor of Scripture. These are said to represent true Christianity, which, when once seen and felt, is so admired, that the receiver is willing to give up all that he has that he may possess it. He is said to be the *discoverer* of it, and then the *buyer*; a quotation from the book of Proverbs is made, and it is shown that the inspired writer used the term "*hid treasure*," when giving advice to his son. Speaking of "wisdom," he says, "If thou seekest her as silver, and searchest for her as for hid treasures." (Prov. ii. ver. 4.) Wisdom is here supposed to be the Son of God, as St. Paul applies the word, "but of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." &c. (1 Cor. i. 30.) Now as the word wisdom is used in Proverbs

upwards of fifty times, with various applications, and in the Bible nearly two hundred times, why the passage before us is fixed upon to support the interpretation of this parable which I am objecting to, I cannot understand. May it not be, as before stated, that there is a *foregone conclusion* as to the term "kingdom of heaven" to which support is attempted to be given by such passages?

The objection to the above interpretation is evident to those who believe that man by nature is alienated from God, that to him there is no beauty in Christ that he should desire Him, and that man loves darkness rather than light; that he can only discover the true nature of Christ's salvation by faith which is the "gift of God;" that He cannot in any sense *buy* this great blessing, it is absolutely and entirely an unsolicited *gift*. Besides this, what does experience tell us—do we see so much to admire in the Christian life, *that even when we have entered upon it*, we are willing all at once to give up the world, and all that we most value, to possess it? Is it not, especially in the earlier stages, a constant warfare, a struggle against inbred corruption frequently accompanied by a desire to be back again into the world, a longing eye to the fleshpots of Egypt, which would certainly overcome us but for the promised presence of the Holy Spirit strengthening us.

Now let us see another view. The "field" where the treasure is hid is the "world;" the Son of God discovers the treasure, *His own chosen and elect people*. He gives up all the glory He had with the Father, takes man's nature, and sheds His precious blood that he may claim by a *legal purchase* the right to that treasure.

If we wish for a parallel to this figure, we find it remarkably typified in the case of Boaz. The kinsman was willing to *buy* the field, he redeemed it, and with it became the rightful possessor of Ruth his bride.

To Him it is not only *precious* but it is *comely*; it is the jewel that will adorn His crown when "He shall appear the second time without sin unto salvation." In this we see the "*pearl of great price*," the bride, the true

Church, that spotless thing washed and purified, and reflecting the beauty which His great merit alone can impart, He sees it and *buys* it, while the world passes it by unheeded, or without being able to judge of its value.

Does not this correspond with the general tenor of the word as regards the Lord's people. They are precious as the "apple of His eye;" they are His own little flock; the "few" comparatively that have entered in at the strait and narrow way; the "remnant that shall be saved." These also are what He will find when He comes again. At that time, the world at large will be engaged as in the days of Noah when the flood came and swept them all away.

The separation which will take place at the judgment day is the subject of the last parable, and though relating to the same subject as the tares and the wheat, has this important difference: the former relates to our Lord's purposes towards the two classes while in the world, and only treats the subject of the separation as a distant event, not to take place till the end of the age; whereas, the last parable introduces us to that great event only.

This is therefore the conclusion I draw from a general review of this chapter. I believe that it specially marks this dispensation; the sowing time during which the Lord is gathering out of the world His own chosen people. The means used are the Gospel Message—the "seed," or the "Word." Secondly, man's view of the effect of this seed-sowing. Thirdly, God's own purposes towards His people, which the world cannot understand or value, and which are only revealed by His Spirit to His true Church.

By those who, notwithstanding our Lord's own express statements to the contrary, believe that the *world* is to be evangelised by the Gospel before the second advent, these views will all be rejected, and nothing but the Spirit's teaching can correct their great mistake; I write for those who have no set views on these questions, and are anxious to have the difficulties cleared up.

Some feel that the views I have expressed are discouraging to the young believer, and the evangelist or missionary who are going out with the love of Christ in their hearts to tell to others the glad tidings which have been blessed to themselves. On the contrary, I think they are encouraging and safe: with such views they would go to their work knowing exactly what to expect; and consequently, when they see on all sides a dislike to their doctrine, and a rejection of their Master and themselves, they are prepared for it; they have been taught that the servant shall not be above his Lord, and are satisfied to suffer contempt and injury as he did. Are we wiser than Jesus? and did he not expressly warn His disciples against the expectation that their preaching would be acceptable to the world? He spoke of "the Spirit of truth whom the *world cannot receive*." He also said "Ye know that it hated me before it hated you." "In the *world* you shall have tribulation;" and knowing what they would have to meet with in the world, He said, "Let not your hearts be troubled. Ye have believed in God, believe also in Me." The servant of God then goes forth prepared for the conflict with the world, willing to leave the results to Him who alone can make His words effectual to the salvation of immortal souls.

In conclusion, I revert for a moment to the object with which I commenced this paper, viz., to show the relation which these parables bear to the second coming of Christ. It will be seen that I consider that great event to be *pre-millennial*; that when He comes, He will find the world unconverted; that He has, however, a people in the world, known to Him, who have been saved through grace. It is these I believe who are described in 1 Thess. iv. 14 to be caught up to meet the Lord in the air; and who will surround His throne when He shall manifest Himself to the world to take vengeance on His enemies; to take to Himself His great power and reign; a reign of righteousness and peace, to last for one thousand years, in which converted Israel will again stand forth pre-eminent above

all the nations of the earth; and when will be seen the fulfilment of those gracious promises made to the seed of Abraham, of which the Bible, and especially the Old Testament, is so full. Now is the sowing time: the angels have not yet been sent forth to put in the sickle for the harvest; we cannot tell how long the day of grace will last; a very general expectation is arising in the church that His second coming will not be long delayed; and it is to be earnestly desired that her shepherds will no longer keep this glorious subject in the background; but, following the teaching of our Lord and His apostles, set it forth as the great hope of the Church, remembering His words, "Occupy till I come."

JOHN GRANTHAM.

#### SCRIPTURE EMENDATIONS.

HEB. viii. 2. "A minister of the saints, even of the true tabernacle, which the Lord pitched and not man."

Wherever we meet with the term "the saints" in the A. V. the Greek is the same as in the above passage. How then comes it to pass that in several places in this epistle these words are otherwise translated? The answer is, perhaps, that the mind was so occupied with Jewish types that all was moulded accordingly.

"The saints" and "the true tabernacle" are synonymous terms, as we read, "the tabernacle of God is with men, and He will dwell with them," Rev. xxi. 3.

The word for "minister" is very suggestive. It is *leitourgos*, an officer who had to provide victims for the sacrifice at his own charge. Oh, how does this set forth the official character of our Great High Priest! "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

The margin reads, "of holy things." This was a little nearer the mark; but holy *persons*, i.e. saints, are meant by *τῶν ἁγίων*; thus, Jesus says, "I came not to be ministered unto, but to minister."

Καὶ—even, is exegetical here rather

than copulative. This is a well-known use of the word, and needs no examination.

"Which the Lord pitched." Earthly tabernacles are pitched by man; even the natural body is thus to be accounted for; man begets his children's bodies, but "if any man be in Christ Jesus, he is a new creation;" so the Church, whether as a body, is a tabernacle for the Spirit; or considered as units, every individual is this likewise. Well may we exclaim, "What a noble piece of work is man!" Ennobled by such a guest, but more than a guest. Priests of the Most High, we are intercessors for a world in imminent peril from His fierce wrath. Our power is in proportion to the sanctity of our lives, and this will be as we have fellowship with our Great High Priest through the blood of the everlasting covenant.

HEB. ix. 8. "The Holy Ghost this signifying, that the way of the saints was not yet manifest, the tabernacle yet standing."

There is the same disregard here of the words *τῶν ἁγίων* through pre-occupation of the mind with Jewish institutions.

The vail did not signify, i.e. declare that "the way into the Holiest of all was not yet made manifest," it made it so, it shut in, literally, the Holiest. Now this vail typified Christ (x. 20), and it must be rent in order that all may enter who can bear the blood. What is the way of the saints thus typically hid? Christ says, "I am the way." The Spirit in the Acts speaks of "the way." (Acts xix. 23, *et alia*.) So that the whole economy of the Gospel is "the way of the saints," opening from the Cross into the very presence of Jehovah, whose terribleness we have thus no dread of. This presence, into which "the high priest alone once every year" went, we enter into with confidence every day, yea, are there continually through the blood of our Great High Priest. This is the same Holiest of all—not "the holy place" of ix. 12, so carelessly rendered into which he entered "by His own blood once." So again vers. 24, 25, "into the Holiest,"

in the A. V. rendered "holy places" and "holy place." The "holy place" is *τὸ ἅγιον* or *ἅγια*, ix. 1, 2; but the "Most Holy" or "Holiest of all" is *ἅγια ἁγίων*, or elliptically *ἅγια* or *τὰ ἅγια*. This prepares us to consider:

Heb. x. 19, 20. "Having therefore, brethren, freedom\* into the way of the saints by the blood of Jesus, a new and living way which he hath instituted for us, through the veil, that is to say, His flesh."

The Greek *παρρησία εἰς τὴν εἰσοδὸν τῶν ἁγίων* is in the A. V. "boldness to enter into the Holiest;" above it is "freedom into the way of the saints." In strictness, *εἰσοδὸν* should perhaps be "way in," or as it is elsewhere "entrance," "entering in," but this would be more than enough after the preposition *εἰς*, unless we choose to consider that the power of the expression lies in its leading into the very presence of God; the ultimate destiny of those who enter this way. The word "by" has no warrant whatever in the Greek; it is a defiance of the laws of grammar to render the simple relative thus. "A new and living way" is exponential of "the way of the saints," and this way lies through the rent veil, that is to say "His flesh." Now is seen the beautiful sequence of the utterances of the holy oracles.

The Greek expression for "the saints" occurs twice more in this epistle, in vi. 10, *τοῖς ἁγίοις*, and xiii. 24, *τοῖς ἁγίοις*. The Greek for "the Holiest" occurs once more xiii. 11, *τὰ ἅγια*, there rendered "sanctuary;" reference to Lev. xvi. shows that the Holiest is meant vers. 2 and 34. It is a simple argument that if "the saints" should have a uniform Greek formula everywhere else, why should the same words here have a totally different rendering?

Clifton.

W. HOWELL.

\* Or liberty, or free access. Delitzsch renders this verse: "Having, therefore, brethren, a joyous confidence for entrance into the holiest in the blood of Jesus, which He inaugurated," &c. As far as we know, every one has confounded the Greek for "the saints," and that for "the holiest."

## REUNION OF HEBREW CHRISTIANS,

SOME of our believing brethren owe the Principal of missions to the Jews in England a debt of gratitude for an interesting and edifying meeting together. In the early part of last month, we received a printed card, the contents of which was as follows:—

"THE REV. H. A. STERN AND  
MISS STERN

"REQUEST THE FAVOUR OF

"*Company on MONDAY, MAY 18th, 1874, to a MEETING of HEBREW CHRISTIANS AND FRIENDS OF ISRAEL, at the opening of the New Wing of the Wanderers' Home.*

"*Tea and Coffee from 5 to 6 o'clock.*

"*The Hebrew children of the London Society's Schools will attend, and sing at intervals.*

"8, Palestine Place,  
"Cambridge Heath."

We gladly availed ourselves of the invitation. We determined to be in good time, but we found a vast crowd had preceded us. The immense tent erected for the occasion—for Mr. Stern rightly estimated that there was no room in any of the buildings in Palestine Place large enough to accommodate the company which he expected—was already crowded, as well as the sitting rooms at the Wanderer's Home, close to which the tent was placed. The Misses Stern did their best to make the visitors—who constantly increased in numbers—welcome, and succeeded wonderfully. Tea and coffee, with their accompaniments, were served to every one present; the Hebrew Christian children, under the able direction of the worthy headmaster of the boys' school, Mr. Nickless, singing at intervals a well chosen selection of hymns and sacred songs. About half-past six, Mr. Stern intimated that the inauguration service of the opening of the new wing of the Wanderer's Home, was about to begin. There was a rush towards the tent, but very few more could rush in, and the successful ones could scarcely find standing space. Numbers were obliged to

stand outside, and be content to catch a word now and then of what was going on in the temporary canvass tabernacle.

A hymn having been sung with heart and soul, by the Hebrew children and their elders, Mr. Stern read part of 1 Kings viii. This chapter, relating to the dedication of the Temple by Solomon, Mr. S., treated as *apropos* to the present occasion, in an exceedingly interesting address. We regret that we have no space, in this issue, even for a digest of it. The Rev. G. W. Butler, Principal of the Jewish Converts' Operative Institution, followed with a soul-stirring prayer. Another hymn having been sung, Mr. Stern called upon the Rev. Dr. Margoliouth to address the meeting. In responding to the call, Dr. M. took the Solomonic dedication as the key-note for his address. The Rev. F. Smith—chief Secretary of the London Jews' Society—then engaged in solemn prayer. The meeting was also addressed by Messrs. Ehrlich, Eisenstadt, Rosenzweig, Scott (of *The Christian*), and Brown. The last prayer was offered up by Mr. Stern himself; after which the venerable Vicar of St. Paul's, Dalston, closed one of the most interesting and edifying meetings that we have ever attended with the benediction. It was the expressed wish of the brethren present that such a meeting should annually take place, as a sort of commemoration of that day. We were glad to hear that Mr. Stern intended to comply with the request.

#### THE HEBREW CHRISTIAN ON THE THRESHOLD OF ETERNITY.

MR. WOLKENBERG's concluding paper on JUDAISM ON THE THRESHOLD OF ETERNITY must be postponed for a month, in consequence of the learned writer being at present on a missionary tour. We give therefore, in this our issue, a different picture from the melancholy one so ably sketched by our talented brother. Our picture is copied from "AN *APROPPOS* ESSAY appended to the VESTIGES OF THE HISTORIC ANGLO-HEBREWS IN EAST

ANGLIA." It refutes the absurd and oft repeated figment that a Hebrew Christian repudiates his faith in Christ on his deathbed:—

"Let any one peruse the Jewish weeklies in this country, and he will see the gratuitous and frenzied obloquy heaped, by their penmen, upon the Christian Jews; those the scribblers repeat, unabashed, over and over again, after the falsehood of their statements has been exposed a hundred times. Just like so many Codruses and Welsteds, whom Pope, the prince of English satirists, appropriately described in the following lines:—

"Who shames the scribbler? Break one cobweb through,  
He spins the slight, self-pleasing thread anew;  
Destroy his fib or sophistry; in vain,—  
The creature's at his dirty work again.

Full ten years slandered — did I e'er reply?

Three thousand suns went down, on Welsted's lie!"

"The remnant according to the election of grace,' may change the first three words of the last-quoted couplet into 'Full eighteen hundred years,' Such has been the experience of 'the remnant,' from the nation's Scribes, Pharisees, Sadducees, and Priests, ever since the Redeemer began to call sinners to repentance. Many a time did the fourfold hostile element of unbelief coalesce to crush out THE FAITH from the midst of the nation; but THE FAITH has been leavening the nation—now more, now less—ever since it was promulgated, and never more so than at this present time. The above-named coalition was never more rampant, more fierce, more reckless in their libellous statements against 'the remnant,' than since the beginning of this century. The historians which either the Talmudical, or the 'Reformed' Jews have since produced have proved themselves partial, narrow-minded, unscrupulous, unjust, and unreliable, when they spoke or wrote of Christian Jews. It will be long ere the virulent attack is forgotten, which the Jews of London made upon Mr. Samuda, at

the late general election;\* simply because he dared to be obedient to the dictates of his conviction and conscience, and own the divine claims of Israel's New Testament as well as the Old. Well might a Gentile Christian have exclaimed, 'Ah! what a fate for Christians, if such Israelites as scribble in the Jewish papers swayed the sceptre of political authority!'

"I have named this Essay *APROPPOS*, for more reasons than one; the most apparent one will be found in the several digressions, which occurred to my mind, as I was carried along in the train of thought on the main subject, but I considered them at the same time *apropos* to the grand junction. There is an episode in the life of the late Dr. M'Caul, the most faithful and true Gentile-Christian friend that the Jewish nation has ever had, which seems to me to be relevant to the topic under review.

"Whilst Dr. M'Caul resided at Warsaw, a very learned chief rabbi, upwards of fifty years of age, from a neighbouring town, called upon him, and solicited further instruction in the Christian religion, as he was convinced that Judaism without Christianity was only 'the shadow of death.' On entering into conversation with the inquirer, Dr. M'Caul found him a man of great learning, having a soul deeply solemnised, a spirit profoundly devout, and a heart breaking to be at peace with God. No Gentile knew the Jews better than Dr. M'Caul did; he therefore said to his visitor:—

"My good rabbi, you know the animosity which your people evince towards one of themselves who returns to the teaching of the Bible, with regard to their Redeemer. You know that they will not scruple to accuse you of the most heinous crimes and inconsistencies, the moment that they find out that you are feeling your way back again to the fold of Israel's Shepherd.'

"Yes,' rejoined the sorrow-stricken rabbi, 'I thought of that too. I know that, though to-day I am esteemed by my people as one of the saints of the earth, to-morrow—when the step

which I am determined to take shall transpire—my name shall be cast out as evil, and all manner of false accusation will be hurled against me. I have, however, provided against THE FAITH being sullied on my account. Here is the means of rebutting any attempt against my character. I told my people that I was about to resign my post, and remove to Warsaw. As I was a stranger in the Polish metropolis, I asked the heads of the congregation to testify to my religious and moral character, according as they conscientiously thought of me. Read what they say, and keep the paper by you.'

"Dr. M'Caul read the testimonial, numerous and influentially signed; it endorsed the high opinion which he had formed of his visitor, and Rabbi Abraham Jacob Schwartzenberg became one of his catechumens, preparatory to receiving the sacrament of baptism. When the leading men of the rabbi's ex-congregation heard thereof, they came to Warsaw, sought out Dr. M'Caul, and overwhelmed him with hideous charges of dishonesty, immorality, and impiety, against their former pastor. To whom the Christian minister quietly rejoined, 'Possibly Rabbi Abraham Jacob Schwartzenberg is as disreputable as ye represent him to be; but in what repute do ye hold the men who signed THIS TESTIMONIAL!' He suited the action to the word, and held up the instrument before the eyes of the accusers, that they might see their own names. Of course they left the house covered with shame and confusion of face. But did the slanderers cease their revilings? No; they circulated a report that their late rabbi had gone mad.

"One word more about Schwartzenberg. He lived for upwards of twenty years after his admission into the Church by baptism; he never laid aside his long national dress, he mixed amongst his brethren, notwithstanding their cruel ill-treatment, and lovingly preached the Gospel to them. The Jews labour under a sort of hallucination, that every Hebrew-Christian, on his deathbed, recants his Christian profession of faith, by

\* The Essay was published in 1870.



repeating the words, 'Hear, O Israel, the LORD our God is one LORD;' the Jews of Warsaw were therefore on the *qui vive* when the vital spark in that venerable 'Israelite indeed' was about to quit the mortal frame. They crowded the dying saint's chamber. What were his very last words on earth to be?—'Brethren, you wish to know in what faith I am dying! If every drop of blood in me were vocal, endowed with speech, each such drop would cry aloud that I am dying full of joy and peace, believing in the redemption of Israel, through the Lord Jesus Christ.' He spoke no more on earth after that.

'Blush, Calumny! and write on his tomb,  
If honest eulogy can spare thee room,  
Thy deep repentance!'

#### JEWISH MISSION CONFERENCE.

A MEETING, under the above designation, is convoked for Thursday and Friday, the 11th and 12th inst., to be held at the Victoria Assembly Rooms, Clifton. The Hon. Lord Arthur C. Hervey, the Right Rev. Bishop of Bath and Wells, is to be the President of that Conference.

The following is a copy of the published programme of subjects and speakers on the occasion:—

THURSDAY, JUNE 11. MORNING SITTING. 2 p.m.—5 p.m.

OPENING ADDRESS by the President, the LORD BISHOP OF BATH AND WELLS.

1. How far the Divine order of "the Jew first, and also of the Gentile" demands practical recognition at our hands.

REV. A. J. M'CAUL.

REV. H. MOULE.

2. Hindrances to the reception of the Gospel by the Hebrews.

THE VEN. ARCHDEACON KAYE.

REV. E. B. FRANKEL.

EVENING SITTING. 7 p.m.—9.30 p.m.

1. Recent opportunities and encouragements for evangelising Jews.

REV. H. A. STERN.

REV. F. A. MORGAN.

2. The Society's line of thought and labour. Misconceptions to be removed.

REV. FREDERICK SMITH.

REV. W. AYERST.

FRIDAY, JUNE 12. MORNING SITTING. 10 a.m.—1 p.m.

1. How far Christians, differing as to details of prophetic interpretation, can agree on a common line of action in Missions to Israel.

REV. W. CADMAN.

REV. J. B. GOLDBERG.

2. Noticeable changes of thought now at work in the Jewish mind.

REV. FLAVEL S. COOK.

REV. C. H. BANNING.

AFTERNOON SITTING. 2 p.m.—4.30 p.m.

1. Our indebtedness to Israel: how to be discharged.

REV. J. RICHARDSON.

THE RIGHT REV. BISHOP ANDERSON.

2. The present dispersion of the Jews a literal fulfilment of prophecy, and a sure pledge of their future return and restoration.

REV. CANON FREMANTLE.

REV. C. J. GOODHART.

GENERAL AYLMER.

The first and second reader or speaker upon each subject to be allowed twenty minutes; the succeeding speakers to be limited by circumstances, and the Chairman's discretion.

#### FREE CHURCH OF SCOTLAND AND THE JEWS.

THE *Edinburgh Daily Review* of Saturday, the 23rd ult., contains a very interesting abstract of a report, and of speeches presented on the previous evening, on the Mission to the Jews, at the General Assembly of the Free Church of Scotland. The paper reached us too late in the month for practical purposes. We can only give, therefore, in this our issue, an extract from the letter, written by a dear and cherished friend, A. L. B., which accompanied *The Daily Review*:—

"I was present last night at such a very interesting meeting of the Free Church Assembly for receiving the report of the Jewish Missions, that I cannot help sending you *The Daily Review* of to-day, containing a short

account of the proceedings. Mr. Moody Stuart spoke so beautifully and touchingly, especially when referring to a visit he had himself paid to Kulenberg, some years ago, where the Gospel is now at last preached again, after a silence of two hundred and fifty years.

"Dr. Hugh Martin, too, became very enthusiastic; and I thought how you would have enjoyed hearing the glowing terms with which, towards the close of his speech, he described the present and rapidly increasing eminence of the chosen people. The report of the speeches is but a poor and scanty one, but it may give you some 'notion' of the deep interest felt by the Edinburgh people in the Jewish Missions. The hall was filled with ministers, and the galleries with those who had been able to obtain tickets, and who listened with the most earnest attention for more than three hours to the different speakers, taking a most especial and delighted interest in the deputations from Amsterdam and Bohemia.

"I quite longed that a charming little account of the whole could have been written for the HEBREW CHRISTIAN WITNESS. If only the pen of H. C. O. could have been there to describe it!"

### Correspondence.

#### EZEKIEL'S TEMPLE: ITS SACRIFICES AND PRIESTHOOD.

AARONIC, OR AFTER THE ORDER OF MELCHIZEDEK?

To the Editor of the Hebrew Christian Witness and Prophetic Investigator.

DEAR SIR,—It might appear a lack of Christian courtesy not to notice the wish expressed by your correspondent, Mr. Sampson, for further statements on the controverted question of Ezekiel's Temple. I would desire, therefore, with your permission, to reply, to the best of my ability, to the remarks made by him in so candid and conciliatory a spirit.

And, first, with regard to his query, "How is Lebanon in the very centre of the land?" The difficulty in his mind arises, no doubt, from confining his thoughts to the contracted portion

of it subdued and possessed by Israel of old, instead of embracing the full extent included in the promise to Abraham and his seed, extending from Eziongeber in the South, to the head of the Levant and the mountains of Amanus, as shown in a previous paper on "Immanuel's land," in your February number. If Mr. S. will take the trouble to refer to it, he will see at a glance on any good map of Palestine and Syria, that Mount Hermon, the highest point of the Anti-Lebanon, higher than any other portion of the Lebanon range, is indeed "the mountain of the height of Israel," and occupies the central position assigned to it in my last.

With reference to Mr. Sampson's suggestion that "Mount Sion which is Hermon," is the locality where will be found that great city, the holy Jerusalem, wherein is no Temple,\*—whilst quite recognising the intimate connection between the two, yet I would still maintain their *distinctness*, as shown by the words of the Apostle, "Ye (the children of faith) are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem," &c; this distinctness though close connection between them, typified, as I have before said, by the ladder in the patriarch's vision—its base, answering to Mount Sion, *on earth*; and above, though high beyond it, "the Heavenly City, the New Jerusalem." For although descending out of heaven from GOD, and shedding her bright and holy radiance over "the holy mount;" yet she does not descend *into* the earth till "the tabernacle of GOD is with men," i.e., in the new heaven and the new earth, when "there shall be *no more death*, neither sorrow, nor crying, neither shall there be any more pain, *for the former things are passed away.*"†

The first eight verses of Rev. xxi. form properly the close of the prophetic narrative, given in the consecutive order in which will take place the solemn events described in the vision commencing at the 11th verse of ch. xix. with the Advent in judgment of the King of kings and Lord of lords, followed by the destruction of His enemies, the binding of Satan, the millennial reign, the final apostasy and casting of death and hell into the lake of fire, with the passing away of the first heaven and first

\* Heb. xii. 22.

† Rev. xxi. 1-4.

earth, succeeded by a New Heaven and New Earth. After this comprehensive sketch, the prophecy goes back from ver. 9 of ch. xxi. (as so constantly the case in the Apocalyptic visions) to give details of the preceding period, and the relation of the Heavenly City to the Millennial earth, when the nations will still need *healing* from the leaves of the tree of life, and the citizens of the heavenly Jerusalem will in Christ-like sympathy minister to their need, in the exercise of their royal priesthood; and they are so represented in the vision of chapter v. by the crowned elders, "having every one of them harps and golden vials full of incense, which are the prayers of saints;" for though, as Mr. Sampson observes, there is no temple in the heavenly city, "for the Lord God Almighty and the Lamb are the temple of it," yet that does not hinder the Heavenly City from being itself the Temple of the Millennial earth; "the nations of them which are saved walking in the light of it, and the kings of the earth, bringing their glory and honour into it;" when they come up to Zion to worship before the Lord of Hosts in His holy mount; for "Mine house, He hath said, shall be called a house of prayer *for all people*. . . . The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside these that are gathered unto Him."\*

Now, concerning these "outcasts of Israel," unto whom so many have already been gathered, and others are yet to be gathered, whilst distinct from "the dispersed of Judah," who abide alone, a separate people,—we read that, on the rejection of the latter, the word sent toward the north after "backsliding Israel," had, under the teaching of pastors according to God's own heart, feeding them with knowledge and understanding, resulted in bringing them to so full an apprehension and enjoyment of "spiritual blessings in heavenly places," that when restored to the land, "and multiplied and increased therein, they shall say no more, The Ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more."† If such be the case with regard to the most precious vessel of the sanctuary, with its mercy-seat and the cherubim of glory

overshadowing, how can the literal rebuilding of a material temple be maintained, in opposition to so clear and forcible a statement concerning the worship of the house of Israel *after* their return to their own land? Surely, the plainer and more positive Scripture ought to be accepted, rather than the intricate details of a vision, which we have no warrant to interpret more literally than that of St. John concerning the heavenly city and its measurements, its cubic form, &c.; neither of them positive enactments, like the command given unto Moses to make all things according to the pattern shown him in the Mount; though both are significant of precious and divine truths, and language is exhausted, as it were, to convey some adequate expression, by the sacrifices in Ezekiel, of the vastness and fulness of redemption, and at how great a cost it had been accomplished; and of the glories and blessedness of the heavenly City, by the glowing descriptions of John.

The portion of the prophecy we have quoted from Jer. iii. refers, it is true, specifically to the house of Israel, in contradistinction to that of Judah; and only "one of a city and two of a family," i.e., an election out of them, are said to be brought to Zion, whether we interpret that expression of the believing portion of them, in the sense of Heb. xii. 22; or apply it literally, to a representative body that returns to the land, out of the numerous posterity of the ten tribes spread abroad all over the earth, and known unto God as His people Israel; not merely "a nation," such as are the Jews, but "the company of nations" which were to come of Jacob"—"a fulness of Gentiles" to be pre-eminently blessed, as foretold by the dying patriarch. But after this special mention of the house of Israel only, the prophecy (Jer. iii. 18) goes on to speak of Judah as coming up together with Israel out of the land of the north, to the land given for an inheritance to their fathers; but they can claim no share in the blessing, or an inheritance in "the pleasant land, an heritage of glory of the *hosts of nations*" (even "the company of nations" descended from Jacob), till they too shall say, "My Father," and "no more depart from Him." But when they have thus received also the Spirit of adoption, we cannot reconcile

\* Isa. lvi. 7, 8.

† Jer. iii. 11-16.

\* Gen. xxxv. 11; xlviii. 19.

ourselves to the thought that the house of Israel, emancipated from the observances of the law, should stand in the glorious liberty of the Gospel of grace, and Judah be again subjected to the carnal ordinances imposed on them till the time of reformation." (Heb. ix. 10.) For though the sacrifices under the law, were the only adequate expression of the necessity of a Substitute for life forfeited, and were indispensable to foreshadow that stupendous act of Divine righteousness and love which the Son of GOD accomplished on the Cross for the expiation of sin; yet the re-imposing of them on the Jewish nation, and their being thus continually occupied again with the shedding of blood (from which the natural and regenerate heart equally shrink), would seem to imply that they were thus constantly to be reminded of their long hardness of heart and unbelief, that they "might be confounded, and never open their mouth any more, because of their shame, when the Lord is pacified toward them."\* But No; such are not the ways of our GOD, who delighteth in mercy, and hath said, "I will love them freely," and "their sins and iniquities will I remember no more." For, widely diverse as have been His dealings with the two houses, since the Shepherd of Israel broke His staff "Bands," that He might break the brotherhood between Judah and Israel; yet when restored to their land and re-united under David their king, the same fullness of love, grace, and glory will be their portion, whether of the house of Israel, *not* converted, yet, not found with the apostates, and therefore spared when the Lord comes to take His Bride unto Himself; or of the house of Judah, faithful unto Jehovah in the midst of wide-spread apostasy, but only now recognising their long-rejected Messiah. Then will they mourn, and all the significance of the great day of Atonement indeed be realised by them; and forgiven and restored, they will, together with the spared of Israel, render unto Him "the calves of their lips," the sacrifice of praise and thanksgiving continually,—re-instated in their high and holy calling to be "a kingdom of priests and a holy nation,"† and bring the residue of the Gentiles as an acceptable offering to the Lord, that they also might be made joyful in His

house of prayer; their burnt-offerings and sacrifices too accepted on His altar;" all nations flowing to the mountain of the Lord's house:\* statements which militate against the thought of Jews *only* being worshippers in His temple. No mere "circumcision made with hands," will be the qualification of an accepted worshipper, when our glorious Melchizedek, "the man whose name is The Branch," shall grow up out of His place, and shall build the Temple of the Lord; and shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both.† Therefore "the priesthood being changed, there is of necessity a change of the law; for there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." But our "Jesus was made the surety of a better covenant; and because He continueth ever, has an untransferable priesthood."‡ It will, however, be true then, as signified by the words in the vision (Ezek. xlv. 9), that none "uncircumcised in heart, nor uncircumcised in flesh" shall enter into the sanctuary of the Lord; for no vain profession of His name, such as characterises apostate Christendom, putting on the harlot of Babylon the name of "the Bride of the Lamb," and claiming her privileges and blessings, will then be admitted; but a true and entire consecration be required, even as of every believer now, "presenting your bodies a living sacrifice, holy, acceptable unto GOD, which is your reasonable service;" know ye not that ye are the temple of GOD, and that the Spirit of GOD dwelleth in you?§ Israel and the saved nations will be then, through the same saving grace, what "the election" are now in the sight of GOD, "washed, sanctified, justified;" "clean every whit," through the blood of Jesus Christ His Son, which cleanseth us from all sin." But, unlike the present aspect and circumstances of the professing Church, a holy discipline will then again be maintained, such as that by which Ananias and Sapphira were cut off in righteous judgment; "the blasphemy of them which say they are Jews and are not," shall be exposed and judged; and

\* Is. lvi. 7; ii. 2, 3; Micah iv. 1, 2.

† Zech. vi. 12-14. ‡ Heb. vi. 12-24.

§ Rom. xii. 1; 1. Cor. iii. 16.

that name of "Praise," with the privileges and glories that pertain to it, will be vindicated; for His people shall be all righteous; "and it shall be to Him a name of joy, a praise and an honour before all the nations of the earth."<sup>\*</sup>

But whatever priority and pre-eminence Israel may and will possess under David their king, it will not be in virtue of a rite, common alike to Arab, Turk, Moor, Persian, and all the votaries of the false prophet of Mecca,—numerically a far larger proportion of the population of the globe than the Jews, or even Christendom; but then as now, "the Israel of God" will know and own that, "in Christ Jesus, neither circumcision nor uncircumcision avail anything, but a new creature." They will be made recipients of the Spirit of life from on high, and constituted moreover, in divine sovereign love and grace, "the two anointed ones that stand by the Lord of the whole earth." It is as exalted to this high position, that Judah and Israel are symbolised by "the two olive branches, which, through the two golden pipes, empty the golden oil out of themselves,"—made ministers to the whole earth, of the grace and truth of which they have themselves been made partakers and taught by the Spirit to discern the same eternal truths in the writings of the Old and the New Testament; the same "everlasting Gospel," whether "according to Leviticus," as it has been aptly expressed, and in Ezekiel, or in the writings of apostles and evangelists—both equally "golden," or divine channels of blessed instruction, flowing from, and centring round "the candlestick all of gold," even He who is "the Light of the world," and will be manifested and worshipped as such, when "the temple shall be built unto the Lord, not by might nor by power, but by my Spirit, saith the Lord;" and "the great mountain" of man's proud, evil dominion be cast down by the true "Zerubbabel," the Scatterer and Overturner of "Babylon the great." "Then shall His kingdom, whose right it is to reign, be established in all the earth, and "the headstone thereof be brought forth with shoutings, crying, Grace, grace unto it."† Then too shall "the beloved city" be restored to reflect the glories of the heavenly Jerusalem; her people

guided and guarded by "the citadel \* of the saints" on Mount Sion will, as "a kingdom of priests," stand in the same relation towards the nations of the earth, that the glorified Church will occupy towards them; their calling and their essential blessings *then* analogous to that of the Church of the firstborn *now*, as shown by the similarity of all the types and symbols of Scripture applied to them both. Their sanctuary, their worship equally *spiritual*, as partakers of the blessings of the new covenant, made especially with the house of Israel and with the house of Judah; and not even kept in abeyance, "as though the word of God had taken none effect;—for, if the house of Judah reject, it is sent after Israel, as so clearly predicted in Jer. iii., as we have seen, and as their king, our great Melchizedek, will make manifest, when He acknowledges them as "His witnesses and His servants whom He had chosen, the people called by His name and created for His glory, His messengers to the nations;"‡ Jehovah's purpose to use them as such, never frustrated, since "He divided to the nations their inheritance and set the bounds of the peoples according to the number of the children of Israel; for the Lord's portion is His people, Jacob is the measuring line of His inheritance;"§ therefore was the house of Israel cast out among the Gentiles, that many might be gathered unto them, as they have been, in the same covenant of grace—the full results of that covenant waiting the *national* reunion of both houses, when Judah shall say, "Blessed is He that cometh in the name of the Lord."

The cry of the Israel of God has already gone forth; "Come, Lord Jesus, quickly come." "The speech of" all Israel "is come to the King;" and our David has sent His messengers (the antitypical sons of Zadoc), saying, "Speak unto the elders of Judah, saying, Why are ye the last to bring the King back to his house? Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring the King back?"§ But they shall surely "return, and seek the Lord their God and David their king," and worship in His holy temple, beholding the glory of the Lord, though not entering into it, as

\* Jer. xxxiii. 9. † Zech. iv. passim.

\* Παριμβολην, Rev. xx. 9.

† Is. xlii. 18-21; xliii. 8, 9.

‡ Deut. xxxii. 8, 9.

§ 2 Sam. xix. 11, 12.

typified in that marvellous scene of old, when "Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up and saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink;"\* but Moses only entered into the cloud that covered the mount. In like manner will Israel and the nations, when they come up to worship the Lord of hosts, behold, without entering into it, whilst in the body, the glory over His holy hill of Zion—no longer "like a devouring fire," as on Mount Sinai; but as "the day-spring from on high, to give light to them that sit in darkness, and guide their feet in the way of peace," visiting them in all the plenitude of divine love and grace, according to "His everlasting covenant with His people, even the sure mercies of David."† The gates of the heavenly city stand open on every side; light and blessing proceeding thence to the uttermost parts of the earth; for then will it be said, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. God sitteth upon the throne of His holiness;" even "the throne of God and the Lamb," in that city, where none can enter save those transformed into the image of His Son—"Jehovah Shammah," the Lord is there. But to "the beloved city," the earthly Jerusalem, the nations will resort as to the outer court of the temple of God, to be instructed in His ways, and learn the value of that Sacrifice which there, as on the antitypical altar of burnt offering, was offered "once for all;" but they will also learn to own the surpassing glory of the "heavenly city," and worship Him who dwelleth therein. Together with the restored of Israel, they will then know the true significance of that name of blessing, "Yerooshalim," or "Yerooshalaim," with its plural or dual termination—the heavenly city, "the holy Jerusalem," with its "tree of life" and "pure river of the water of life," and, resplendent with the glory of God, shedding its bright and renovating influence over the earthly city, now in bondage with her children; but then to be brought into the glorious liberty of the children of God and called by a new name, "even Hephzibah and her land Beulah; for the

Lord delighteth in thee, and thy land shall be married"—made then the counterpart, as it were, on earth, of the heavenly scene above. ZETA.

May 11th.

# Queries.

## THE SIBYLLINE ORACLES.

WHAT is the date of the Jewish Sibyl? Hilgenfeld places the period B.C. 137; Reuss, B.C. 132: Ewald, B.C. 124: Respecting the author Colani, p. 24. writes:—"Cetait paraît-il un Juif d'Alexandrie vivant un peu après l'époque ou un Juif Palestinien avait composé le livre de Daniel. Son poëme avec quelques interpolations et additions remplit le livre iii. des oracles Sibyllins."

In the third book of the Jewish Sibyl, a composition whose date is certainly later than the time of Antiochus Epiphanes, as the writer mentions the ten horns of Alexander's kingdom and the horn springing out of them should rule: the author of this singular Apocalyptic not only maintains the superiority of the great Asiatic kingdoms over that of Rome, but threatens that Asia should repay to the Romans all the evils done to them by the latter.

Ὅπότε δασμοφόρους Ἀσίης ὑπεδέ-  
ξαστο Ῥώμη,  
Χρηματὰ κεν τρις τόσσα δεδέξεται  
εμπαλιν Ἀσσις  
Ἐκ Ῥώμης ὅλην δ' ἀποτίσεται ὕβριν  
ἐς αὐτήν . . . . .  
Ἔσται καὶ Σάμος ἄμμος ἐσείται Δῆλος  
ἄδελος,  
Καὶ Ῥώμη ρυμή.  
—Orac. Sibyll. lib. iii. 350-364.

Did the Jewish Sibyl instruct Lactantius? In his book on the Divine Institutes, Book vii. c. 15, he says: "The Roman authority, by which now the world is governed (my soul dreads to speak it; but it will speak it, because it shall come to pass), shall be taken from the earth, and the empire shall return into Asia, and again the East shall rule and the West obey."

Lactantius lived in the time of Constantine. From a study of 2 Thess. ii. 6, 7. Rome had been considered by Christians as the seat of Antichrist, and destined to destruction; but Lactantius may have studied also the

\* Exod. xxiv.

† Is. lv. 1-3.

Jewish Sibyl. His words bear a great resemblance thereto, to say the least.

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### THE MEANING OF COL. II. 23.

Col. ii. 23. What can be the meaning of the words ; "not in any honour to the satisfying of the flesh ?" By the Gnostics the principle that *evil inheres in matter* was an axiom. Through "science falsely so called," the votaries

of this gnosis despised the physical world as the creation of some inferior power. The body they considered a mere incumbrance, *instead of holding it in honour (as something pertaining) to the completeness of our humanity.* (1 Tim. iv. 4.) Such seems to be the meaning of the Greek in Col. ii. 23 : the word translated "satisfying" being equivalent to *completeness*, and that rendered "flesh" standing often (St. John i. 14) for *man*. 'D'N

## NOTICES TO OUR READERS AND CORRESPONDENTS.

WE very much regret to be compelled to reiterate a notice which we were obliged to print for several months in the course of last year, namely :—

We respectfully decline to adopt every unreasonable whim or arbitrary caprice suggested for our editorial treatment. We have a mind of our own, and we strive to make the best use of it.

Cantab.—Yes ; the annual volumes can be obtained direct from us. We shall only be too happy to supply every order, post free. We would here add that the speedy sale of the annual volumes on hand, ordered direct from us,—P.O. Orders made payable at 127, Fulham Road, S.W.,—would relieve us of a great difficulty. We should be thankful to our friends if they would kindly call attention to the volumes. See advertisement on wrapper, page 2.

N.—Several literary notices are unavoidably postponed ; a notice of your work is one of them.

A Believer in the Supremacy of the Sacred Tongue.—"The learned papers by the Rev. J. B. Goldberg on THE LANGUAGE OF CHRIST," are about to be republished in the form of a *Pamphlet*, price *One Shilling*, by Messrs. Bagster and Sons, 15, Paternoster Row.

A Hebrew Jew.—You are right. "The ignorance of the *Bell Lane Oracle* of the Synagogue, is only surpassed by his coarse vulgarity."

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S.W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

### LETTERS RECEIVED.

Lient General Sir Arthur Lawrence ; Major General Eardley-Wilmot ; General Bell ; Revs. Dr. Boulton ; H. M. Spooner ; C. N. Turner ; G. H. Wilkinson ; Marcus Rainsford ; Arthur Williamson ; James Tanner ; A. Schwartz ; Josiah Miller ; W. E. Jackson ; Messrs. A. Fleming ; J. Rudall ; J. Burnett ; C. H. Hulbert ; F. Petrie.  
&c. &c. &c.

### PUBLICATIONS RECEIVED.

*The Bearings of Revelation on Current Events.* As illustrated in a Commentary on the last five verses of the 16th chapter of Revelation and the whole of the 17th and 18th chapters. In which are foretold the now impending TOTAL DESTRUCTION OF PARIS, and the future of a great portion of Western Europe. By Edward Beestlone. London : F. Pitman.

*On Certain Magnitudes in Nature, and their Bearings upon Biblical Interpretation.* By the Rev. J. H. Titcomb, M.A., Victoria Institute.

*Biblical Interpretation in connection with Science.* By the Rev. A. J. M'Caul, M.A., Victoria Institute.

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# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

וְעַתָּה. "Ye are My Witnesses."—Is. xlii. 10.

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No. 19.]

JULY, 1874.

[NEW SERIES.]

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## OUR LIVING EPISTLES.

WITH heartfelt gratitude do we put on record another token of blessing from on high upon our humble work in the great Master's vineyard. Several of the Jewish families—who joined our "Search the Scripture" class—of the Berean type,\* have left their town houses, in the course of last month; some for different parts of the continent, and others for their country houses, in different parts of the kingdom. Ere they took their individual departures, the head of each family solicited us to call, and say farewell for a time. Of course we complied with the request. We devoted the best parts of two days to those farewell visits. In each case we observed the same order of proceeding. We recited, in three instances we sang, one of Kelly's beautiful hymns:—

"We've no abiding city here!"

This may distress the worldly mind;  
But should not cost the saint a tear,  
Who hopes a better rest to find!

"We've no abiding city here!"

Sad truth, were this to be our home;  
But let the thought our spirits cheer,  
"We seek a city yet to come!"

"We've no abiding city here!"

We seek a city out of sight,  
Zion its name! The Lord is there;  
It shines with everlasting light!

"Zion! THE GREAT GOD is her strength!"

Secure, she smiles at all her foes;  
And weary travellers, at length,  
Within her sacred walls repose!"

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\* Acts xvii. 10-12.



We all then knelt down, and invoked God's blessing upon the exposition we were about to give upon a portion of God's Word. We selected Philippians iv. 1-9, as our farewell theme. We endeavoured to point out the lessons inculcated by the great apostle, by comparing the various counsels and injunctions contained in those few verses with some of the most impressive admonitions of our blessed Lord, especially with those contained in the former part of His "Sermon on the Mount." (Matt. v. 8-16.) We entreated our dear brethren and sisters, yet young in THE FAITH, to act the part of LIVING EPISTLES wherever they live, move, and have their being. In every case the effect of our appeal was the same. The response was almost in the same words :—" God helping us, we shall strive to be LIVING EPISTLES, known and read of all men. God helping us, we shall endeavour to let our light shine before men ; but pray for us that we may have an increase of faith and love, an increase of courage and holy boldness. But pray spare us any personal allusion on public platforms!" Would to God that all true believers strove to be living epistles, known and read of all men ! that all true believers caused their light to shine before men ! There would be no need for staffs of stipendiary officials, at which our unbelieving Jewish brethren, and unbelievers generally, take so much umbrage ; unreasonably, we must say : but still, if the stumbling-block could be removed, it would redound to the glory of God. Professional advocates, platform advocacy, and the concomitant unmeaning applause, do give great offence in certain quarters. *Apropos* to public platforms. We cannot help trusting that Mr. John Ruskin's scathing letter "to the convener of the Glasgow Athenæum Committee," will be taken to heart by conveners, in every sense, in religious matters. But to return to our present farewell despatch of our LIVING EPISTLES.

At the conclusion of our little exposition, we recited, or sang, the hearty little hymn :—

" Christian brethren, ere we part,  
Every voice and every heart  
One glad hymn to God should raise,  
One high song of grateful praise.

" Here we all may meet no more,  
But there is a happier shore ;  
There, released from toil and pain,  
Brethren, we shall meet again.

" Now to GOD, the THREE IN ONE,  
Be eternal glory done ;  
Raise, ye saints, the strain again,  
Gladly sound the loud AMEN."

We then once more committed our brethren and sisters to the care and

protection of Israel's Keeper, who never slumbers nor sleeps, and parted for a time.

We would solicit an interest in the prayers of all our Christian readers in behalf of our dear Jewish friends, that the Father of love and God of mercy may grant them grace and strength and wisdom, to prove themselves **LIVING AND LIFE-GIVING EPISTLES** henceforth and for evermore. **Amen.**

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## JEWISH MISSION CONFERENCE.

**W**E evidently live in remarkable times, when signs of the winding-up of this dispensation are day by day accumulating. One of the most portentous signs is the organisation of all sorts of conferences; the publication of all sorts of works, in which are discussed the "sure word of prophecy," in its various bearings upon the present convulsive state of the whole of this our earth. Not the least significant in importance is the last organised Conference under the above designation, held in the Victoria Assembly Rooms, Clifton, on the Thursday and Friday, the 11th and 12th ult, under the presidency of the Right Honourable and Right Reverend Lord Arthur C. Hervey, Bishop of Bath and Wells. A happy accident enabled us to be present, and very grateful do we feel to the accident; the meetings filled our thoughts with much solemn interest of a very suggestive character. We only wish that a similar accident had made known to others of our clerical Hebrew Christian brethren that such a conference was about to be held; then we might have seen on the platform a score of *quaternions* of episcopally ordained Jewish clergymen, instead of a single quartet. They would have been as much interested in the proceedings as we were.

No one will have expected that on such an occasion, as an initiatory conference, nothing but good sense, sound wisdom, and new ideas should be given utterance to. With interlopers there were about fifty speakers at the four sittings. We confess to having had to listen on both days to much irrelevant matter, trite truisms, stale platitudes, threadbare anecdotes, and painful crudities, which we have already heard over and over again from many a pulpit and many a platform. Yet, as a whole, the conference was a great success, and the promoter deserves a large share of praise. The majority of the gentlemen whose names were announced in the printed programme treated their respective themes with considerable ability and clearness, which could not but make a favourable impression upon the audiences. We cordially trust that the suggestion made by one of the speakers—that such a conference shall take place every year—will be acted upon. A few bye-laws, as to subjects and

speakers, might prevent the repetition of the objectionable features of which many sober-minded Christians had reason to complain.

The proceedings were opened on the first sitting, which took place at 2 p.m. on the 11th ult., by singing Bishop Heber's well-known plaintive hymn which begins,

"JERUSALEM ! JERUSALEM !  
Enthroned once on high," &c. &c.

After which the Rev. H. A. Stern was called upon to offer up a prayer for divine aid in behalf of the meeting.

The noble and right reverend President then delivered his introductory address, which was distinguished by his lordship's well-known Christian suavity. The following imperfect abstract will give some idea of the noble prelate's address :—He began by expressing his satisfaction that the conference had been convened, and said he could not but hope that, as in other meetings which contributed something for the furtherance of the understanding of the subject brought before them,—for instance, in connection with their great agricultural show, which was not merely for an idle show, but it was that persons coming together having practical knowledge in some particular subject should communicate that knowledge one to another, that persons who had perhaps some measure of enthusiasm for some particular subject might impart that enthusiasm to others, in order that the common work might advance and make progress—he earnestly trusted that the conference on the Jewish subject would have that effect also. There were met together that day those of their brethren who had made the Jewish subject one of the main considerations of their life, of their thoughts, of their reading, and he thought he might boldly add, of their prayers, through many years ; and it would be a very strange thing and a very great disappointment if from the lips of those brethren they did not learn something which they had not known before, and did not acquire some practical knowledge of that great subject ; and it would be still more disappointing if they did not gather from them something of the spirit of holy enthusiasm which animated them in the sacred cause of the conversion of Israel. It was for that reason that he felt particularly pleased that the kind invitation was made to him to preside at the conference in Clifton. It was a subject which had occupied his own thoughts more or less through a great number of years, and therefore in the necessary absence of the Bishop of the diocese, the Bishop of Gloucester and Bristol,—with whom they might be quite sure he conferred upon the subject,—and with his entire consent and good wishes, it had been a very great gratification to him to be present there that day. What, he asked, enabled those conferences and those congresses to take place ? He had often thought of it. It was a very mysterious, a very wonderful thing, and they did not,

perhaps, all think of it. Why, he repeated, were they able, in that particular age of the world, to come together, not only from the four corners of England, but very often from more remote parts, and discuss those subjects which were near to their hearts. The answer simply was because there was coal in the bowels of the earth, and because the use of that coal, which, under God's guidance, man's wisdom had been enabled to find out, had led to their many facilities, and so what they could not have done a hundred years ago they were able to do now. He alluded to that particularly, because it struck him, in thinking of it, that it was one of the most remarkable illustrations of the providence of God working through countless ages for a particular purpose—working in secret, and in a way which no intelligence probably could ever have understood till the practical purpose was brought to light. Supposing that any of them had lived in the days when those forests, which now formed our coal-fields, were growing: what human intelligence, perhaps what angelic intelligence, could ever have anticipated what that purpose was? But the great Creator of all things knew what it meant, and they might be quite sure that God's providence was then preparing the way for such Christian civilisation as they saw in their own country, and as an auxiliary and subsidiary part, and a very important part of that civilisation, God was preparing the means by which His people should be able to come from the four corners of the earth and confer in His name for the welfare of His Church and for the glory of His great name. He thought that seemed to furnish a very useful illustration of God's hidden purposes, of Providence in His dealings with Israel. Through what a length of centuries, as they already knew, was God's purpose in originally calling Abraham, and through what a long succession of centuries—three or four thousand years—had that purpose been working the most signal benefits for mankind. That call of Abraham, with all that followed from it, was, as they knew, a part of God's grand scheme for the illumination and for the salvation of the world. They, at a distance of some three or four thousand years, were reaping the spiritual benefits, benefits of the highest possible character, from that call of Abraham. They knew that all that had followed since in the whole history of the Jewish race, and the whole history of their influence upon mankind, and their influence upon the Christianisation of mankind, was in the mind of God, and had already reaped, as he had said, incalculable and most blessed fruits from that movement of God's providence which of course was to a great degree secret in those days. They might register the results that had already taken place, but they must not think that Providence had run out its course yet; and if there were no other reasons, one reason that impressed him immensely was because Israel still existed as a separate people. Was that not almost an unanswerable argument? The preservation of that people as a separate nation, with all the wonders

of their history, was surely a very clear and a very distinct intimation to them that God's providence had not yet run out its course, but that there were yet blessings that they knew not of, though they might have but a dim glimmering of what was to come. There were effects and results upon the whole condition of the human race of which they knew little at present, but they would be brought about in good time through the instrumentality of his people Israel. Referring to the conference, his lordship stated that it was independent of the society that promoted Christianity among the Jews; he meant that they were not there merely to set forth the work of the society, but they had two special objects in the conference. One was speculative, and the other practical. He explained that what he called the speculative part was the discussion of questions of prophecy, the study of which he warmly defended, but remarked that there was nothing merely speculative in Christianity. Philosophers might theorise, and nothing come of it, but a Christian's speculations had for their object the benefit of his fellow-men. He hoped, therefore, that they would have speculative theories, and also a great deal of practical wisdom.

The noble and right reverend President, evidently apprehending that some speakers might be betrayed to indulge in an exuberance of eloquence by way of a wind up, suggested, on concluding his address—that as the time allowed to the first two readers or speakers in the programme was only twenty minutes, and to the non-programmed only ten minutes—if any one had prepared a fine *peroration*, he had better deliver it as an exordium. Before his lordship resumed his seat he announced that the first subject in the printed programme before him was,—“How far the divine order of ‘the Jew first, and also the Gentile,’ demands practical recognition at our hands.” The first programmed essayist on the subject was the Rev. Alexander Israel M'Caul, Rector of St. Magnus the Martyr, London Bridge, and Divinity Lecturer at King's College. We, who had the privilege of knowing the rev. gentleman's father, the great and good Dr. M'Caul,—we, who know the love which Hebrew Christians cherish for the name M'Caul,—we, who have known him as the truest friend of Israel, who has not left his equal except in his own sons—received the announcement with peculiar pleasure. We expected something *recherche* from the second son of our venerated sainted friend, and we were not disappointed. Would that we could publish his essay *in extenso*, but this, for obvious reasons, we cannot do. But it is just in our power to furnish a synopsis of his discourse, which we gladly accord to our readers. The burden of Mr. M'Caul's address was that in spite of the example, and notwithstanding the precept of our Master, it was a sad truth that Church parties and denominations were not yet united in seeking the welfare of God's own people, the Jews. The interest in that work was still abandoned to a comparatively small number, and mostly to one section of the Church, and even the clergy, the appointed shepherds of the sheep, were ready too often to repudiate the idea that they were in any way responsible for the lost sheep of the house of Israel. But were not the Jews in need of conversion? Were they not

accessible to the same influences by which the heathen were reached? Or was their wickedness so great that they might not be forgiven? Was their guilt so tremendous that repentance and pardon and admission to the privileges of Christianity for them had become impossible? Was it true that God had cast off His people? St. Paul had answered that question, and answered it in the negative. The rev. gentleman next considered the question how far it was possible for them at the present day to obey the command of the Gospel, and how far they ought to place Jewish missions first, and make them take precedence of other interests. He suggested that among other things the clergy might take every opportunity which occurred in the services of the Church for bringing the subject before the minds of their people. They might point out how Jewish prophecy had been fulfilled, that Christianity was based upon Judaism, and how the promises of Jesus Christ were the promises of the Father declared centuries before by the mouth of His prophets; they might declare that as the curses had come true, so also would the promises of restoration become true; they might also dwell often on the immense debt of gratitude which the Christian people owed to the Jews; and lastly, they might give their attention, as a matter of conscience, to the language of the Jews, devote time and study to the language in which the prophecies were delivered. Without that knowledge they could not expect that the Jews would pay much attention to their entreaties, or do much personally to promote the cause in which Christians professed to be interested. This suggestion should be given heed to in an especial manner, by those who have undertaken the appointment of missionaries to the Jews.

The learned divine wound up his able discourse by quoting Wagensell's appeal in his *Tela Ignea Satanæ* for prayer in behalf of Israel, and his recommendation to ministers of religion to make the Hebrew language their peculiar study, so as to fit them to cope successfully with unbelieving Israelites.

On Mr. M'Caul resuming his seat, the noble President observed in terms of high eulogy on the paper just read, more especially on the recommendation of the study of the Hebrew language. His lordship added that he had organised a Hebrew studying class at Wells, and that the progress of the students was most satisfactory. He then called upon the Rev. H. Moule, Vicar of Fordington, Dorsetshire, whose name was programmed on the same subject, to read his paper. It was a scholarly, well-digested paper. It dealt principally with the interpretation and fulfilment of the prophecies of the Old Testament. He importuned the audience to strive to sweep away every particle of the dust of superstition and rationalism, and to give themselves to the study of the Scriptures. Mr. Moule was followed by the Rev. C. W. M. Boutflower, Rector of Dundry. The pith of his address was that their—Christians'—duty was plain. They were to preach to all nations, beginning at Jerusalem, and it was for those who denied this to show when and why the change was made. He pressed the matter upon them most earnestly as a matter for deep and prayerful consideration, and if it was true that the Jews were still beloved for the fathers' sake, he would express his earnest hope that the result of that conference might be to stir up a greater practical interest on behalf of the Jews. It had been said that

now there was no priority, that now Jew and Gentile were on an equality; but he protested against the first-born, the eldest son of the family, being put off with the crumbs that fell from the Master's table.

Amongst the non-programmed aspirants to be heard on this subject was the Rev. R. H. Cobbold, Rector of Ross. His address was evidently prompted—as the Rev. J. C. Goodhart demonstrated in a laconic, lucid, and incontrovertible rejoinder—by a misapprehension, or rather confusion, of the present and the next dispensation. Mr. Goodhart, moreover, intimated that the clergy would do much good in the way of promoting missionary work amongst the Jews by thoroughly imbuing the minds of their people with God's view of the Jew, as given to us in the Scripture; and God's purpose concerning the Jew as revealed in His word.

The next subject on the programme was the "Hindrances to the reception of the Gospel by the Hebrews." The venerable Archdeacon Kaye read a very interesting paper on the subject. We regret very much that it is out of our power to reproduce it in our pages. The Rev. E. B. Frankel, late Missionary to the Jews at Paris and Damascus, followed with an address on the same theme. He classified the hindrances under two heads, namely: 1. Those which owe their existence to difficulties within. 2. Those which are occasioned by difficulties without. The former, the speaker at once affirmed, none but God could remove. The latter, Christian people should endeavour to remove. These latter he tabulated as follows: (a) The religious character of the Jews; the Jews, though not according to knowledge, were an eminently religious people imbued with a zeal for God, as they imperfectly comprehend Him. Under this head he specified tradition, circumcision, the Sabbath, and the cross. Every one of which—until properly explained—proves a stubborn hindrance to the reception of the Gospel by the Hebrews. (b) Externals. Under which head he named Popery, or its offspring, parasite ritualism, and the inconsistency of professing Christians. The Jews were not slow to adopt an erroneous mode of reasoning. Ill informed Gentile Christians were apt to credit the whole of the Jewish nation with the faults and deformities of a few; and the Jew has, with marvellous quickness, fallen into the same mode of estimating the character of the Christian community. He finds among the so-called "Christians," infidels, profligates, men and women "to every good work reprobate," characterised by the fearful array of "the works of the flesh;" and the unconverted Jew naturally arrives, by a short cut, at the conclusion that *all* Christians of *all* Christendom are so distinguished. To be candid and frank, the Jew had better reasons on his side to argue from the *particular* to the *universal* in this respect, than the "Christian" had. The Jew, for instance, laboured under the delusion that he was sure of eventual salvation, no matter what his individual character might be. According to a rabbinical dictum, "All Israel are securities one for another."\* So that he could not be lost by his vices, inasmuch as he was partaker of the virtues of multitudes amongst his people. He reasons, on the false premises laid down in the above Jewish maxim, with respect to Christendom. He main-

\* Mr. Frankel evidently referred to the well known rabbinical assertion, כל ישראל ערבים זה בזה, "The whole of Israel are responsible one for another."

tains most perversely and unjustly that *all* Christians are even such as those he happens to know of, whose characters are stained with the vilest of human passions. The ill informed and perverse Jewish reasoner puts *all* Christians in the same categories of idolaters and profligates. Christians should endeavour to remove this formidable hindrance to the reception of the Gospel by the Hebrews. The fallacy of that mode of reasoning, on both sides, might be illustrated by the following episode:—A Spanish nobleman, who lived in a very secluded part of his country, had read a good deal about the Jews in sacred and secular literature, but had never had the good fortune to see a representative of that divinely chosen race. As that nobleman dabbled in ethnology, and had a work in MSS. almost ready on that department of *natural science*, he determined to set out for a country where Jews were permitted to reside, in order to be able to describe the Jewish race from personal knowledge. When he arrived at the frontier, he took up his quarters in the most respectable hotel, and confided to the landlord the object of his travels and search. “Your Excellency need not go farther to attain the information you are in search of,” quoth the landlord. “There stays at my hotel, just now, a most respectable and intelligent Israelite, held in high esteem amongst his own people.” “Could you introduce me to him?” asked the nobleman. “Nothing easier,” rejoined the landlord; “the Jewish gentleman is both amiable and condescending.” The Jew and the nobleman were introduced to one another, and had a good deal of friendly intercourse for several days. When the nobleman had finished, from personal knowledge, his ethnological notes on the genus Jew, he returned to his rural abode to give the crowning finish to his great work. He described the Jewish race as the most extraordinary of all the races he had ever heard of or read of. The Jews were wonderfully intelligent, well educated, particularly civil and polite; but they were distinguished by physical and corporeal deformities. They were blind of one eye, the seeing eye red from inflammation; they were hard of hearing; they had no upper teeth; they were hump-backed; and they had the left foot shorter and thicker than the right. Of course, the noble naturalist was cruelly laughed at for his scientific conclusion, founded on his personal experience. Yet many “Christians” reason, in like manner, on isolated cases of moral deformity amongst the Jews as to the character of the whole nation. And so do many Jews reason with regard to *all* Christians.

(c) Another hindrance to the reception of the Gospel by the Hebrews, was the system adopted by many Christian divines of spiritualising the Scriptures. This is a most baneful hindrance, and has operated upon the faith of multitudes of Jews—such as it was—most disastrously. Multitudes of the house of Israel have adopted this arbitrary mode of interpretation with regard to the predictions of the coming, in fulness of time, of the REDEEMER, the MESSIAH, the ANOINTED of the LORD. “Those predictions”—the neological and rationalistic Jews who are daily on the increase as regards numbers, assert,—“do not foretell a personal Messiah, but a system of toleration, political emancipation, municipal equality. We have this in England, France, and Germany. To us, therefore, the predicted ‘Messiah’ has come.” Christians should strive to get rid of the untenable system of spiritual-



ising, or rather allegorising, the Scriptures, and point out to the Jews the fatal effects of such a system, and thus remove a very formidable hindrance to the reception of the Gospel by the Hebrews.

(d) Another unhappy hindrance is the incredulity, on the part of many "Christians," in the conversion of Hebrew Christians. The Jews are quick enough to discern the tremendous argument which that incredulity furnishes them with against Christianity; and they are crafty enough to use it with forensic effect against the truth of Christianity. "If as you 'Christians' admit that the faith of Jews in Christ is to be discredited, then you must also confess that your religious system is a cunningly devised and lying fable; for it is based wholly and entirely upon the faith, teaching, and preaching of Hebrew Christians, commonly called 'converted Jews.'" The better informed Gentile Christians should point out to the less informed Christian professors the horns of the dilemma on which they impale themselves, by rashly expressing their disbelief in the good faith of Hebrew Christians in Jesus the LORD OUR RIGHTEOUSNESS, so plainly foretold in our own Old Testament Scriptures, and thus remove this great hindrance to the reception of the Gospel by the Hebrews.

(e) One more hindrance Mr. Frankel pointed out, that is, the coldness of the ordinary professing "Christians" towards Hebrew Christians. There were thousands upon thousands of secret believers amongst the Jews, who shrink from confessing Christ before the world because of the distrust and coldness with which the so-called "Christians" treat those who renounced all by boldly confessing Christ, as the ONLY SAVIOUR. Mr. Frankel ably and unanswerably exposed the fiction that Jews were bribed to embrace Christianity. He appealed to Gentile Christians to do all in their power to remove that hindrance to the reception of the Gospel amongst the Hebrews. He might have named another sad hindrance, and that was the way in which a certain section of "Christian" pastors and appointed ministers of the Christian religion flatter Christ-rejecting Jews with smooth words, saying to the unbelievers Peace, peace, when there is no peace. A melancholy instance of this wretched hindrance is afforded by the effusions of a certain "Rector" and "Honorary Canon of Canterbury," to whom it was our painful duty to advert in a former issue.\*

After some desultory remarks from non-programmed speakers, the President closed the first sitting with the benediction.

The evening sitting began at 7 p.m., when the Chairman opened the proceedings by giving out the hymn,

"All hail! the power of Jesu's name!"

After this song of praise, the Bishop called upon the Rev. R. H. Cobbold to offer up a prayer upon the proceedings that evening, and upon those who shall take part in the same. The first subject for the evening sitting, as announced in the programme was "Recent opportunities and encouragements for evangelising Jews." The Revs. H. A. Stern, and F. A. Morgan, addressed the meeting on that head. The second subject was "The London Jews' Society's line of thought and

\* See our April number, pp. 183-5, and 192.

labour. Misconceptions to be removed." On which the Rev. Frederick Smith read a very able paper, and the Rev. C. H. Banning—in the absence of the Rev. W. Ayerst, from indisposition—made a speech. Both gentlemen being connected with the Society, could speak, and did speak, effectively on the subject. After which the noble and right rev. President gave a bird's-eye summary of the subjects brought under consideration at both sittings, and dismissed the audience with the apostolic benediction.

The first sitting on Friday, the 12th ult., took place at 10 a.m. The Bishop of Bath and Wells again presided. On taking the chair, he gave out a hymn, of which the following is the first verse :—

"O come, O come, Emmanuel.  
And ransom captive Israel ;  
That mourns in lonely exile here,  
Until the Son of God appear.  
Rejoice ! rejoice ! Emmanuel  
Shall come to thee, O Israel !"

A Clergyman, whose name we did not hear, was requested, after the five verses of the hymn had been sung, to engage in prayer. After which his lordship announced that the first subject to be submitted to the meeting was, "How far Christians, differing as to details of prophetic interpretation, can agree on a common line of action in missions to Israel." The Rev. W. Cadman was programmed to take the lead in the treatment of this most important thesis ; but he was absent, and his absence was not accounted for. The Rev. J. E. Brennan was therefore called upon to give his address on the subject. In responding to the call, Mr. Brennan read one of the most interesting papers—in strict accordance with the programmed theme—that it has ever been our good fortune to listen to. It would have been a sincere gratification to us were it in our power to print his very interesting essay *in extenso*. We cannot help adding that we sincerely trust that Mr. Brennan will publish his essay in the form of a pamphlet. We can assure him that it will be welcomed with gratitude by all sober-minded and intelligent Christian students of prophecy, and friends of Christian missions.

Our dear Hebrew Christian brother, the Rev. J. B. Goldberg—the writer of those learned papers, in several of our past numbers, designated "Language of Christ"—next addressed the audience on the same subject. The burden of his address was to the following effect :—

After what has been said by the two preceding speakers, it will be my endeavour to state to you in a few words how missionaries deal with these and similar subjects in their field of labour, trusting that this great meeting will take a hint from it, or improve upon it, in finding "a common line of action in missions to Israel."

The London Society for promoting Christianity among the Jews is a Church of England Society. Their missions, those I have seen, and those in which I laboured, were all conducted on Church of England principles. The New Testament, the Liturgy, books and tracts translated into the various Jewish vernaculars, were extensively circulated amongst

\* This learned Essay has just been published—and dedicated by permission to the Lord Bishop of Gloucester and Bristol—by Messrs. Bagster and Sons.

them. Now, in one of the Society's stations, two or three years after a mission had been established, there arrived several missionaries from America, with the same laudable purpose of preaching the blessed Gospel to God's ancient people. They belonged to a different body of Christians; I believe they were Congregationalists. Of course, they had no regular liturgy, had a different form of worship, and said and did many things in a way different from that which the Jews saw with us. Now the Jews are a sharp people, and soon observed the salient points in which the English and Americans differed. Upon these they began to found arguments that were far from favourable to the cause of Christ. Christianity, said they, cannot be true, Jesus cannot be the Messiah spoken of by the prophets as a "Light to the Gentiles," for these Gentiles are not agreed among themselves what their new law or new covenant is, nor how they are to act or worship, live or conduct themselves.

Here then was danger that our little differences might become great hindrances in the way of the Gospel of our common Lord and Master. We therefore gave the Jews to understand that all Protestants are brethren, believe in one Lord, have one faith, and one baptism; that they are agreed in all essential points, that it is only in those which are not distinctly declared in the word of God, and are therefore left to be settled by human authority, that Christians of different lands and countries have different customs and usages.

This at once put matters on a better footing, and the missionaries were enabled to carry on their work, unmolested by reflections and reproaches of that nature. The Jews looked upon them as followers of the same Master, labouring in one and the same cause.

Something of a similar nature, I think, might be done as regards details of prophetic interpretation. There are, as you know, two schools of prophetic interpreters, the Preterists, and the Futurists. The former have stretched prophecy (if I may use an old expression) on the rack of exposition. They propounded theories which do the greatest violence to the language of Scripture, in order to make promises and predictions appear to have obtained their full accomplishment.

The Futurists, on the other hand, assert that almost every thing in the roll of prophecy is yet to be fulfilled. Some go so far as to maintain that Babylon, Tyre, &c., are to be re-built, and then destroyed again. To the Jews, the one as well as the other theory gives great offence, and I fear many a time stands in the way of their reception of the Gospel.

Now why should not the one as well as the other school of thought take one common line? Let us all take our stand upon the broad declaration of Holy Writ; let us hold fast that all which God has promised will be fulfilled. Missions to the Jews differ in some important respects from missions to the heathen. In missions to the heathens, our aim is simple, noble, and grand—to preach Christ to those who know him not, to send the light of the Gospel to the dark places of the earth. No one imagines that, by being converted to Christianity, the negro would lose his blackness, or the Ethiopian have his skin turned white, the Japanese become a Chinaman, or the Chinaman a Japanese. But the case is different in missions to Jews. There are promises given to that nation, there are future prospects held out to them, upon which, unfortunately, Christians differ in their interpretation, and this hinders united action.

I would therefore urge most earnestly upon my Christian brethren to follow in this, as they do in many other points, the example of the great friend of missions, Saul of Tarsus. He tells us, in regard to another difficulty, "If meat make my brother to offend, I will eat no flesh while the world standeth;" let us apply the principle underlying this noble resolve to the point in hand, let us leave out of sight every thing that offends or hinders our brethren from working with us.

Some of these say that the doctrine of the millennium, that Christ will reign a thousand years upon our earth, is a carnal doctrine; but, brethren, you surely can agree and unite with us, in proclaiming to the house of Israel that the same Jesus who is gone up to heaven shall come again to this our world. Whether it will be simply a coming to judgment, or an advent to reign, we shall then fully see and know.

Other good people hold that the Israelites had forfeited all claim to the land of promise by their sins and iniquities; but pray join us, we entreat you, in sending the Gospel to them, and in showing them the way how, by God's grace, they might become heirs of the heavenly Canaan.

Let me state to you what took place several years ago in this very city. (Clifton.) After labouring in the East for several years, I came to England for the purpose of recruiting my health. There was then living in Clifton a pious and excellent minister, who subscribed liberally to the Church Missionary Society, but did not give any thing to the Jewish Society. I paid him a visit, and as his heart was full of love to the Saviour, he desired to learn something of the progress of the Gospel amongst the Jews. He asked me therefore to come to an evening meeting, which he would call to his house, and give a little information. But, continued this good man, I want no statements about prophetic subjects. Not a word, said I. Again he said, I do not mean to have any collection made. Not a penny shall be collected, was my answer. At the time agreed upon, we had a very interesting meeting, a sort of conversazione, when a good deal of interest was excited. Inquiries were made as to the mode, manner, and matter of our preaching. An erroneous notion seemed to have been taken up by some, that missionaries preached to the Jews their future restoration and exaltation, or other glorious promises which were given by God to Abraham and his seed. They were therefore highly gratified to hear that the burden of our preaching was the Lord Jesus Christ and Him crucified, salvation by grace to every one that believeth.

In doing this, let us, brethren, all unite. Instead of putting prominently forward the points on which we differ, let us rather speak and hold converse on those we happily agree upon. This will bring about a more cordial union, and more zealous co-operation in missions to Israel, and then we may reasonably expect that God will shower greater blessing upon our evangelistic labours.

The second subject on the programme for that morning's sitting, was the "Noticeable changes of thought now at work in the Jewish mind." On which the Rev. Flavel S. Cook, Vicar of Christ Church, Clifton, spoke with marvellous ability, and to the point. Would that it were in our power to present the eloquent address to our readers, but such is not our good fortune. We can only repeat with regard to Mr. Cook's essay, what we have said in reference to Mr. Brenan's. We sincerely trust

that neither of them will be lost to the Christian public generally, and to the genuine friends of Israel particularly. Colonel Rowlandson followed Mr. Cook, but his address—though redolent of the Gospel of the grace of God—had scarcely any connection with the programmed thesis. The gallant colonel was followed by the Rev. C. H. Banning, who addressed himself to the audience on the prescribed theme, in a speech replete with earnestness, which betokened a considerable knowledge of his subject, and genuine enthusiasm in the cause with which he was for years officially connected.

The Rev. Dr. Margoliouth—who was warned by several of his friends that he would not be permitted to leave Clifton, without opening his mouth at the Conference, sent up his card to the President, and was called upon to say something on the same subject. He spoke to the following effect:—

No one at that Conference, need be told that the theme was too comprehensive to be treated satisfactorily in twenty minutes. Twenty times twenty minutes would not exhaust the subject. The "noticeable changes of thought now at work in the Jewish mind," would not be exhausted in a large folio, much less in twenty minutes. He could not help being reminded of Mr. John Ruskin's latest letter, turgid as it was with the writer's scathing burning rebukes, to the Convener of the Glasgow Athenæum Committee. The eccentric genius denounced in fervid words of his own concatenation "the pestiferous demands of the mob," to administer to them, in the form of the smallest possible pill, a "fire-working, smooth-downy-curry-and-strawberry-ice-and-milk-punch-altogether lecture" of the knowledge which it cost him half his life to gather. He could not possibly "knead all the information he possessed"—as Mr. Ruskin phrased it—on "the noticeable changes of thought now at work in the Jewish mind" "into the shape of a homœopathic globule." To deal with the proposition as it ought to be dealt with, one must marshal under review the Jews throughout their dispersion. The Jews in England are but a handful, compared with the nation at large. The Jews in this country do not represent the views of the Jews in Russia, Turkey, Palestine, or Persia, nor even those of Germany, France, or Italy. The noticeable changes of thought now at work in the Jewish mind, vary in the different countries in which the Jewish people sojourn. To treat the question efficiently, one must be conversant with the current Jewish press; one must be well read in their magazines and newspapers, especially in such as are published in the Hebrew language. The Jewish prints in secular languages cannot be relied on; they are double-faced and double-tongued; they appear to the Christian under a different aspect from that under which they are known amongst themselves. It is from their Hebrew publications, or from their publications in Hebrew characters—that we obtain reliable information of the "noticeable changes of thought now at work in the Jewish mind." Even in this country—where in their English weeklies, there is so much profession of respect for Christianity—has recently been published a translation into the vernacular jargon spoken by Russian and Polish Jews, but in Hebrew characters, the most filthy, vile, obscene, blasphemous Hebrew *brochure* of the middle ages, which purports to be the real history of the "Life and

Death of Christ.\*" It is published at a cheap price, in order that multitudes might read it. One of the Jewish papers, published especially for the benefit of the lower classes of the East End Jews, noticed the wretched print under the masque of disapprobation, but took care to inform its peculiar class of readers where the wretched publication might be obtained.

A good deal has been said about the relaxed tenacity, which the Talmud now holds upon the mind of the Jew. This is true only in a comparative small circle of Jews amongst the higher classes. As regards the bulk of the Jewish nation, this clumsy, huge, bloated miscellany, exercises a more baneful influence than ever. New editions of it are constantly published, and some at a very cheap price. In this country even a college for its especial study by the rising Jewish generation has been established. The other day there was an account, in the Jewish papers, of a sort of banquet which took place in joyful celebration of the conclusion of a certain Talmudical Treatise. The same papers also recorded, in a style of self-complacency, that Dr. Adler, the chief Rabbi of England, in his recent visit to the continent, examined the students of the Talmud in different Jewish seminaries, and was highly gratified with their progress. This is mentioned in order to furnish a faint idea of the noticeable changes of thought now at work in the Jewish mind. Those changes are not all for the better, but some, and that in the great majority, for the worse, which the sober-minded reader of God's word, and the intelligent discernor of the signs of the times, cannot but expect in these last days.

Amongst other things in the addresses of former speakers, Dr. Margoliouth adverted to what had been said about the study of the Hebrew language. Mr. M'Caul urged the importance of the study very eloquently, and the right reverend President stated that, in his cathedral city, Wells, there was organised a Hebrew class which progressed satisfactorily in the required attainment. He begged to assure the meeting that the study of that language was by no means a formidable one. He had organised in South Kensington, in the neighbourhood in which he now resided, some Hebrew Bible-classes, scarcely two years ago. Some members of his classes, not only read the sacred tongue intelligently and fluently, but wrote it with considerable facility and accuracy. Some of them might even feel aggrieved, if he addressed a note to them, when he had some communication to make, in English instead of in Hebrew. He might add that one of his class is translating Mr. Capel Molyneux's "ISRAEL'S FUTURE" into Hebrew, and another some of Canon Liddon's sermons into the same language. The importance of a knowledge of that language to the Clergy, could not possibly be exaggerated. He mentioned a circumstance which came under his notice soon after his ordination. It occurred at Liverpool, where a clergyman of some eminence having learned that a Jewish gentleman came occasionally to his church, began to preach a series of sermons, addressed particularly to his Jewish hearer, on the prophecies in the Pentateuch respecting the Messiah and His character. The Israelite suspecting that the preacher knew little or nothing of Hebrew,

\* See our February number, pp. 87, 88.

amused himself by the experiment of writing a letter to the eloquent preacher, in which he asserted that the passages quoted by the Christian divine from the authorised version were all mistranslations. The receipt of the letter utterly silenced the preacher, inasmuch as he had not sufficient knowledge of the sacred original to expose the daring assertion. Were it not for his (Dr. M.'s) coming to the rescue of his brother clergyman, the consequences to that clergyman's usefulness might have been serious. He therefore most cordially added his testimony to the imperative necessity of studying the sacred language of the Jewish Scriptures by all the clergy. He considered this observation anent to the subject under consideration. Among the manifold changes of thought now at work in the midst of the different classes of Jews, there is a favourable consideration of the passages which Moses and the Prophets wrote of Christ, and every minister of the Christian religion should be in a position to expound those passages as they occur in the original. Dr. Margoliouth concluded by saying that to him the changes of thought now at work in the Jewish mind was a token that the "remnant according to the election of grace" is about to be accomplished, which will be one of the preludes to the ushering in the kingdom of God. When Dr. Margoliouth finished, his lordship pronounced the benediction, which closed the third sitting of the Conference.

The last sitting took place at 2 p.m. The President gave out a hymn, of which the following is the first verse :—

" Oh ! why should Israel's sons, once bless'd,  
Still roam the scorning world around ;  
Disown'd of Heaven, by man oppress'd,  
Outcasts from Zion's hallow'd ground ?"

After prayer, the right rev. Chairman gave out the first subject for consideration, namely, " Our indebtedness to Israel : how to be discharged." On which the Rev. J. Richardson read an admirable paper, full of point and of power. He was followed by the late Bishop of Rupert's Land, the present Vicar of Clifton.

The Right Rev. Bishop Anderson made Romans xv. 27 the basis of his remarks :—" Their debtors they are." A debtor is one who, by promise or equity, owes somewhat to another. St. Paul was born for a common good—born for the benefit of Jews and Gentiles, and are we not all entrusted with the Gospel ? The Jews are locked up in the law's dark dungeon. (Gal. iii. 22.) Unbelief breaks all the law at once by rejecting Messiah ; the first act of faith obeys all the law at once in Messiah. St. Paul addresses us Gentiles (Rom. xi. 80) :—" As ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy." Gentile compassion will again in time bring back the Jews. God hath shut Gentiles and Israelites by turns in unbelief, that finally He might have mercy upon both. Prophecy leads us to expect that the Jews, or some of them, will be restored to their own land by a powerful ruler (Zech. xi. 16), whom they will accept as their Messiah (John v. 48) ; and that they will then rebuild the temple in apostasy (Isa. lxvi. 1), and in the Lord's name cast out His servants. (Isa. lxvi. 5.) by We must always

carefully distinguish between the restoration of Judah to their own land and the final blessedness of all Israel. This distinction and contrast may be seen by comparing Zech. xi. 15, xiv. 8, with the rest of Zech. xiv.

The second subject for that sitting, and the last for the Conference, was, "The present dispersion of the Jews—a literal fulfilment of prophecy, and a sure pledge of their future return and restoration."

The Rev. Canon Fremantle first addressed the assembly on the theme. He referred to Rom. xi., Dent. xxx. St. Paul showed that the admission of the Gentiles to the privilege of being the people of God, while Israel was rejected, was so far from being at variance with God's design, that it had been foretold by Hosea (i. 10) and Isaiah (x. 22). That justification upon the gracious terms of faith had been offered to both Jews and Gentiles, and was accepted by the latter, while the former, through a mistaken attachment to the law, and through a spirit of self-righteousness, stumbled at that precious stone which had been laid in Zion as the only foundation for salvation; and whosoever believeth on Him shall not be ashamed. But the prophecies speak of Israel's rise, restoration, and conversion. The last clause of the Nicene Creed is as follows:—"I look for the resurrection of the dead, and the life of the world to come;" which the Nicene Council thus expounds:—"The world was made inferior (*μικροτερος*) because of foreknowledge; for God foreknew that man would sin. Therefore we expect new heavens and a new earth, according to the Holy Scriptures—the Epiphany and kingdom of the great God, even our Saviour Jesus Christ, then appearing; and, as Daniel saith (vii. 18), the saints of the Most High shall take the kingdom. And there shall be a pure and holy land, the land of the living, and not of the dead, which David foreseeing with the eye of faith, exclaims, 'I believe to see the goodness of the Lord in the land of the living'—the land of the meek and humble. Blessed, saith Christ (Matt. v. 5), are the meek, for they shall inherit the earth. And the prophet saith (Isa. xxvi. 6), The feet of the meek and humble shall tread upon it" (See the forms of the ecclesiastical doctrines, Hist. Act. Con. Nic. Gelasii Cyziceni.) The doctrine of the millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of the emperor Constantine. The millennium was the reigning sentiment of the orthodox believers. The popes in after ages, because the doctrine militated against their dogma, that the millennium commenced with Romish domination in the Church, both anathematised the living who held it, and corrupted or withdrew from observation the works of the millenarian fathers of antiquity. Thus the doctrine was thrown into the background until the time of the Reformation, when it was again revived, as appears from the Catechism drawn up by the prelates in the time of Edward VI. We thus agree with the sentiments of the orthodox Jewish Church before the time of Messiah, and the early Christian Church down to the Council of Nice, A.D. 325, inclusive. The phantomising of the Advent is innovation.

The Rev. C. J. Goodhart followed, and made an incisive, characteristic speech. Thus he spoke:—My great argument is that the circumstances of the *first* advent were *literally* fulfilled, and we have no intimation whatever that those of the *second* coming will have



a different fulfilment. And again, what refers to the Jews in their past history in the Word of God has been literally fulfilled, and we have no intimation whatever in Scripture that their future history, as predicted in the same word, will not be literal. History has its figures as well as prophecy, but it is literal history notwithstanding. Messiah is called a "Branch" in Scripture; but surely He is none the less a real person, who was actually born. The symbolic history of the Church in the Apocalypse does not annihilate the literality of the unfulfilled prophecies of the Old Testament as interpreted by the rule established by those already fulfilled. Messiah was born at Bethlehem, and it is just as certain that when He comes again His feet will stand upon the Mount of Olives; for we have no warrant for giving the latter expression a figurative meaning; nay, I deem it a perversion of Scripture to do so without the express intimation of the Holy Ghost. With reference to interpretation, I have merely taken the Scriptures to mean what they say, according to the usual and established understanding of the language and terms made use of, and I have never imposed an arbitrary meaning contrary to sound principles of criticism, the analogy of faith, and the intrinsic merits of the general argument. What did the ancient Jews expect? They were not wrong in expecting a kingly Messiah; but they were wrong in overlooking that Messiah must first suffer. So exactly did our Lord put it—"Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 26.) It is observable that the angel, speaking to a Jewish virgin, uses language calculated as strongly as possible to sustain her anticipations of Messiah's kingly office. He told Mary that the Lord God would give to the Son the throne of His father David, and that He should reign over the house of Jacob for ever. Before His ascension, Messiah intimated that the kingdom would be restored to Israel, although they were not yet to know the times. I may well name here Dr. M'Caul's tract, "The Restoration of the Jews to their own land proved from the New Testament." I have made these few remarks, having very little time; and indeed, if I spoke a longer time, I could not do otherwise than repeat what I have said in my book—"The Coming Glories of the Coming King." That book was written for those who wish to know what is the simple teaching of the Word on this subject. I will end by, in some measure, illustrating the present imperfect condition of the kingdom by the case of a prince who may be making preparations in another country to assert and vindicate his right to the crown in his own land. Although not enthroned, he is nevertheless acknowledged by many adherents; over these he already rules, and takes them under his protection: but he is not yet owned by the nations over whom he claims sovereignty, and he waits for the time when they shall say, like Judah to David, "Return thou, and all thy servants." "The Desire of all nations shall come!" (Haggai ii. 7.)

The right rev. President closed the Conference, asserting that for forty years he had been interested in the subjects treated of during two days. He had entered into the arguments advanced carefully. Certain texts adduced might appear to some auditors wanting in relevancy and cogency; but he entreated students of prophecy not to relinquish inquiry on that account. To throw down a book as altogether unworthy of attention, merely because we can here and there discover an error or an inconsis-

tency, whilst at the same time the main argument may be sustained by irrefragable proofs and demonstration, is like abandoning a house substantially built and upon a good foundation, because here and there a stone may be found defective. The right reverend speaker advocated the study of prophecy because some who were sceptical in regard to Christianity, owing to the prevalence of ungodliness in the world, have subsequently become established in the faith, from discovering that the prophetic oracles of God have minutely and graphically described it all. (1 Tim. iv. 1-6.) "Last day scoffers" have been photographed by St. Peter and St. Jude. (2 Pet. iii. 8-6; Jude 18, 19.) "The laws of nature are unalterable," is the cuckoo cry of the freethinkers. The apostle foresaw this expression, exactly equivalent to the phrase of the apostle, "All things continue as they were from the beginning of the creation." Although we must not be prophets upon the prophecies, it is a good thing to attend to the prophetic word, to which we must attend as to a light in a dark place, till the day dawns and the Morning Star appears. Prophecy does not arise from the private impulse of individuals, but holy men of God spake as they were moved by the Holy Ghost. A particular blessing is attached to those who take heed to the Apocalypse. (Rev. i. 3.) His lordship hoped this meeting was a precursor of many such conferences. Having pronounced the benediction, the proceedings terminated.

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## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE  
JEWIS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

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### BOOK IV.—CHAPTER III.

SIMON DE MONTFORT AND THE HISTORIC ANGLO-HEBREWS OF LEICESTER.—  
THE POPE'S USURERS.

(Continued from page 268.)

OUR people at Ratæ, or Leicester, were obliged to leave the place in which so many of their progenitors for many a generation and century experienced security. Hugo de Velles, in whose diocese Leicester was situated, was baffled in his inimical intentions towards our people during the protectorate of Hubert de Burgh, and our people at Ratæ remained undisturbed. All this was changed under Henry's personal misgovernment. I had better let one of the contributors to this great and manifold chronicle unfold the tale of the expulsion of our people from Leicester. Listen then to a translation of his sad story :—

"It was an evil day to the congregation of Israel at Ratæ when Simon de Montfort came to make that town the place of his abode; he was lineally descended from Stephen, whose coercion to renounce Christianity the Jews bribed William Rufus to effect, as one of my

ancestors, Joseph Manasseh, has recorded in these our *archives*.\* This Stephen was willing and minded to be the friend of his Jewish brethren, notwithstanding that conviction and conscience coerced him to eschew their unbelief. He did much to vindicate their character against many an unjust aspersion. But the more he loved them the more they hated him. He constantly defended them, and they unremittently maligned and traduced him with all manner of false accusations. Like all persons blinded by judicial error, they looked upon their best friends as their worst enemies, because those true friends tell them the truth. Our unbelieving people goaded the believing Stephen with all manner of cruel provocations; but his love for them was proof against the most malignant irritation of his adversaries. He used to reply to all their persecutions, 'A mountain strong and impregnable is my position; I can afford to bless while they curse.' He thus became known by the surname of MONTFORT. His eldest son, Simon, after the death of Stephen, adopted the above surname as his patronymic.

"Simon de Montfort was of a different spirit from that of his father; the persecutions with which the Jews for many years assailed his pious parent so causelessly and so persistently rankled in his breast. Every drop of national feeling was dried up in his heart, and in its place a fountain of rank hatred against his father's countrymen sprang up. This is not the only instance when our people contrived to convert their most ardent lovers into fierce haters. The Earl of Leicester, though already the seventh DE MONTFORT, seemed to have been possessed of the hereditary hatred in all its rank luxuriance, against his forefather's kinsmen after the flesh. It may be that he ignored that he belonged to the same race. On his arrival at Ratæ, when he assumed the title, dignity, and power of Earl of Leicester, he, with his characteristic impetuosity and hasty temper, readily gave a willing ear to the long pent-up feeling of hateful revenge and the fury of ungovernable passion—passion is most uncontrollable when it rages and storms under a cloudy religious profession—which then possessed the priests. The fury and frenzy of the priests were communicated to the laity; the operation of the infection became aggravated by the stubborn fact that if priest and people, prince and subject, master and servant could but get rid of the Jews from their midst, they would at the same time be relieved from inconvenient debts. Simon de Montfort, as Earl of Leicester, was just the man, *first* to suggest to the people of Ratæ to petition for the riddance, and *then* to grant a charter in compliance with the request. Moreover, as the king was always in need of money, it was not a difficult matter to get the royal acquiescence, for a consideration, to the following peculiarly worded charter:—

" 'Simon de Montfort, son of Count Simon de Montfort, Lord of Leicester, to all who may see and hear the present page, health in the Lord! Know all of you, that I, for the good of my soul, and of my ancestors and successors, have granted, and by this my present charter have confirmed, on behalf of me and my heirs for ever, to my burgesses of Leicester and their heirs, that no Jew or Jewess, in my time, or in the time of any of my heirs, to the end of the world, shall inhabit, or

remain, or obtain a residence in Leicester. I do also will and command that my heirs after me observe and warrant for ever that liberty entire and inviolate to the aforesaid burgesses in perpetuity.'

"Our people are not altogether without friends. They have, even in their exile an indefatigable friend in a lady, the daughter of nobles, and the wife of a nobleman. As for me and my household, we have removed to Oxon. My father was gathered in peace, and a good old age, to his people these three years. I, Baruch Paltiel, have recorded the above in the year 1284, as the Christians count time."

In the course of my researches in the ROLLS COURT, the ancient property of Hebrew Christians, amongst the many valuable ancient documents which are still mouldering in manuscript, I came across a correspondence which explains the allusion which the writer, I have just quoted, made. It is a correspondence between Margaret de Quincy, Countess of Winchester, and Robert Grosstête, who succeeded Hugo de Velles as Bishop of Lincoln. The lady lived with her father in Leicester Castle, and was willing to befriend the poor Leicester Hebrew exiles. She wrote to Grosstête for advice. The Church dignitary, in reply, addresses his fair and noble correspondent, "Very illustrious and dearly-beloved lady, Margaret de Quincy, Countess of Winchester." The letter, of which this is a copy I have made, is replete with interest. I can only quote an extract or two from it:—

"I offer you my sincere thanks for your bountiful support, which first bestowed upon me many acts of kindness, and has since enriched me with many more and greater. However, although your kindnesses may not demand reward, because they are genuine benefits, gratuitously conferred, yet he is an ingrate who, when in his power, does not recognise generous favours. Wishing to offer you some recompense, at least, for your many and great favours, I find nothing more appropriate to return than some wholesome advice necessary to your attaining to eternal life. Two occasions have occurred on which I might tender wholesome advice to your excellency. For it has been intimated to me that the Jews whom the Earl of Leicester has driven from his municipality, so that they might no longer grievously oppress the Christians with usury, your excellency had determined to gather together again on your domain. However, if you are determined that they be assembled together, you ought, in the first place, to consider carefully in what manner they should be gathered together and sheltered."

The writer then dilates upon the sin which the Jewish nation had committed by crucifying the Saviour, and points to Israel's dispersion, as a proof of the Almighty's displeasure against the house of Jacob; he also avows his conviction that the nation now scattered and persecuted shall yet be gathered together and re-established in the land of Israel, and be saved through Jesus Christ. He then proceeds:—

"In the meantime, however, when the same people, continuing in unfaithfulness, blaspheme Christ, the Saviour of the world, and make a mock at His sufferings, they will be retained as captives by the potentates, as a chastisement for their guilt. And the potentates who hold them as captives ought to defend them, lest they be put to death; and they ought at the same time to restrain those Jews very rigorously, that they oppress not the Christians by usury. The ruler should also provide that they

[the Jews] be allowed to procure sustenance for themselves in return for the labour which they perform. However, this is the last captivity of the Jews ; and it is foretold in many places in the Scriptures, that they ought not to be put to death," &c. Here follows a catena of Scripture quotations in corroboration of the opinions expressed in the lengthy epistle, which, upon the whole, is more humane in spirit than many other communications, which were exchanged about that time, respecting the Historic Anglo-Hebrews in this kingdom.

If the Countess of Winchester, who lived with her father at Leicester Castle, was a daughter of Simon de Montfort, by his first wife, as this chronicle intimates, then her Jewish origin would be the key which opened her heart to pity the poor persecuted Jews. It must be borne in mind that the learned and pious Bishop Grossteste was a personal friend of Simon de Montfort, and often remonstrated with the hasty earl in deliberately strong terms. But I would ask, Is it probable, is it even possible, that either the then Earl of Leicester, or the then Bishop of Lincoln, was ignorant of the pope's usurious myrmidons and money-brokers in this country ? The way the pope drove the nefarious trade in this island by the agency of some Italian merchants named *Coursini*, eclipsed in infamy the dealings of the most usurious Jew that ever disgraced our own race. The pope's way of doing business was after the following fashion:—If a needy client applied to the agents of "his holiness" for a loan, they first made private inquiries as to the probable time the applicant could reimburse the required loan. If they ascertained that the needy client could not repay before a year, or half a year, they would generously (?) make the loan for three months without any interest at all ; but they would stipulate for fifty *per cent.* for every month afterwards, until the whole debt was liquidated.

Let a contemporary monkish historian, Matthew Paris, describe those usurers of the pope. That well-known chronicler recorded on this matter in the following manner, which I thus translate:—

"In those days prevailed the horrible nuisance of the Coursines to such a degree that there was hardly any one in England, especially among the bishops, who was not caught in their net. Even the king himself was held indebted to them in an incalculable sum of money. For they circumvented the needy in their necessities, cloaking their usury under the show of trade, and pretending not to know that whatever is added to the principal is usury, under whatever name it may be called. For it is manifest that their loans lie not in the path of charity, inasmuch as they do not hold out a helping hand to the poor to relieve them, but to deceive them ; not to aid others in their starvation, but to gratify their own covetousness ; seeing that 'the motive stamps our every deed.'"

He then appends a copy of a bond, of which the following is a translation:—

"To all that shall see this present writing, Thomas the prior, and the convent of Barnwell wish health in the Lord. Know ye, that we borrowed and received at London, for ourselves, profitably to be expended for the affairs of our Church, from Francisco and Gregorio, for them and their partners, citizens and merchants of Millain, a hundred and four marks of lawful money sterling, thirteen shillings and four pence sterling being

counted to every mark, which said one hundred and four marks we promise to pay on the feast of St. Peter *ad vincula*, being the first day of August, at the new Temple in London, in the year 1285. And if the said money be not all paid, at the time and place aforesaid, we bind ourselves to pay to the aforesaid merchants, or any one of them, or to their certain attorney, for every ten marks, forborne two months, one mark of money, for recompense of damages, which the aforesaid merchants may incur by the non-payment of it; so that they may lawfully demand both principal, damages, and expenses, as above expressed, together with the expenses of one merchant, for himself, horse, and servant, until such time as the aforesaid money be fully satisfied. And for the payment of such principal, interest, damage, and expenses, we oblige ourselves, our church, and successors, and all our own goods and the goods of our church, movable, or immovable, ecclesiastical, or temporal, which we have, or shall have, wheresoever they shall be found, to the aforesaid merchants and their heirs. And do further recognise and acknowledge, that we possess, and hold the said goods from the said merchants, by way of courtesy, until the premises be fully satisfied. Renouncing also for ourselves and successors, all help of canon, and civil law, all privileges, and clerkship, the epistle of St. Adrian, all customs, statutes, lectures, indulgences, and privileges obtained for the king of England from the See Apostolic, as also the benefit of all appeal, or inhibition from the king of England; with all other exceptions, whether real or personal, that may be objected, against the validity of this instrument. All which things we promise faithfully to observe, and in witness thereof, have set to the seal of our convent.—Dat. London. die quinto ELPHEGI. [24 April.] An. Gratia 1285."

The chronicler adds:—"Such were the inextricable bonds by which the Causines bound their debtors. They were truly named Causines—if I may play upon the word,—from *causor* to cheat, or *capio*, to take, and *ursine*, bearish. They first enticed the needy with soft and honeyed words, but in the end pierced them through as with a spear; wherefore, on account of their written words, which were subtle, and taken out of the law-books, and of a kin with the fallacies of pleaders, many men think that these transactions did not happen without the connivance of the court of Rome, according to the words of the Evangelist—"The children of this world are in their generation wiser than the children of light."\* Even the Jews, seeing this new kind of usury arise among Christians, derided our Sabbaths not undeservedly."

All that now remains of the Historic Jews of ancient Ratæ, or Leicester, is the "Jewry Wall" in that place. It belonged, I have no doubt, to the Jewish cemetery which the Hebrew community were permitted to set apart for themselves there in the time of Henry II.

#### CHAPTER IV.

##### THE PERSECUTIONS OF THE JEWS OF NORWICH, NEWCASTLE-UPON-TYNE, SOUTHAMPTON.

THE sufferings of the Jews of Norwich come next under review—sufferings which owed their origin to the venomous calumnies in—

\* Luke xvi. 8.

vented by Christians, in order to possess themselves of their Jewish neighbours' wealth. In the same year 1285—a year when Henry was greatly in need of money, in consequence of his great outlay on his sister Isabella's marriage to the Emperor of Germany, as well as on his own contemplated marriage with Eleanor of Provence—the poor Count Beranger having declined giving the twenty thousand marks which the mean Henry asked as a dowry—the king must therefore have been very glad of getting an opportunity, be it ever so foul, of extorting the required sum from the Jews. The Jews of Norwich were at that time enormously rich; seven of them were therefore accused of circumcising a Christian child of that city; and they were brought before the king himself, whilst he was celebrating his nativity at Westminster. The poor Jews were condemned to be drawn and hanged, and, of course, their property confiscated; and thus were the king's wants supplied for that time.

The next subject which I shall briefly notice is the famous trial of Jacob of Norwich. It is hardly possible to give an idea of the nature of that infamous process, or of the absurd charge which originated that trial. That charge against the Jews of circumcising little Gentile boys, became a source of lucrative income to the Church and State of that period. That famous mock trial of that reign took place in 1240. In that trial a very rich Jew of the city of Norwich, Jacob by name, was accused of stealing a boy from his parents, and circumcising him. The monkish historians tell us that it proved a case of such difficulty that the *postea* was thought proper to be returned to Parliament. Parliament could not decide. Indeed the strangeness of the accusation would have puzzled any body of men to decide. Four years were allowed to elapse before the charge was brought, and the principal witness was a little boy of nine years of age, who stated that when he was about five years old he was playing in a certain street; the Jews allured him into the house of one Jacob, where they kept him a day and a night, and then blindfolded him and circumcised him. Yet, strange to say, with his eyes hoodwinked, and amidst the confusion of so painful an operation, the youthful boy was able to note several minute particulars, which he narrated, but which certainly never had any existence, inasmuch as the particulars which he related to have taken place after the circumcision have no connection with that rite. In addition to the boy's unlikely story, there were no symptoms of any kind that witness had ever undergone such an operation. Under the circumstances, and with such unsatisfactory evidence, the poor Jews would, doubtless, have been honourably acquitted. But as this calumny originated, in all probability, with the ecclesiastics, they could not brook disappointment, and contrived therefore to become accusers, witnesses, and judges themselves.

The bishops, accordingly, insisted upon the matter being tried in their courts; and as soon as the charge was dismissed by Parliament, as incapable of being proved satisfactorily, the professing ministers of Christianity, who stated that the boy was circumcised in derision and contumely of their Lord and Master, determined to take the law into their own hands. They maintained that such questions belonged exclusively to the jurisdiction of the Church, and the State had no right to interfere. Baptism and circumcision, they argued, being matters of

faith, the ministers of that faith had alone the right of deciding cases of that kind. The accused were once more dragged before a judge and jury, who were most inimical to them, whose avaricious affections were set on their hard-earned riches. One can easily guess the result of the judgment-seat, and the fate of the unfortunate victims. William Raleigh, Bishop of Norwich, acted as the judge, the archdeacon and the priests as witnesses; the latter deposed on oath that they saw the boy immediately after he was circumcised, and that there were then all the signs that such an operation had been performed upon him. Why and wherefore the archdeacon and the priests kept it quiet so long the judge did neither ask nor care. How it came to pass that the signs had, in the short space of four years, totally disappeared, the judge did not investigate. A certain Maude also deposed, in confirmation of the charge, that after the boy was taken home the Jews called upon her to warn her against giving him any swine's flesh to eat.

Four of the accused were condemned to be dragged by horses' tails and be hanged. How hateful must the ecclesiastics have rendered themselves to the Jews! With what a despicable idea have the former furnished the latter of the Christian religion! Are we to be surprised that a Jew, who embraced Christianity, and received even holy orders, was induced to return to Judaism, and to submit to suffer persecution with his brethren, rather than countenance the religion of such men? Is it to be wondered at the paucity of Jews becoming the disciples of a religion whose professors were so devoid, not only of any religious feelings whatsoever, but also of any human feelings? And shall we wonder that the Jew who embraced Christianity in those days was so dreadfully hated by his brethren, and considered altogether such an one as his new co-religionists?

The populace, who, as usual, only waited for an opportunity to rob and plunder, as soon as the verdict was pronounced, set fire to the houses of the Jews, and reduced them to ashes; and so barefaced were those murderers and robbers, that when the Sheriff of Norfolk ventured to interfere on behalf of the wretched victims, they complained to the king of the sheriff's audacious interference.

The Jews residing then in Newcastle-upon-Tyne were banished from that place; we are not informed, however, of the cause of that cruel measure; but simply in consequence of a petition of the inhabitants of that town, who, in all probability, mortgaged their houses to the Jews, and by the expulsion of their creditors from amongst them hoped to rid themselves of their debts; for no offence whatever is mentioned in the king's letter.

The king began zealously to espouse the conduct of the Church towards the Jews, and by royal proclamation prohibited Christian women from entering into the service of Jews as nurses; and the reason given for this interdict was, that there was an universal custom among the Jews, of obliging their hired Christian nurses to abstain from nursing their children for three days after Easter, lest the body and blood of Jesus Christ—which all who called themselves Christians in those Popish times were obliged to receive at that holy festival—should, by incorporation, be transfused into their children.

This abominable instance of blasphemy and folly emanated from the



pen of Pope Innocent III., in an epistle to the Bishop of Paris, in a style unfit for the polite English ear. How inconsistent! The Jews were first accused of little faith, or of total unbelief, and then again of believing too much. The ridiculous reason would imply that the Jews believed not only in the doctrines of Christ, but also in that of Antichrist, viz., the doctrine of transubstantiation, which was then a new-fangled dogma. If the Jews had at all such a practice as above alluded to, it would have been because of Easter generally occurring about the time of the Jewish passover; and the fear of heaven being introduced into their dwellings might have induced them to have recourse to such an expedient.

The Christian inhabitants of Southampton followed the example of those of Newcastle, and petitioned the king to rid them also of the Jews, and perhaps with them also of their debts, which the king readily granted.

When Eleanor's two uncles came over to this country,—one of which having become primate of England, had also become a great oppressor of the Jews,—Henry, out of complaisance to his consort, received and entertained them with such magnificence, that, not knowing how to support the charge by honest means, he sent word to the Jews, that unless they presented him with twenty thousand marks, he would expel them all out of his kingdom; and thus he supplied himself with money for this unjust generosity.

(To be continued.)

## Notes.

### THOUGHTS ON REALITIES OF THE FUTURE LIFE.

BY REV. W. STONE, M.A.

#### CHAPTER V.

##### THE ETERNAL LIFE.—(Concluded.)

"*Æternam Vitam esse Summum Bonum.*"—  
AUGUSTINE.

THE grand end, object, and consummation of the blessed gospel of our salvation in Christ Jesus is the gift and possession of eternal life: "The inheritance; incorruptible, undefiled, and that fadeth not away." Nothing short of this could satisfy the wants and capacities of the immortal soul. The immortality of the body and soul, in glory and honour, is inseparably dependent upon the gift of redemption in Christ. The Lamb slain in the unsearchable counsels of Jehovah, from the beginning, is designed to bring, to all that are the children of God by faith, an everlasting righteousness, and with it everlasting life and happiness. To

as many as truly and spiritually receive Christ the promise is ensured by the terms of the everlasting covenant of grace, and cannot be reversed or abrogated: "My sheep"—saith He, who is the Shepherd-King and Lord, who hath the keys of the kingdom of heaven, of hell, and of death, who openeth and no man shutteth, and shutteth and no man openeth—"hear my voice, and I know them and they follow me,"—this is the test and proof of their being really *His*,—"and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of My hand, nor out of my Father's hand." (See John x. 27-29.) In His last sublime intercessory prayer for His flock, shortly before He laid down His life for the sheep, He clearly shows in what eternal life consists, and through whom *alone* it can be procured: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John xvii. 3.)

We come, then, lastly to speak of

the *reality* of this invaluable purchase for us by Christ, the gift and enjoyment of eternal life to as many as believe. Holy Scripture must still be our guide in every step of this stupendous theme. We learn from that infallible word, that at the close of the millennial reign, when Satan is permitted, by being released from his chains for a short period, to gather together all the unconverted and unregenerate in the four quarters of the earth, to make one last desperate effort for dominion, and assault "the camp of the saints," the Church and City of the living God, then all his hosts are discomfited, as in a moment, by the devouring flame from God out of heaven. (Rev. xx. 9.) The holy principle of eternal life in the saints is untouched under this last trying scene of earth's purification—Satan himself is judged, expelled for ever from the earth, and consigned with all that belong to him to their everlasting doom: the general judgment, called that "of the white throne," is set, and all, small and great, receive their award according to their works as the evidence of their amount of faith; the righteous, whose names and title to salvation through faith were written in the Lamb's book of life, are admitted to the fulness of their eternal portion, in the glory of the new heaven and the new earth now completely restored, after having received its last baptism by fire. (2 Peter iii. 7, 10, 11.)

Every thing of an evil and detrimental, mortal, and disturbing nature is now finally removed. There is no more death. There is no more grave. "O death, I will be thy plagues! O grave, I will be thy destruction!" (Hosea xiii. 14.) This word of the Lord's prophecy is at length perfectly fulfilled in the post-millennial life, as it was partially fulfilled in the millennial. The promise too in paradise of the bruising of Satan's *head* by the "*Stronger*" than Satan, and whose *heel* had been bruised for sinners' sakes on Calvary, receives now its final accomplishment. There is in the eternal state of the new heaven and the new earth neither Satan, sin, sorrow, pain, mortality, nor death. Every enemy, open or avowed, is

put down. Every rule, authority and power, other than and opposed to God, is abolished.

Hence, the Messianic kingdom of Christ on earth, being complete and perfected, is now merged in the dominion *absolutely divine*. The kingdom is delivered up, or rather presented to God, even the Father. "*God is all in all*;" that is, the Godhead of the Father, of the Son, and of the Holy Ghost, is known and owned as all one, the glory equal, the majesty co-eternal, without distinction of mediatorial office or intervention of regenerative work. The Church or bride of Christ is accomplished in her elect and full numbers, from all kindreds and nations—"a glorious Church, without spot, or wrinkle, or any such thing." She is adorned now in the purest white bridal garments, the unalloyed righteousness of saints, and arrayed, as a queen in all the unrivalled dignity and royal nobility and jewelled splendour of the Lamb's wife.

Every thing we read of (Rev. xxi. xxii.) in this perfect and eternal state, conveys to us ideas of sublimest grandeur and brightness of the highest order of life. Every symbol betokens life, the life of beauty in perfection, of truth incorruptible, of joy unspeakable, of love unfeigned and pure, of glory exceeding and abounding. "I am come," said the Lord, on one occasion, with regard to His redeemed and saved Church, "that they might have life, and that they might have it *more abundantly*"—both as to duration and as to fruition. The light affliction which we endure faithfully here, we know from St. Paul (2 Cor. iv. 17), is "*working for us the far more exceeding and eternal weight of glory.*"

Among the leading tokens of life, in this perfection and perpetuity, we have, (1) The absolutely purified atmospheric heavens and earth; (2) The tabernacling of God, visibly, personally, and without the intervention of a Mediator, with redeemed mankind; (3) Their final and complete freedom, through that indwelling, from every possible source of pain, trouble, or sorrow; (4) The Holy City, New Jerusalem, called also

"the Bride," composed of living members of Christ and children of God, descending from the upper heavenly regions, now settled down, stable, constant, and enduring on the new baptized earth, with its free and ever open twelve gates, its twelve pearly foundations of sparkling brightness and unequalled richness, its angelic ministering spirits to the saved, still called "twelve tribes" of the Israel of God; (5) The living God Himself, the central orb of light, the enshrined spiritual sun, and temple of the universe, of splendour eclipsing material sun and moon, and stars, with the "Lamb" still manifest in eternity's life, *as Saviour*, "the brightness of the Father's glory, the express image of His divine person;" (6, and lastly) There is the ever-flowing "river of life," proceeding (as proof of continuity of grace in eternity) "from the throne of God and of the Lamb," the ever-flourishing and fruit-bearing "*tree of life*," on each side of and in close connection with the "beautiful river;" and the very "*leaves*" of the tree have a living, reviving, genial virtue for the salubrity and vitality of earth's happy and "saved" inhabitants! If such be the virtue of the *leaves*, what shall we say of the "twelve manner of *fruits*," month by month and year by year, *for ever*?

It becomes us to stop here, and draw the curtain for a time over the resplendent scenes, almost too dazzling in portraiture for mortal view. O, that the readers of the HEBREW WITNESS may be deeply and feelingly interested, as true and earnest believers, in these thoughts, on the realities of the future life and glory set before us in the unsearchable riches of Christ," by the gospel! How we ought to value and improve the precious opportunities now afforded us of knowing Christ "our Prince and our Saviour," and be ready and willing to receive Him as our true Messiah, our "wisdom, righteousness, sanctification and redemption." He will surely welcome the penitent, and *give* repentance unto His praying people, remission of sins, the sanctifying power and grace of the Holy Spirit from the Father; and with these, the blessed and

boundless possession and inheritance of eternal life! O heavenly Father, grant us the present necessary grace of the gift for preparation, and hereafter, the everlasting joy of the gift in the perfect fruition, for Jesus' sake!

"Eternal Father! throned above,  
Thou Fountain of redeeming love!  
Eternal Son, who left the throne  
For man's rebellion to atone!  
Eternal Spirit, who dost give  
The grace by which our spirits live!  
O God of our salvation, be  
Eternal praises paid to Thee!"

### THE CITIES OF REFUGE.

BY J. G. SPARKES.

THOSE who are conversant with the ancient history of the Jews as recorded in the Old Testament Scriptures, cannot fail to have noticed the provision made by Jehovah for the security of those who should unawares and without design kill a man, by commanding Moses to appoint six cities of refuge. Of these cities, there were three on each side of Jordan, those on this side Jordan were Kedish, of Naphtali, Hebron, and Shechem. Those beyond Jordan were Bezer, Golan, and Ramoth-gilead. Some particulars with regard to the erection of them are worthy of note. They were to be so situated as to be easy of access, and to have smooth and good roads to them, and if necessary, to have bridges built. Where there were any cross-roads, every precaution was taken to mark their locality, by fixing sign-posts with the inscription, Refuge, on them, in large and legible characters. They were to be well supplied with water, and all kinds of provision.—Although these cities afforded protection to the manslayer from the revenger of blood, yet he was not exempt from the pursuit of justice. An information was preferred against him, and he was therefore summoned before the judges and the people, to clear himself, and to prove the murder was merely casual and unpremeditated. If found innocent, he was allowed to dwell in the one he had retired to, until the death of the high priest: after his death he might

safely return to the land of his possession.

If on the other hand he was found guilty he was put to death. And even if acquitted of the charge of wilful murder, he was bound to remain in his city of refuge, and not at any time to make his escape; if he did so, and were seen by the avenger of blood, he might be slain. Is there not a striking analogy between the cities of refuge appointed under the law, and the one established under the Gospel? Methinks there is. The use and end of each appears to be much the same in all respects. Did the ancient city rear its tower of safety on high? Was not Messiah lifted up on the cross and exalted at the right hand of his Father? Does not the smooth and plain path to the city of refuge resemble the highway of salvation? Did the waymarks set up point to the city? Is it not the office of gospel-ministers to point sinners to Messiah? Were the gates of the city to be left open day and night? So he that cometh and knocketh at the gate Messiah, will find it open at all times for the admission of the lost, perishing and guilty sinner. Did those cities give support and protection to every one who entered within their walls? So does Messiah, as the sinner's refuge, afford safety from the effects of divine wrath, the terrors of a broken law, the alarms of conscience, and the bitter pains of eternal death. We beseech thee therefore, oh, trembling sinner, to flee by faith and repentance unto the city of refuge at once, and thou wilt be safe for ever. Escape then for thy life.

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#### THE SECOND COMING OF CHRIST IN ITS RELATION TO THE PEOPLE AND LAND OF ISRAEL, TO THE CHURCH, AND TO THE WORLD.

(COMMUNICATED.)

ON Wednesday and Thursday, the 15th and 16th of April last, acceding to the expressed wish of Mrs. Pennefather, and in fulfilment of a conditional promise to her late beloved husband, the Rev. John Wilkinson gave two lectures on the subject of

prophecy. At half-past three o'clock each day, about four hundred assembled in the large drawing-room, usually called number six.

The subject for the first day's consideration was:—"THE SECOND COMING OF CHRIST IN ITS RELATION TO THE PEOPLE AND LAND OF ISRAEL," of which the following is a brief summary of the points noticed and dwelt upon:—It was observed that we have in Palestine a land with an exceptional history; we have in the Jews a nation with an exceptional origin and a miraculous history; and that we have in the Bible a book of Divine origin and authenticity. The Land, the People, and the Book are linked together by the golden chain of a Divine purpose of mercy to the human race. The people wrote the book in the land. The land is a platform; the people an instrumentality; and the Book a revealed purpose. It was then shown from Gen. xvii. 7, 8, that the land was *unconditionally* given for an *everlasting* possession; and that the people were taken into perpetual covenant. Obedience, however, to the conditional covenant of Sinai was made the condition of *continued possession* of the land. This conditional covenant having been broken, the continued possession of the land has been interrupted; nevertheless, the unconditional promises made four hundred and thirty years before the law have not been annulled; neither have they been transferred to the Gentile Church in consequence of the Jews' rejection of Christ, who came to "confirm the promises made to the fathers."

Israel's expected Messiah, on the authority of their own inspired records, was clearly to be a *King*, sitting on David's throne, giving peace to Israel, and through Israel to the entire world. But having become religiously formal and morally corrupt, the glory the Jews looked for was a selfish and worldly glory; thus misunderstanding the true glory of a crowned and reigning Messiah, they were the ready instruments for the work of the crucifixion. The Jew rejects a suffering Messiah and expects a reigning Messiah. The

Gentile Church accepts a suffering Messiah but largely rejects a reigning Messiah. The Jews accept one part of the truth and the Gentile Church the other part. It was then shown that this present dispensation was only obscurely foreshadowed in the Old Testament Scriptures in the twofold form of Levitical sacrifices as types, and in plain words, such as the fifty-third of Isaiah, and like portions. But the Levitical sacrifices needed an inspired explanation of their meaning to be given to the people offering those sacrifices; and a Jewish eunuch needed a divinely sent messenger to explain to him the meaning of Isaiah liii. Witness the epistle to the Hebrews, and Philip's sermon.

The Jewish nation having rejected their Messiah, the nation as such is shunted so to speak, or rather shelved, during the remaining "times of the Gentiles;" during which "times" the Church is being gathered by the preaching of the Gospel to individual sinners of all nations—Jews and Gentiles.

The Scripture doctrine of a *future* restoration of Israel to their own land was then set forth under four important points. 1st. A restoration in unbelief followed by national conversion (Ezek. xxxvi. 24-28). 2nd. Gathered and *no more* scattered (Amos ix. 16). 3rd. Promised land is still the land of promise having never yet been possessed in all its promised length and breadth. Dr. Keith's "Land of Israel" showing that the promised land comprises about three hundred thousand square miles; twice and a half as large as Great Britain and Ireland together. 4th. The distribution of the land on an entirely new plan—in straight strips from west to east; and the tribes differently located. (Ezek. xlviii.)

The "*time of trouble*" predicted in Jer. xxx. 7-9; Dan. xii. 1; Matt. xxiv. 21, and Luke xxi. 24-28, was then shown to *precede* the second coming of Messiah referred to in Matt. xxiv. 29, 30; whereas the national sorrows of Israel *followed* the first coming of Messiah, so that the fourteenth chapter of Zechariah

cannot have been fulfilled on the *first* coming, but awaits its fulfilment at the *second*. The *dispersion* of the nation followed the first coming of Messiah; the *conversion* of the nation is to follow the second coming. Passages referred to, Rom. xi. 26, with Isa. lix. 20; Acts xv. 15, 16, with Amos ix. 8-12; Zech. xii. 10, and Rev. i. 7.

Peaceful possession of the land is to be enjoyed after the second advent, as predicted in Isa. lx. 18; Jer. xxxiii. 5-8; Ezek. xxxvii. 22, 24, 25-28; chap. xxxix. 27-29; Zech. xiv. 11. Thus Israel restored, converted, established in their land (2 Sam. vii. 10); the tabernacle of David restored and his throne re-occupied (2 Sam. vii. 16; Ps. lxxxix. 27-37; Luke i. 32, 33; Isa. ix. 7; Jer. xxxiii. 14-17). Israel in the centre of the nations and Jerusalem the metropolis of the world; political and religious wars and strifes shall then cease, because the Prince of Peace will then be enthroned, and peace will be extended to Israel like a river, and the glory of the Gentiles like a flowing stream (Isa. lxvi. 12).

The subject of the second day was, "THE SECOND COMING OF CHRIST IN ITS RELATION TO THE CHURCH AND THE WORLD," of which the following is a summary:—The Adamic, the patriarchal, the Jewish, the Church, and the millennial dispensations were severally glanced at, and the present dispensation—the dispensation of the Church—shown to be parenthetical, introduced on the rejection of the Messiah by the Jewish nation, and fully revealed by the Spirit to Paul as recorded in Eph. iii; Rom. xvi. 25, and Col. i. 25, 26. The Jewish dispensation is to run parallel with the "times of the Gentiles," during which "times" the Church is to be gathered by the Holy Spirit, and presented at the close of this dispensation as a chaste virgin to Christ. The suspended or outstanding promises to the Jewish nation will then be fulfilled, and the Jews be restored and blessed, and become a blessing to the world.

Having referred to Acts i. 11, to show that the second coming of Christ is to be a literal and visible

coming; and to Zech. xiv. 6 to show that Jesus will return to the same place from which He ascended; the question then arose, will the second advent of Christ take place *before* or *after* the millennium? *Before*—because Israel is to be avenged on the nations at the coming of Christ; war is to cease on the coming of Christ; Israel is to be converted as a *nation* on the coming of Christ; and then remain during the millennium in peaceful possession of the land; also Antichrist is to be destroyed before the millennium, but he is to be destroyed by the coming of Christ. (See 2 Thess. ii; Isa. lix. 19, and Isa. xi. 4.)

This coming of Christ to the earth to judge the nations, to put an end to war, to convert the Jewish nation, and to reign in Mount Zion on the throne of His father David, is His coming *with* His saints. (See Jude 14, 15; Zech. xiv.; 1 Thess. iii. 13; Rev. xix. 11, and xx.; Isa. lxi. and lxii. 11.)

The Scriptural distinction between Christ coming *with* His saints and *for* His saints was then pointed out by a reference to 1 Thess. iv. 13-18; 1 Cor. xv. 51-54, and Isa. xxv. 8. This latter aspect of Christ's second coming, viz: His coming to our atmosphere to raise the holy dead and to change the *waiting* and *looking* living, is the *true hope* of the Church as seen in Titus ii. 12, 13; 1 Cor. i. 7; 1 Peter i. 13; 1 John iii. 2, 3; Phil. iii. 20, 21; and that this second coming of Christ stands in the same relationship to the believer's hope as the first coming does to the believer's faith. Faith looks back to the first coming and suffering, and hope looks forward to the second coming and glory. This coming of Christ, *which may occur at any moment*, was seen to be the hope of the apostles and the hope of the early Christian Church. Death is not the hope of the Church, neither is death the same thing as the coming of the Lord, as seen in John xxi. 23. Death may be a sort of telegram from Jesus to call us to Himself, but this cannot be the same thing as a personal call or coming for us.

It was then shown that the world

would become atheistic, Christendom universally corrupt: that both were to be judged, but, that, according to Rev. iii. 10, 11, and Luke xxi. 24, 25, 26, the Church would escape those judgments by being caught up to meet the Lord in the air prior to the pouring out of those judgments, just as those Jews, who believed the word of Christ about the destruction of Jerusalem, escaped the judgments poured on that city.

Jesus is now like unto a Nobleman who has gone into a far country to receive for Himself a kingdom, and then to return. In the mean time. His disciples are told to "occupy till He come" to be found constantly with loins girded, watching, waiting, praying—"Thy kingdom come;" and though *scoffers* may tauntingly ask, "Where is the promise of His coming?" and the *unfaithful* servant may say, "My Lord delayeth His coming;" the faithful believing disciple is to be ready every moment, in response to his Master's words, "Behold, I come quickly," to say, "Even so, come Lord Jesus, come quickly."

This is a brief and imperfect epitome of two lectures, which occupied an hour and a half each in delivery, and which were listened to with very close and sympathetic attention throughout.

## THE DIVINITY OF MESSIAH.

BY J. G. SPARKES.

In a former impression of the *HEBREW CHRISTIAN WITNESS*, we stated that Jesus was the true and proper Messiah, and the Messiah of Israel. We hope that the arguments then adduced fully established the point, and that those who read that article were persuaded in their own mind of the truthfulness of our statement, and are now willing to receive Him into their hearts, by faith and love, as their own Messiah and King of the Jews.

Our purpose now is to bring under their notice, a subject of equal and paramount importance viz:—*The Divinity of Messiah*. Surely the bare mention of such a theme is enough to

excite the deepest interest, and to demand a careful and serious consideration. We believe that it will be conceded on all hands, that this doctrine has ever been regarded as an article of the churches' creed; and that it does, moreover, clearly demonstrate the validity and sufficiency of the Saviour's sacrifice for human guilt. If He had been man only, and not the God-man, how could He, we ask, have satisfied divine justice or fulfilled the law's requirements? Being therefore God incarnate, man-divine, a perfect and full reconciliation was effected between man and his offended Maker. That Messiah is God is a cardinal truth. It is the foundation of Christianity. Take away this superstructure, and what remains for the support of our faith and our hope of immortality?

In order, however, to pave the way for a full discussion of our subject, we propose, first, to answer some objections which are usually taken to this doctrine. To the proper divinity of Messiah, it is objected that He often and in many ways acknowledged His inferiority to, and dependence upon His Father; that He prayed to God, and affirmed that God was greater than He. In answer to this objection we reply that it has been common for those who deny the divinity of Messiah, to quote that class of passages that prove his humanity, dependence, and inferiority to the Father, and there stop, taking it for granted that He is not God. But we ask, is not this unfair and absurd? for it is admitted and maintained by Trinitarians, as well as by themselves, that He was a man, and as such dependent on and inferior to His Father. But it is also maintained that he is likewise God, independent, omnipotent, and eternal. There is, to say the least, as large a class of Scriptures to prove his divinity as his humanity. They appear as explicit, full, and unequivocal, as could well be expressed in words. To get rid, however, of the mystery of the union of two natures in one person, some explain away His humanity and others His divinity. But is not the same rule of criticism resorted to in the one case equally as effectual

and conclusive as in the other? And were the application made, it would be equally efficient in destroying the testimony of both these classes of passages, and rendering it uncertain whether He was either God, man, or any thing else.

Again, it is objected by some persons, that the union of the divine and human natures is utterly inconceivable. We readily admit that it is true that we can have no possible conception of the *quo modo* of this union. Just for the same reason can we have no idea of the manner in which our body and soul are united. And, yet, in the one case we can believe the fact on the testimony of God, and in the other, on the evidence of our own consciousness.

Once more; it is objected that the union of the divine and human natures should not be made an article of faith, because it cannot by any means be believed, inasmuch as it cannot be understood. To this objection we reply, that the thing to be believed can be understood. We wish it to be distinctly borne in mind, that we are not required to believe any thing about the *modus existendi* of the union. It is not a question of philosophy, but of fact, that we are called upon to believe. The fact, therefore, we can understand and believe.

Having fully answered, we trust, the above objections which are often raised to the reception of this blessed and comforting truth, we proceed to prove the doctrine by *indirect* and *direct evidence*. 1. If it be affirmed, and no doubt it was so by your ancestors, that the authority to pardon sin belonged only to God, then your Messiah claimed and exercised that divine power when on earth, He does so still, though in heaven. Now, it will be seen in reference to the case of the palsied man recorded in St. Matthew's Gospel, that He did manifest that power. And, moreover, performed a miracle to show that he possessed that power on earth. Read Matthew ix. 2-8. If the attribute of *heart-knowing* is a perfection of Deity, then your Messiah evinced that "He knew what was in man," by asking the scribes, "Why they thought evil in their hearts." For you will ob-

serve that they did not say openly, "*This man blasphemeth,*" but only "thought so within themselves."

Compare Ezek. xi. 6, with John ii. 24; Rev. ii. 23.) If *foreknowledge* be an attribute of God then your Messiah had that perfection; if not, how could He have told his disciples that they should find a piece of money in the fish's mouth? (Matt. xvii. 27.)

If the working of miracles be an exertion of divine omnipotency, then your Messiah displayed supernatural power. With a word He healed the sick—fed the hungry—five thousand people fed (Matt. xiv. 15); and by His omnific voice, He awoke the slumbering dead. Witness the restoring of the paralytic (Matt. ix. 19); Bethesda pool. (John v. 2-9); the nobleman's son (John iv. 46-54); casting out the dumb spirit (Matt. iv. 23-24); the recovery of Jairus' daughter (Matt. ix. 18); restoration of the widow's son (Luke vii. 11-17); resurrection of Lazarus (John xi. 25); last, though not least of all, miraculous manifestations, the stupendous, the crowning miracle, if we may so say, is the resurrection of Himself by His own creative energy. Thus verifying His own words, John x. 17, 18.

If by prophecy he meant a miracle of knowledge, a representation of something future, beyond the power of human sagacity to discern, then your Messiah possessed that knowledge in an infinite degree. He could as God predict future events: witness the prediction of His own sufferings, death, resurrection, and ascension (Matt. xx. 19), fulfilled in Matt. xxvi. 67, 68. His resurrection (Matt. xvi. 21, xxvi. 32), fulfilled in Matt. xxviii. His ascension into heaven (John xx. 17, fulfilled Acts i. 9, 10). Messiah also foretold the utter destruction of your city (Luke xix. 41-44). This took place under Titus, the Roman general, A.D. 70, about thirty years after the prophecy was delivered.

Consider the works that are ascribed to Messiah, and compare them with the claims of Jehovah. Is creation a work of God? By Messiah were all things created. (Col. i. 16.) Is preservation a work of God? "Messiah upholds all things by the word of His power." (Heb. i. 3.) Is a

mission of the prophets a work of God? Messiah is the Lord God of the prophets; and it was the spirit of Messiah which testified to them beforehand the sufferings of Messiah and the glory that should follow. (Heb. ix. 30. Rev. xxii. 6-16; 1 Peter i. 11.) Is the salvation of sinners a work of God? Messiah is the Saviour of all that believe. (John iv. 42, Heb. v. 9.) Is the forgiveness of sins a work of God? Messiah hath power to forgive sins. (Matt. ix.) The same might be said of the illumination of the mind; the sanctification of the heart; the resurrection of the dead; the judging of the world; the glorification of the righteous; the eternal punishment of the wicked; all which works, in one part of Scripture, are ascribed to God; and all which, in another part of Scripture, are ascribed to Messiah. They contradict one another; they contradict themselves. Either Messiah is God, or their conduct is unaccountable.

There is one other fact which I would state, and it is that the very names and title by which the writers of the Old Testament describe the Supreme God are applied by the writers of the New Testament to your Messiah. We adduce these texts in which the proper names of God are ascribed to Messiah. 1. He is called *God*. (Gen. xxii. 30.) "And Jacob called the place Peniel: for I have seen God face to face, and my life is preserved." (Compare with Ex. xxxiii. 20.) "And He said, Thou canst not see my face; for there shall no man see Me and live." (And John i. 18:) "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (And John vi. 46:) "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." (Isa. vii. 14:) "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call his name IMMANUEL:" (compared with Matt. i. 23:) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name EMMANUEL, which being interpreted, is, God with us." (And John i. 1:) "In the beginning



was the WORD, and the WORD was with God, and the WORD was God." (And Rom. ix. 5:) "Whose are the Fathers, and of whom, as concerning the flesh, Messiah came, who is over all, God blessed for ever. Amen." (And 1 Tim. iii. 16:) "And without controversy, great is the mystery of godliness: God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." (Titus i. 8:) "But hath in due time manifested His word through preaching, which is committed unto me according to the commandments. (Heb. i. 8:) "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." (Heb. iii. 4:) "For every house is builded by some man, but He that built all things is God." Compare with (John i. 3:) "All things were made by HIM; and without Him was not any thing made that was made."

2. He is called the *true* God. (1 John v. 20:) "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is TRUE, and we are in Him that is TRUE, even in His Son Jesus Christ. This is the TRUE God, and eternal life." He is called the *mighty* God. (Isa. ix. 6:) "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, The *Mighty* God, The Everlasting Father, The Prince of Peace." He is called the Lord God *Almighty*. (Rev. xv. 3.) "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are thy ways, thou King of saints." He is called the *Almighty*. (Rev. i. 8.) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." He is called the *only wise* God. (Jude 25.) "To the ONLY WISE God, and our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." He is called the *Great* God. (Titus ii. 13.) Looking

for that blessed hope, and the glorious appearing of the GREAT God, and our Saviour Jesus Christ." He is called the *God of Israel*. (Ex. xxiv. 9, 10, compared with Ex. xxxiii. 20; and John i. 19; John vi. 46.) He is called *Jehovah* in several instances. (Zech. xii.; Isa. vi. 1, 3, 5, 8, 11, 12; John xii. 40, 41.)

He is called *Jehovah of Hosts*. (Isa. vi. 3, 5.) II. The natural attributes of God are ascribed to Messiah. 1. *Eternity*. (Rev. i. 10, 11; ii. 8; Isa. xlv. 6.) 2. *Omniscience*. (John xi. 7; Matt. xi. 27; Rev. ii. 23.) That the searching in heart implies omniscience is manifest. (1 Kings viii. 39; John ii. 23, 24.) 3. *Omnipresence*. (Matt. xviii. 20; Matt. xxviii. 20.) 4. *Omnipotence*. (Rev. i. 8; Heb. i. 2; John i. 3.) 5. *Immutability*. (Heb. xiii. 8; Ps. cii. 27, compared with Heb. i. 10.)

Another consideration is worthy of note, viz., that your Messiah sustains the relation of God to His creatures.

1. He is *King*. (John i. 49.) "Nathaniel answered and said unto Him, Rabbi, thou art the Son of God; thou art the KING of Israel." (Isa. vi. 5; Ps. ii. 6; Luke xxiii. 2.) John xviii. 37; 1 Tim. i. 17; vi. 15.) He is the Redeemer of mankind. (1 Cor. i. 30; Ephes. i. 7; Heb. ix. 12; Rev. v. 9.) He is the sanctifier of mankind. (1 Cor. i. 30.) He is the *Judge* of mankind. (Acts xvii. 31; Acts x. 42; Rom. ii. 16; Acts xiv. 10.) To the above I will add several other proofs. 1. The fulness of the Godhead is ascribed to him. (Col. ii. 9) "For in him dwelleth all the FULLNESS of the Godhead bodily." 2. All the divine perfections are in him, and He is the express image of God. (Heb. i. 3.) 3. He thought it not robbery to be equal with God. (Phil. ii. 6.) 4. He is the image of the invisible God. (1 Cor. xi. 7; 2. Cor. iv. 4; Col. i. 15.) 5. He is the *Jehovah* which Moses saw in the bush. (Ex. iii. 2-6; xxxiii. 20; John i. 18; vi. 46.) 6. He claimed and received divine honours. (John v. 23; Matt. ii. 11; viii. 2; xiv. 13.) 7. He is worshipped in heaven. (Rev. v. 12, 14; Isa. vi. 1-5.) The Father commanded angels to worship him. (Heb. i. 6;) "And again, when he bringeth in the first-

begotten into the world, he saith, And let all the angels of God worship Him." The proto-martyr Stephen, whilst being stoned to death, commended his soul to your Messiah, and humbly prayed for his murderers. (Acts vii. 60.)

We ask in conclusion, was not Messiah understood by your ancestors to assert his own absolute divinity? Did He not work miracles in his own name, and by His own power? Did He not affirm His own *pre-existence* as God? (John viii. 58, compared with Ex. iii. 14.) Does not the rejection of Messiah's divinity destroy the moral power of the Gospel? Is it not a fact that the churches planted by the Apostles held the *proper divinity of Messiah*? If Messiah is not God, it does not appear that there is any God revealed in the Bible. Again, if he is not God, the Bible is the most blasphemous book in the world. And once more, if Messiah is not God, it is truly unaccountable that the Bible should speak of Him in a manner so entirely different from that in which it speaks of any created being. Our fervent aspiration to Messiah is, that each of you will ere long be able, through divine grace, to adopt the confession of Thomas, as your own, and say, "MY LORD, AND MY GOD."

## JUDAISM ON THE THRESHOLD OF ETERNITY.

REV. M. WOLKENBERG.

(Concluded from page 228.)

THUS far, the adherents of traditional Judaism are treading on firm ground. Dark and horrible as the immediate prospect is which that creed holds out to its professors beyond the grave, it has at least the merit of certainty and definiteness. It tells the worst that may be expected. Its anticipated horrors exceed, indeed, any thing that could possibly be conceived by the most morbid imagination; but that is far more tolerable than to be abandoned to vague, undefined and unerring forebodings of sufferings dictated by infinite vindictiveness, and inflicted by Almighty power. The Rabbinist is told distinctly that even

innocent sucklings cannot escape the terrible beating in the grave. Much less, therefore, will his prayer avail to chase away the tormenting angel from the grave of adults, or to keep back from their still sensitive bodies, the fangs of devouring worms.\* He knows that, if he is NOT wicked, he will have to pass, for a period of eleven months, through the purgatorial fires of hell.† Whether he will enjoy rest and tranquillity afterwards is, to say the least, extremely uncertain; for these will still be bargained and prayed for by his surviving children as long as they live, and then he will be deprived for ever even of this doubtful benefit. Five initial letters,‡ engraven on his tombstone, will alone attest to future generations the tender solicitude of his relatives and their *earnest misgivings* about his ultimate safety. Far more preferable there would be the lot of the wicked, if any reliance could be placed upon the dogmatic teaching of Shulchan Aruch, Yore Deah; for, according to that Talmudic digest, *their* torments are ended by annihilation after twelve months' endurance of hell-fire. They must be too corrupt for the purifying action of the purgatorial flames, and are, therefore, entirely consumed by them. Unfortunately, this view of the end of the wicked is contradicted with no less dogmatic assurance by many other Rabbinical authorities; and thus the poor Israelite, when tottering on the brink of the grave, finds himself bewildered and entangled in a maze of inextricable confusion.

But will not the morn of the resurrection finally dispel every lingering cloud of distracting doubt and dark despair? In the language of the thirteenth article of his creed, drawn up by Maimonides, the Jew has been in the habit of expressing daily his "unfeigned belief, that there will be a revivification of the dead when it shall please the Creator, "blessed be His name," &c. § Will he not

\* Page 226, col. 1. † Ibid., col. 2.

‡ ת' נצבה, "May his soul be bound in the bundle of life." Digitized by Google

§ It is worthy of note that all these articles were composed with a view to the

then at last awake to the enjoyment of never-ending and unalloyed happiness? Not by any means; for the very author of the articles suggests grave doubts as to whether he would at all partake in the resurrection. And it will also be seen below, that he denies the eternal existence of the risen Jews. In folio 120 of his commentary on Tract Sanhedrin, Maimonides says:—"No one has a religion, or any connection with the Jewish religion, who does not believe in the revivification of the dead; but that (revivification) is *only* for the righteous. Such also," he adds, "is the language of Bereshith Rabbah, . . . the revivification of the dead has reference *only* to the righteous." ותחיית המתים לצדיקים בלבד. This view, coming from such an authority, needs no confirmation; but if any be required, it is supplied by Rabbi David Kimchi, in his exposition of Isaiah xxvi. 19, where he adduces approvingly an identical utterance of the rabbis; and by Rabbi Joseph Albo in his Sepher Ikkarim, folio 43, col. 1, Warsaw edition, cap. 23 of the first Maamar, and fol. 173, col. 2, cap. 31 of the fourth Maamar, where the word נמורים, "the perfectly" righteous only, is added.\* Any other more lenient opinion on the extent of the resurrection is nothing in the balance

negation of Christianity. The first denies that God created the world by Christ, the second rejects the doctrine of the Trinity, the third the incarnation, the fourth the pre-existence of Christ, the fifth prohibits prayer to Him, the sixth is probably against the spiritualising of Scripture and its misapplication by the Church; the seventh denies the superiority of Christ to Moses, the eighth is probably intended to establish the incorrectness of the New Testament quotations from the Septuagint; the ninth is against the abolition of the law, or the substitution of another in its place; the tenth is against the omniscience of Christ, the eleventh against justification by faith; the twelfth denies that the Messiah has come already, and the thirteenth is probably against the resurrection by Christ. This view of the aim of these articles is expressly confirmed by the author of the Sepher Ikkarim.

\* The same view is held by Rabbi Isaac Abbuhah in his Menorath Hammaor, fol. 65, col. 4, cap. i.; also by R. Saadiah

against that expressed by these three rabbis, who have exercised such a vast influence upon the religious belief of the Jews all over the world, who, in a word, have essentially altered its character. Is it conceivable, that any Jew, whatever his estimate of himself may have been in his life-time, will, with his last gasp, still seek to persuade himself, that he belongs to the category of the "perfectly righteous? Will he do so after the recital of the ודאי, confession of sins, when he has scarcely ended his own self-accusation? Or will he really for one moment be inspired with any confidence in the acceptance of his prayer, that his approaching "death may atone for all his sins, iniquities, and transgressions, which he has sinned, committed, and transgressed before God?" תהא מיתתי כפרה על כל חטאיי ועונותי ופשעים שחטאתי ושעויתי ופשעתי לפניך. Will he cherish any such hope after having manifested by this very prayer, his mistrust in the efficiency of previous atonements prescribed in the Synagogue ritual in lieu of the sacrificial one enjoined in the Pentateuch? If the *voluntary* "diminution of his own fat and blood" by means of fasting; if the annual offering of a fowl on the day of atonement, and that day itself had not yet appeased his conscience and reconciled him unto God, how can that object be attained by his *involuntary* death? Besides, why should not its atoning efficacy be universal? Why limited to penitent Jews only.

Here, then, the Jew loses the poor comfort which he may possibly derive from the certainty of his awful doom during the first stages of his eternal existence. He is plunged in a sea of dark perplexity and agonising terrors, and not a ray of hope pierces the thick cloud, which hovers over his death-bed. He has just confessed, and his heart must have responded to it, that he belongs to the category of the wicked who are excluded from the benefits of the resur-

in his book of Persuasions and Opinions, fol. 36, col. 2; Bechar on the Pentateuch, fol. 33, col. 4; and Kimchi on Ps. i. 5; and in many other places.

rection. Nor can he derive any assurance from his prayer that death may operate as a propitiatory and sin-destroying remedy; what, then, must be his anticipations if he rise not from the dead? Is it possible that his death is peaceful and calm with such a dread prospect of never-ending horrors before him, which may outstrip in blackness the wildest conceptions of his bewildered imagination? But supposing even he is counted worthy to be included in the number of the privileged few, if any, that shall rise from the dead, the question still remains. Where and in what way will the dead rise? Here the rabbis are for once unanimous, that this event will take place in the land of Israel." The rule laid down is, **כל המתים יקומו בארעא, דגליל בנו דתמו זמין מלכא משיחא לגלאה**; "All the dead will rise in the land of Galilee, because Messiah will be manifested there." The Jewish dead all over the world will have to roll to that country through subterranean caves prepared for the purpose, "Those who have died in the land of Israel," says B'chai in his commentary on the Pentateuch, folio 57, col. 3, "rise first, and those who have died outside its boundaries will not rise but through the painful rolling in the caves," **אינם חיים אלא על ידי צער גלגול מחילת** \* Rabbi Eliezer, in *Pesikta Rabbitha*, fol. 1, col. 4, has it, indeed, from Rabbi Simai, that the rolling of the dead will be, like that of leathern bottles, unattended with pain **מתגלגלים כנאדות**; but R. David Kimchi on Ezek. xxxvii. 12, is decidedly of the opinion, that "self motion is impossible to a lifeless body," and the Talmud declares distinctly that **גלגול לצדקים צער הוא** "the rolling of the just is painful."† With still greater emphasis is this

subject dilated upon in the Zohar on Parashah Emmer, folio 30, col. 1, 2. "Behold," it says, "it is known, that all the souls of deceased Israelites go up in a straight way, and are received by that thin covering of which mention is made above . . . **רק שיש להם צער גדול על ידי מורה גלגוליהם**; only that they have great pain in their toilsome rolling," &c. And it is apparently for the alleviation of that painful and arduous task that the Jewish dead have bits of forked twigs put into their clenched fists, though it is evident that very few only will have any occasion for their use, as the number of the "perfectly righteous" is necessarily very limited.

After such experience of positive hell-fire, and the far worse mental torments occasioned by the undefined anticipations of his final doom, great indeed will be the relief of the deceased Israelite, when he will find himself re-united to his body, and in the land of Canaan! Now, at last, he will have peace and happiness, and he will surrender himself to the full indulgence in the joys of paradise. We are therefore naturally curious to know what these joys will be. But to prevent misapprehension, let us first ascertain the nature of the risen Hebrew's capacities for blissful enjoyment. "Rabbi Chiyah the son of Rabbi Joseph says, the righteous will rise with their clothes on; this is made evident by an *argumento a minori ad majus* drawn from wheat. If a grain of wheat buried *naked*, reappears in many garments, how much more must this be the case with the righteous, who are buried in their clothes?" This is further proved by the fact, that Hananiah, Mishaël, and Azariah emerged from the fire with their coats unchanged, and that Samuel also came up covered with a mantle.\* In his exposition of Isaiah, fol. 3, vol. 2, *Abarbanel* says:—"The fourth fundamental point is, that those, who at the revivification shall rise from the dead, will, according to the opinion of *Maimonides*, eat and

\* See also Eliyahu Hatishbi, fol. 16, col. 3; Yalkut Shimon on Isaiah, fol. 46, col. 3, no. 298.

† Tract K'thuboth, fol. 3, col. 1. It is there added that Jacob and Joseph knew that they were "perfectly righteous," but were still uncertain whether they would be deemed worthy of "rolling through the caves," and therefore wished to be buried in Palestine.

\* Talmud, Tract K'thuboth, fol. 3, col. 2; Tract Sanhedrim, fol. 90, col. 2; Pirkey Rabbi Eliezer, cap. 33.

drink, and enjoy the use of their senses; for their senses will not remain inactive." **יאכלו וישתו וישתכשו** בבושיהם.

Such being the Jewish capacity for enjoyment after the resurrection, we are prepared to appreciate the Talmudical description of the objects to be enjoyed. "Rabbi Berachyah says in the name of Rabbi Isaac, the Holy One, blessed be He, will, in the great

future, לעתיד לבוא make a meal for His righteous servants, and every one who in this world has not eaten of the flesh of animals that died a natural death, will be worthy to see it in the world to come." \* Again, "Rabbah says that Rabbi Jochanan has said, the Holy One, blessed be He, will make a banquet to the righteous of the flesh of Leviathan." † This creature, large enough to satisfy the appetites of all the righteous that will have lived to the end of time, would, if allowed to multiply, have destroyed the world. To prevent this catastrophe, God castrated the male soon after its creation, and killed the female, which is preserved in salt for the resurrection banquet. ‡ To make the feast complete, the flesh of Behemoth will be added, who consumes daily the grass of a thousand mountains, and that of the wild bird, which, when its wings are spread, obscures the sun, and whose enormous size is further attested in Tract B'Choroth, fol. 57, col 2, by sixty towns that had been submerged, and three hundred cedar trees that had been broken by the contents of an egg which fell from its nest. § Other delicacies of equal rarity and magnitude will be provided, || and wine also will be in abun-

dance, such as, Rabbi Yehoshuah ben Levi says, Talm. Tract Sanhedrin, fol. 99, col. 1, "eye has not seen," \* because preserved in the grapes since the six days of creation." Accordingly the Chaldean Paraphrase of Canticles renders the second verse of the eighth chapter:—"I will lead and bring thee, O! King Messiah, into the house of my sanctuary, and thou shalt teach me to fear the Lord, and to walk in His ways, ותמן נסעך סעודתא דליתין ונשתי חמר עתיק דאצטנע בענבדי מן יומא דאתברי עלמא ומרמוני פירי דאתעתדו לצדיקיא בננתא דעדו and there we will enjoy the banquet of the Leviathan, and drink the old wine preserved in the grapes from the day that the world was created, and of the pomegranates prepared for the righteous in the garden of Eden." "These viands," says Shulchan Arba, fol. 9, col. 2, possess the great property of sharpening the understanding, and purifying the heart, מעלת המאכלים האלה עצומה מאד לחדד השכל וליוכח הלב, in the same way as the manna possessed it, of which the generation of the wilderness were worthy to partake, which was like wafers made with honey, and originated from the highest light."

#### THE LATE VISIT OF THE CZAR TO THIS COUNTRY.

(COMMUNICATED.)

ONE of the happy results of the recent visit of Imperial Majesty, the Emperor of all the Russias, to this country, has been the making of the Gospel of the Grace of God accessible to our Jewish brethren, who are sojourning in his dominions.

Mr. N. D. Rapport, who was appointed Missionary to his brethren at Cracow, whilst the Czar was in this country addressed a letter to England's Imperial guest † for permission to make

what share he should have of them in the world to come, one raised up a leg and the other a wing. Baba Bathra, fol. 78, col. 2.

\* Isaiah lxiv. 4: such is the rabbinical profanation of Scripture.

† There is no truth whatever in what a certain Mr. J. A. Kochloffel gives out that

\* Sopher Rabbath in Vayikra Rabba, fol. 146, col. 2.

† Tract Baba Bathra, fol. 75, col. 1.

‡ Ibid., fol. 74, col. 2.

§ The question is naively asked, (ומי) שדיא ליה. "Is, then, the bird in the habit of throwing out its eggs? No, says Rabbi Ashi, that one happened to be rotten, or trodden under foot." דהויא מוורתא הואי

|| Geese which leave streams of fat flowing behind them, and lose their feathers in consequence of this extraordinary fatness. Rabbi bar Channah had met them once in the desert, and on inquiring

known our Saviour's redeeming love to his Hebrew subjects. Mr. Rapport was not kept in suspense for the longed-for permission. He received a prompt reply, in which the missionary's humble petition was graciously accorded. Might we invite the readers of the HEBREW CHRISTIAN WITNESS and PROPHETIC INVESTIGATOR sincerely to pray for God's most gracious favour to precede this new bearer of Gospel news. May he be blest from on high in his going into, and coming out of every Jewish household.

#### A VOICE FROM THE ANTIPODES ON THE RESTORATION OF THE JEWS.

*To the Editor of the AUSTRALIAN CHURCHMAN.*

DEAR SIR,—It has been long an occasion of much surprise to me, and deep regret, that the restoration of the children of Abraham to the land which Jehovah gave to them, and which has now been trodden down by the heathen for more than eighteen centuries, should occupy so little of the attention or concern of the followers of the Lord Jesus Christ.

We are happily not now among the number of those who profess to entertain some grim notions of glorifying God by plundering and persecuting His people; but in what do we show our love for them? In what do we manifest our desire that they should be restored to His favour, and share with us His gracious promises? From my childhood till now, I cannot remember to have heard a single sermon preached upon the subject; I cannot recall a single prayer—out of my own family—in which our Father in heaven was implored to withdraw from before the hearts of His chosen people the veil, which He has now, in the furtherance of His own glory, so long permitted to be drawn over their hearts. Of making many books their is no end; but none have for their theme this glorious subject—the return of “the seed of the house

of Israel from the North country, and from all countries whither the Lord hath driven them, when they shall dwell in their own land.”

The absolute adversaries of Judah we certainly are no longer; neither are we any more among those who afflict the people of God; we have therefore good reasons to hope that the Lord God of Israel will not put into our hands “the cup of trembling,” and require us to “drink the dregs of the cup of His fury,” and to be “drunken with our own blood as with sweet wine;” but who among us dare lay claim to the promise of prosperity made to such as love Jerusalem? Who among us can honestly say—“Thy servants think upon her stones and it pitieth them to see her in the dust?” An annual subscription to a fund for providing missionaries for their conversion to Christianity—and all has been told; and, in doing even this, is as much done for them, “of whom as concerning the flesh Christ came who is over all God blessed for ever,” as is done for the heathen? a little—a very little—we have done with our money;—*what have we done with our prayers?*

Whenever I come across the passage in the book of the prophet Isaiah, “Ye that make mention of the Lord”—or rather ‘Ye that are the rememberers of Jehovah—*hammaz-chirim eth y’hovah*’—“keep not silence, and give Him no rest till He make Jerusalem a praise upon earth,” it seems more and more incomprehensible that so obvious a duty should be so utterly neglected by those who are called by the name of our Master.

In our Book of Common Prayer, there is but one petition offered up to Almighty God for the Jews—one of the three collects for Good Friday; and in that the chosen people of God—whom blindness has befallen in order that “through their unbelief the Gentiles also might obtain mercy”—are classed with “Turks, infidels, and heretics;” add to this the words, “make Thy chosen people joyful,” and “bless Thine inheritance,”—which I apprehend very few of those who repeat them Sunday after Sunday imagine refer—if in-

he either suggested, advised, or in any way helped Mr. Rapport in the matter, Mr. Rapport never having exchanged a word with Mr. Koehlffel.

deed they be meant to refer—to the Jews, and I know not another passage to which we can point that indicates our belief in the necessity of obedience to the above quoted injunction of the prophet of God.

I am far from believing that any of the enlightened churchmen of these colonies share in the vulgar and ill-advised rancour that, among uneducated or prejudiced persons, prevails to a greater or less degree against those, of whom the Apostle St. Paul says, "As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes:" or that they are still *only* regarded as those who crucified and still deny the Lord of glory; but I must express my belief that the subject of "the receiving" of the Jews, which the Book of inspiration likens to "*life from the dead*," has not, through in-advertence perhaps or heedlessness, received that consideration at the hands of our clergy which its almost unparalleled importance demands. And I can only add that, having brought it to the notice of several clergymen, all have admitted with regret that our elder brethren are little thought of or prayed for publicly or privately, in church or, so far as they knew, out of church.

When the angel of death seemed to have spread the shadow of his wings over the heir-apparent to the British throne, the nation was called upon as one man to lift up their voice to the Eternal, and invoke His pity and forbearance; and He heard their cry, and restored the Prince of Wales to his country.

I submit that the spiritual sickness even unto death of the Jews, whom Satan hath bound, lo! these eighteen hundred years, is a matter in which all who are the soldiers and servants of Jehovah are far more deeply interested than could have been the British nation about the seemingly impending death of their Prince; and I would suggest the expediency of some Sunday in this new year being set apart, upon which every clergyman should preach a sermon on behalf of these our spiritually sick and blinded brethren; when special

prayers shall be offered up to the Most High for their restoration to their own land, and for the re-building of the walls of the temple of Zion, and for the outpouring on the sons of Abraham the spirit of grace and of supplication, that the eyes of their understanding may be opened to see in the Lord Jesus Christ whom they pierced, their promised Messiah. And who may say whether He, who hearkened to the prayers which came from earnest hearts at home, may not, in His infinite love and pity, be pleased to hear the prayers which come from earnest hearts out here, and show to the house of David the fountain opened for them as well as for us for sin and uncleanness.

I name Sunday, because a weekday would probably be only regarded by nine tenths of the community as a holiday, and be devoted to amusement; while Sunday would at least be viewed by all, save those who have no thoughts whatever of eternity, as a solemn day; and so the clergy will be required to examine into the subject more closely than they have ever yet done; and so their congregations will, for once, have an opportunity afforded them of hearing something spoken about Judah and Jerusalem and of the future of the Jews, of which, although the Old Testament prophecies are full to overflowing, they now know little or nothing; and in which they now take hardly any interest; and so we shall escape the reproach that must now cling to us, that hitherto we have habitually disregarded the divine command to give the Almighty no rest till He make Jerusalem a praise upon earth."

Apologising for the length of this letter, and pleading as my excuse the magnitude of the interests involved,

I remain, dear Sir,

Yours faithfully,

MELMOTH HALL.

Balmain, 1st January, 1874.

#### THE ANNIVERSARY OF THE WAR-SAW CHAPLAINCY FUND.

THE first annual meeting of the above Association took place on Monday, the 15th ult., at 3 p.m., at King's College. The Right Rev. the Lord Bishop of

Rochester presided on the occasion. The meeting was not numerously attended, owing to the time of day on which it was held. The assemblage was small and select; it consisted mainly of clergymen and ladies. The chairman opened the proceedings by calling upon the Right Rev. Bishop Piers Claughton, Archdeacon of London, to offer up a prayer for God's most gracious favour. After which, his lordship addressed the meeting in very encouraging terms, exhorting the audience not to measure the importance of the cause by the smallness of the audience. He concluded by calling upon the secretary to read the report. Mr. Alexander Finn responded to the call, and read a very well drawn up statement, preceded by an interesting sketch of the relations which existed in years of yore between England and Poland; of the great Christian work which the late Dr. M'Caul was the means of accomplishing in Poland, especially at Warsaw; the origin of the present Chaplaincy Fund; which concluded with the present balance sheet. It was a suggestive report; it was a valuable skeleton of an instructive chapter in English and Polish history, which deserves to be supplemented with the sinews, flesh, and skin which belong to it. The sketch would be read with interest, and might conduce to the speedy improvement of the balance sheet. The report being read,

Bishop Piers Claughton moved, that it be adopted and printed. The bishop supplemented the resolution by a telling address. Before he sat down, he suggested that the audience respectively become missionaries in behalf of the good cause. The Rev. W. Handcock, Vicar of St. Matthews, Hammer-smith, seconded the resolution. Mr. Eadins then moved, and the Rev. J. G. Tipper seconded the following resolution:—"That this meeting has heard, with deep interest, of the successful efforts made to provide for the British residents in Poland the blessings of regular church services and ministrations, and pledges itself to use every effort for raising the funds for the stipend of the chaplain."

Mr. J. Alexander moved, and the

Rev. G. Read seconded the following resolution:—"That there is cause for thankfulness in the countenance afforded by the Russian Imperial Government in assigning free quarters to our chaplain, and the use of a room wherein divine service may be held; also in the kind co-operation of H. M. Consul-General, Lieut. Col. Mansfield."

The Right Rev. Chairman then said that, he was now going to call upon one who bore a highly honoured name, a name held in reverence and esteem by all who had the honour of knowing the late lamented Dr. M'Caul. He would now call upon the Rev. Canon M'Caul to address the meeting. Canon M'Caul then read the following resolution:—"That this meeting observes with interest that, Sir H. Drummond Wolff has obtained the appointment of a select Committee of the House of Commons to inquire into the subject of consular chaplaincies; and trusts that this may have a beneficial result."

Canon M'Caul spoke eloquently and feelingly of his great and good father's work in Poland, a work the fruit of which was constantly reproduced from the original seed which his sire was the means of sowing. He spoke earnestly and fervently of the blessing which the English residents in Poland must needs experience from the residence of an English clergyman at Warsaw.

The Rev. Dr. Margoliouth seconded the resolution. He observed, Sir Henry Drummond Wolff deserved the gratitude of every loyal son and daughter of the Church of England. The scheme of abolishing consular chaplaincies must have thrilled with pain and shame the hearts of English churchmen. Many were the English families who had friends and relatives in foreign countries, for whose saving health their hearts yearned. He knew something of the spiritual destitution of places without consular chaplaincies; he mentioned some cases which came under his notice, in the course of his various travels in foreign lands. He had an extensive correspondence in different parts



of the world. The burden of some of the letters which he received anent to the resolution which he had to second, is that England is becoming ashamed of its national religion. One correspondent, alluding to the withdrawal of consular chaplaincies wrote to him, in a tone of sarcastic irony:—"You, dear Doctor, are perhaps better informed than I am; you may be able to tell me why Protestant England tolerates the devil at his work in the midst of broad daylight." With sincere regard for Sir Henry Drummond Wolff, and gratitude for his work, he seconded the resolution so ably moved by his friend Canon McCaul.

The Rev. — Long, a missionary of the Church Missionary Society, who had recently returned from Russia, then addressed the meeting, mentioning instances of the delight and thankfulness with which English residents in that empire hail the opportunity of worshipping God according to the religion of their fathers. His lordship having asked some explanation from Mr. Finn, the latter gentleman gave a succinct, and satisfactory reply to the demand.

The Rev. Dr. Rosenthall, Vicar of St. Saviour's, Forest Hill, in a pithy interesting address, moved a vote of thanks to the right rev. Chairman, which was seconded by the Rev. — Long. His lordship having reviewed and summed up the proceedings in a compact and lucid manner pronounced the benediction, and the meeting closed.

#### SCRIPTURE EMENDATIONS.

1 TIM vi. 5; "Supposing that godliness is gain; from such withdraw thyself.

v. 6. "But godliness with contentment is great gain.

v. 10. "For the love of money is a root of all these evils."

Coverdale's translation is, "that godliness is lucre." Making allowance for the change that language is subject to, this is correct. *Lucre* did not then mean what it does now. "Gain" is always a fair rendering of the word. In this instance, opprobrium is attached to it because of its

connection. The A. V. is grammatically wrong, for generally the subject has the article, and the predicate not, in the Greek. It is here with *εὐεβεία*, *godliness*. Other examples may readily be cited, as John i. 1, "The Word was God," and verse 14, "the Word was made flesh." The Word *κορισμός*, *gain*, is not used again in the N. T.; we should give the same meaning to it in these two verses; but one clearly predicates worldly gain, and the other heavenly.

These "men of corrupt minds," belonged to the same class as Simon Magus; he doubtless, supposed that godliness was gain, for he would have bought that part of it at least which would add to his previous fame as "the great power of God." They supposed godliness to be gain; Paul, by a beautiful appropriation of the sentiment, says "that godliness is great gain, with contentment." There is a quiet addition of that qualifying word "contentment." The word rendered "godliness" is uniformly so, except in Acts iii. 12, where "holiness" wrongly takes its place. Its force seems to be *the life of a worshipper*. The mere outward show is easily assumed. There may be genuflections, and demureness, and looks "commerceing with the skies," and a "making the voice gracious" (Prov. xxvi. 25 marg.); but, says the son of David, "believe him not, for there are seven abominations in his heart."

"The root," and "of all evil," are equally defective renderings. Love of money is not a root of all evil. What has it to do with envy, jealousy, uncleanness, &c.? There is a special reference, in the words "all these evils," (*πάντων τῶν κακῶν*,\*) to the evils which attend the man who will be rich: "temptation, and a snare, and many foolish and hurtful lusts." Are there not Christians who *will* be rich? They partake of the sins of the world; they must therefore receive of its plagues. There is no immunity from the consequent evil if there is no disregard of the siren's

\* "These evils" just spoken of in ver. 9. This is a perfectly legitimate use of the def. art.; "like *Lat. ille*," Liddell and Scott.

allurements. Those who will "buy and sell and get gain" regardless of the will of God must suffer His displeasure; "He will judge His people."

"And having food and raiment, let us be therewith content," verse 8. Did Paul seriously think that readers of this verse would heed the admonition? Well; men committed to an idea, think—or hope—that others may see Christ, and as they do: Paul's idea was, he himself was "known and read of all men" as endorsing with his life this more than Socratean philosophy. The word "raiment" cannot, perhaps, well be displaced, but it is insufficient: the Greek word includes the idea of a *dwelling-place*. And what do we need more than these? Paul was content without these. "I am instructed both to be full and to be hungry, both to abound and to suffer need;" many of us, perhaps would be ashamed of Paul's abundance—"poor, yet making many rich." Hear him again, ye lolling Christian voluptuaries! "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place." (1 Cor. iv. 11.) So that he had not even the foundation for contentment which he prescribes for others. What a bishop!

But what would become of our influential church members under such a depletion as this contemplates? Ay, indeed, what would become of them? They would no longer look upon the honest artisan, and say, "I have no need of thee." And how would one fare if he should preach thus against "the pride of life," and enforce this absurd doctrine of Paul's? Why he would be reckoned as was Paul, though on different counts; the one through much learning, the other as having "the ignorance of foolish men."

Let us beware, however, of saying hard words, albeit they do come from a loving heart. We rather beseech "by the meekness and gentleness of Christ," considering and being mindful of those whose "deep poverty abounded unto the riches of their liberality." Let us be watchful, lest the love of money, of show, or of comfort, lead into the mistaken labour

of planting thorns for a sick bed; and that the Lord, when He cometh, shall find us so doing. Let us prayerfully consider the evils which the "love of money" is a root of, and force not on our loving Father a work which He declares to be "a strange work."

2 Pet. i. 9. "But he that lacketh these things, is blind, shutting his eyes, having forgotten the cleansing from his old sins."

No one who looks at the Greek text will complain of fastidiousness in the above rendering. It shows which of the three is the first step in the process of declension, and how it is effected; this the A. V. does not. The blindness is the result of shutting the eyes; both are stated in the present tense. The last mentioned step is really the precursory one, and is put in the past tense (*λαβὼν λήθην*).

"Shutting his eyes" (*μυπαίων*.) This is the present participle of the verb signifying primarily "to shut the eyes;" and it is the cause of the blindness, as itself is the result of forgetfulness. "Having eyes, see ye not? and having ears, hear ye not?" (Mark viii. 18.) No: shutting the eyes follows forgetfulness, and thus blindness. Although forgetfulness is the alleged cause here, it is not the innermost root of the evil: Solomon declares this: "slothfulness casteth into a deep sleep." There is no forgetfulness like that of sleep, and how like death is sleep! "Give diligence to make your calling and election sure;" being diligent in the business of our Father in heaven, there will be no forgetfulness of the cleansing. But though one may forget the cleansing, it cannot be abrogated; nor does our great High Priest need to rise again to offer another sacrifice for sins: "He hath perfected for ever them that are sanctified;" He is therefore seated for ever. When He again riseth, it is not as High Priest, for "there remaineth no more sacrifice for sins," but as "King of kings, and Lord of lords."

"Having forgotten" is sufficiently literal to state the *fact*; but perhaps the Greek takes the mind deeper than this. It is not the participle of the

verb proper to the thought, that is used here; it is not to *forget*, but to *entertain forgetfulness*. The one may be from debility of memory, but the other is an encouragement of the evil. There is no forgetting where there is a doing. Idle hands are our great enemy's favourite depository for mischief. At the same time let us remember that "it is good to be zealously affected in a good thing;" busy evil is a shade worse than idle nothingness; the latter is a bad nurse of a monstrous progeny.

Clifton.

W. HOWELL.

### SERMON TO JEWS AT WHITE-CHAPEL.

(COMMUNICATED.)

On the Friday preceding Whitsunday, the annual sermon to Jews was preached in Whitechapel Parish Church. The service did not commence till eight o'clock; but long before that time, some hundreds of Jews had assembled around the iron railings, which enclose St. Mary's. As the proselytes appeared and attempted to enter the enclosure, they were greeted with cries of "*Meshummed*;" but with one or two exceptions they were allowed to pass unmolested. Still, when the service commenced there were not above fifty persons in the large Church and it seemed likely that the congregation would not exceed that number. But when the preacher ascended the pulpit and gave out his text, a stream of Jews, poured in, and soon the body of the Church was filled. Their conduct was admirable, and they listened most attentively to the sermon, which was taken from Ps. lxxii. 16: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." After briefly adverting to the occasion which called them there, the preacher, the Rev. H. A. Stern, proceeded to apply the text to the Messiah and His followers; only once was a voice heard, when some allusion to Bar Kochba and other false Messiahs was made, but it was instantly hushed, and solemn silence again reigned throughout the sanctuary as Mr. Stern, first in English and then in German, pro-

claimed the message of salvation to his Jewish audience. After the concluding hymn had been sung, the congregation dispersed quietly; two or three groups loitered about the doors to exchange a few words with the churchwardens and others; but as soon as they perceived that nearly every one but themselves was gone, they also took their departure. The whole scene was one which could not fail to impress even a casual observer with the fact that "a great door and effectual" is being opened, and that the time is not very far distant, when the promise shall be fulfilled: "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon me, whom they have pierced and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn." H.

[We have learnt, from another correspondent, the secret of the tardy entrance of the Jews into the Church. A Jewish master tailor, who employs a great many Jewish workers in his trade, but to whom he pays most scanty wages, came with a body of his poor work-people and barricaded the entrance to the church, and kept back the multitude of Jews who longed to enter the Christian sanctuary. At last one of the forcibly-prevented Israelites made his way to the zealous tailor, and thus addressed him:—"You think you are doing God service by this exhibition of opposition to Christianity. Let me tell you God would be far better pleased if you would go home and resolve to pay threepence more for the making of a coat to these half-starved workmen of yours." His body of poor workmen, as well as the other Jews, took up the cry against the pious tailor. The ringleader was obliged to beat a precipitate retreat; the blockade was raised, the flood-gates were opened, and hence the stream of Jews which poured into the church.—Ed. H. C. W. and P. I.]

### Poetry.

#### "THAT BLESSED HOPE."

"REACHING forth," Thy love constrains us,  
Things behind our hearts forget;\*  
Beaming forth, Thy smile detains us,  
Willing captives, fondly met,

Blessed Jesus !  
 On Thy heart so firmly set.\*

Now we run the race before us,  
 Clad in pilgrim's garb awhile ;  
 Though assailed, our hearts assure us  
 Of Thy sweet approving smile,  
 Blessed Jesus !  
 When our foes no more beguile.

Even now Thy grace approves us,  
 For the service of our hearts ;  
 Grace alone it is that moves us,  
 Whilst Thy love full hope imparts ;  
 Blessed Jesus !  
 Constant 'mid the foe-man's darts.

In our hearts the star arising,†  
 Leads us on to that bright day ;  
 When our hearts all bliss comprising,  
 Shall assume our heavenly lay,  
 Blessed Jesus !  
 Thou the Life, the Truth, the Way.

Crown of glory ! Shall we wear it ?  
 Will that crown our brows adorn ?  
 Could Thy saints, O Jesus, bear it ?  
 Say, oh, say, Thou great First-born !  
 Blessed Jesus !  
 Who the "crown of thorns" hast  
 worn.

"When, as Wisdom, I propounded  
 Words in proverbs for the wise ;  
 Then, as now, My grace abounded,  
 You were precious in My eyes,  
 Blessed people !  
 Soon to hear My word 'Arise.'

"Then I first the word recorded,  
 Crown of glory as the prize ;‡  
 Soon in bliss to be awarded,  
 To the saints at My assize,§  
 Blessed people !  
 Win and wear it in the skies."||

Win and wear the crown of glory !  
 Jesus too that crown will share ;¶  
 Then we'll sing that wondrous story  
 Of His love, both here and there.  
 Blessed Jesus !  
 Crown Him, crown Him, Son and Heir.

Angels bright, nor saints united,  
 Could that mighty theme exhaust ;  
 Creature thought with wisdom lighted  
 Could unfold the boundless cost,  
 Blessed Jesus !  
 Of Thy ransom for the lost.

O., the rapture of that meeting,  
 Face to face in upper air !  
 Oh, the nature of that greeting,

Friends with friends in glory there !  
 Blessed Jesus !  
 All Thy joy with Thee to share.

"Face to face !" and shall we see Him  
 "As He is"—behold His face ?  
 So become, as by a sunbeam,  
 "Like Him ?" Oh, the wondrous grace,  
 Blessed Jesus !  
 Thou dost now prepare a place.

Heavenly Photograph ! whose features  
 Life immortal beams around :  
 Stamped with Christ, who in His  
 creatures  
 Sees Himself : loud praises sound,  
 Blessed Jesus !  
 To creation's utmost bound.  
 Clifton. W. HOWELL.

### Correspondence.

#### WILL ISRAEL BE RESTORED IN UNBELIEF.

*To the Editor of the Hebrew Christian Witness and Prophetic Investigator.*

DEAR SIR,—So many thoughtful students of prophecy are of this opinion that it is with much humility and self-distrust I here advance arguments drawn from sacred Scripture in favour of a contrary expectation; the subject can scarcely be too fully investigated, being one, if I rightly understand St. Paul's words in Rom. xi. 31, of great practical importance to the Gentile church.

Faith being the divinely appointed channel for communicating every real blessing to fallen man (James i. 7), it is certainly surprising to find this ordained method of bestowment set aside in Israel's case, that the unbelief which lost him Palestine will not interfere with his return thither at the Lord's appointed time.

But does the great Hebrew lawgiver, in his last solemn address to his countrymen, as recorded in Deut. xxx., authorise this expectation? Let us hear his words: "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that *then* the Lord thy God will have compassion on thee, and will

\* Cant. viii. 6.

† 2 Pet. i. 19. ‡ Prov. iv. 9.

§ 1 Pet. v. 4. ¶ 1 Cor. ix. 25; Rev. ii. 10.

|| John xvii. 10, 22.

return and gather thee from all the nations whither the Lord thy God hath scattered thee." That it is to no mere legal ceremonial obedience this gracious promise is annexed, we learn from St. Paul's commentary on these words who tells us in Rom. x. 6, that Moses here speaks of faith in the Lord Jesus—the only root of grateful love and true obedience.

And does not the great Apostle of the Gentiles, testify in like manner concerning his fellow countrymen that faith must precede their restoration? If they abide not in unbelief, they shall be grafted in again? Jeremiah speaks of the *penitential* return of all the families of Israel to the land of their fathers.—"They shall come with weeping, and with supplications will I lead them." (Jer. xxx.)

Ezekiel also predicts a return similar to that from Egypt, with judgment intermingled on the rebels who join their company. (Ezek. xx.) In the same prophet's most remarkable vision of the dry bones, we have first the gathering together of Israel by the preached word, and then the outpouring of the Holy Spirit through the same blessed instrumentality, which combines them in military array, "an exceeding great army," for purposes that may be conjectured from a comparison of Jer. xli. 20, 23, with Zech. x. 5, and Hos. i. 11, and Mic. iv. 13, and vii. 16. The attempt to explain away the grand Mosaic promise in Deut. xxx. of restoration on repentance—that it has been frustrated by Israel's obstinate unbelief, involves surely a denial of Jehovah's power and omniscience, whose prerogative it is to give repentance with faith for the remission of sins.

Those passages in Ezekiel that are usually cited to prove the re-occupation by Israel and Judah of the Holy Land in a state of unbelief, will be found I humbly conceive, capable of a different construction, for they surely point to something far greater than what is justly termed conversion in Gentile times. If we weigh the full import of the promises in Ezek. xxxvi. from verse 25-31, they will be found transcending any thing experienced by St. Paul. "I will give you a heart of flesh, and cause you to walk in my statutes and ye shall keep my judgments, and do them"—"thy people shall be all righteous," &c. A perfect inherent righteousness is here promised far different to St. Paul's experience: "In me, that is, in my flesh, dwelleth no

good thing." "O, wretched man that I am," &c.

Thus also St. John: "If we say that we have no sin, we deceive ourselves." "The flesh," or natural man, now the great opposing principle, becomes, according to the language of the prophet, alive to the purest impulses.

I should, dear sir, occupy too much space in your valuable periodical were I to attempt proof from these and other texts that a great *physical change* will be effected in restored Israel. This I know is expected by many who yet do not perhaps sufficiently consider the restraining, deadening influences these bodies of sin and death exercise over the immortal spirit.

May I be allowed to renew the interesting theme in a future number? It will solve other difficulties concerning Ezekiel's temple, as explained by the Rev. A. A. Isaac, for men of heroic mould (see Isai. lxi. 9 and lxx. 20-23) will require a grander edifice for their worship than any thing now practicable.

Respectfully and truly yours

JANE BURNETT.

### Queries.

PSALMS xxii. 16 AND xvi. 8.

To the Editor of the *Hebrew Christian Witness and Prophetic Investigator*.

Norwood, June 12th, 1874.

MY DEAR SIR,—With the exception of some degree of happy, and indeed much valued understanding of the names given to us in the Old Testament of "THE ETERNAL ONE," my knowledge of Hebrew, I need hardly confess to you, is very small; but from an early period of life, having been an admirer, if not a disciple of the Hutchinsonian School, I have felt a want of confidence in the vowel points. I have two cases before me just now, which I should like to have cleared up by some of your learned correspondents.

First, then, with regard to the rendering of verse 17 in Ps. xxii. It has often been stated to me by a young friend (an Israelite), that our A.V. is incorrect; that instead of reading, "the assembly of the wicked have inclosed me; they pierced my hands and my feet," the verse should read, "they encompassed me as a lion, and bound Me hand and foot." I cannot say whether my young friend has

throughout given the exact rendering of Dr. Benisch, but he refers me to Dr. B.'s translation as his authority. כָּאֲרִי is the word in dispute. Now which is correct, our A.V. or Dr. B.'s rendering? Are the vowel points ever used capriciously, or arbitrarily, and thereby dishonestly? Are they the same in all copies of the sacred Scriptures? While I can make out, or at least imagine that I can, that כָּאֲרִי is the Hebrew for "*as a lion*," yet I want to know on what authority in this verse, the כ is to be construed as a prefix, and the ׳ not as an affix? There appear to me to be other objections to Dr. B.'s rendering of the verse, but I shall be glad to have the passage investigated.

The other case is in reference to Ps. xvi. 8. In a pamphlet on "The Controversy of Zion: a meditation on Judaism and Christianity," by Stanislaus Hoga, second edition enlarged (B. Wertheim. 1845), in section vi. of his introduction, there occurs this observation: "The psalmist therefore comparing the holy law to his right hand, from which he can never be separated, after saying, 'I have set the Lord always before me,' adds that he was enabled to do so, 'because from my right hand I shall not be moved ;' " and in a foot-note, informs us, that "the translation in the English Bible is not correct."

I confess I cannot make sense out of this rendering; but here again I fancy I can discern how it is possible, with some sort of plea for correctness, thus to distort (as it appears to me) the passage. Yours faithfully,  
SAML. SAMPSON.

[We will not keep our esteemed correspondent waiting for a reply. We frankly tell him that we sympathise with him in his "want of confidence in the vowel points." We adhere to the sentiments expressed, on that question, in a Sermon entitled THE ORACLES OF GOD AND THEIR VINDICATION.\*

He must be an Israelite young—very young in thought and in deed—who considers Dr. Benisch a reliable authority either in theology or philology. We have neither the time nor the space at present to marshal before our readers the legions of inaccurate renderings in Dr. Benisch's translation

of the OLD TESTAMENT. We confine ourselves, in this issue, to his English version of the sixteenth verse—seventeenth, according to the numbering in the accepted printed Hebrew Bibles—of the twenty-second Psalm. For obvious reasons that Jewish translator has discarded the translation of the English A.V. of that prophetic sentence, and adopted the untenable one—by no means original—as his own:—"For dogs have compassed me; an assembly of wicked ones beset me round, like the lion my hands and my feet."

The original of that verse consists of the following triplet:—

כִּי סָבְבוּנִי כְּלָבִים  
עֹדָת מְרַעִים הִקְפוּנִי  
כְּאֲרִי יְדִי וְרַגְלִי

The English translators have correctly rendered the verse—notwithstanding the degeneration of the first word in the third line—as follows:—

"For dogs have compassed me;  
The assembly of the wicked have inclosed me:  
They pierced my hands and my feet."

The first word of the third line, in its present degenerated form in the original, occurs four times in non-punctuated Hebrew Bibles, and only twice in punctuated ones. In the unpunctuated Hebrew Scriptures, the word will be found in Num. xxiv. 9; in Isaiah xxxviii. 13; Ezek. xxii. 25; and in the verse under review. The context, as well as common sense and etymology point to the exact meaning in the three former instances, namely, "like a lion," whilst context and common sense are against such a meaning to be palmed upon the word under analysis. No Hebrew scholar—who was not bent upon sacrificing his grammar to his prejudices—has ever ventured to assert, much less to maintain, that the word in Psalm xxii. 16, belonged to the same vocable, or should be translated as in the other three instances. As we have already intimated, twice only does the word occur in the punctuated Hebrew Bible, as we have it in the Psalm under notice; namely here and in Isaiah xxxviii. 13. The authors of the MASORA—whatever we may think of their punctuations and accentuations—were well acquainted with the letter of the Hebrew Scriptures; they had a first-rate verbal knowledge of the text of

\* Page 11. Published by Samuel Bagster & Sons, 15, Paternoster Row, London.

the Old Testament; they knew, and enumerated exactly, how often a word occurred in the Hebrew Scriptures. Their note on the word כָּאֵר here is the following:—ב' וְתִרְדּוּהוּ בְּתֵרִי לִישָׁנִי. "Twice the same word similarly pointed, but the two have different meanings." That in Isaiah the authors of the MASORA render "as a very lion." The conclusion is inevitable, the word, according to the most venerated Jewish authority, cannot have the same signification in Psalm xxii. 16.

Those Hebrew scholars, who are not unwilling to see, must at once discern that the word as it occurs in the verse under examination is a verb, a corruption of the word כָּרַר or כָּאֵר—for which we have ample MS. authority from personal collation—from the root כָּרַר or כָּרַר.—the כ being *paragogic*, and the א curtailed ו,—and must be translated as such, even thus:—"they have dug through," or "pierced." Whilst in Isaiah xxxviii. 13. the rendering must be "like a lion." In the former, the כ is the first letter of the root; in the latter, it is the comparison servile. No wonder that that marvellous Masorite JACOB BEN CHAYIM, the author of *Masora fina's*, should have confessed his faith in Christ, when he discovered that one of the clearest predictions respecting the Redeemer's sufferings on the cross, had been tampered with so daringly.

The Committee of Jewish Hebrew Scholars at Vienna, who brought out, a few years ago, a translation of the Old Testament in Judæo-German—i.e. in the German language, but in Hebrew characters—for the benefit of German Jews have adopted דורכגראבן "have dug through," as the equivalent for the Hebrew word כָּאֵר here. We agree with Böttcher—though we do not endorse his reading, for all that Dr. Perowne adopts it, nor admire his version—that the rendering, "like a lion," is "a production of meagre Jewish wit."

We might have referred to the very significant evidence of ancient versions, or to the important testimony of impartial critics, such as Bochart, De Rossi, Hupfeld, Hitzig, and a host of others after their kind; but we preferred the testimony of Jewish witnesses in favour of the correctness of the

A.V., and against Dr. Benisch's translation of the verse under inquiry.

Stanislaus Hoga's paraphrase of Psalm xvi. 8, is arbitrary and untenable. We translate the verse, according to the original, as follows:—

"I have set the LORD before me continually.

For when He is at my right hand, I shall not slip."

Poor Stanislaus Hoga's history was a very sad one. A man of extraordinary attainments, he devoted his immense learning, on professing Christianity, to the elucidation of the TRUE FAITH, by the writings of Moses and the prophets. Unkindness from those he had a right to expect sympathy, first broke his heart, and then unseated his reason. He very often nearly broke our own heart when we were compelled to listen to his incoherent and rhapsodical tales of woe, which we knew to be perfectly true. We have some of the last letters which that sore stricken Lazarus had ever penned in Hebrew, which an Isaiah might have appreciated. Those letters convince us that the poor man died in THE FAITH, no matter where his earthly remains were buried.—EDIT. H. C. W. and P. I.]

IN Micah v. 6, the Messiah is said to be the Peace when the Assyrian is in the land. A converted sceptic asks how could this be, when he was not born till several hundred years after. Can you kindly solve the difficulty?

R. T.

WILL some of your readers supply the following great want in apologetic literature: a collection of all the passages in the early Jewish books that openly or covertly refer to Christ and Christianity that would be of any use in the defence of the Gospel? They ought to be translated into English.

R. T.

Notices to our readers and correspondents, as well as several literary notices and various other articles and communications, are unavoidably postponed.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אֲתֵם עֵדִי. "Ye are My Witnesses."—Is. xlii. 10.

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[NEW SERIES.]

## THE LORD'S PRAYER.

(Continued from p. 444.)

No. II.

**H**ALLOWED BE THY NAME. The Divine Master, the Eternal Son of God, the Preceptor of the supplication—both on THE MOUNTAIN, and in the garden of Gethsemane—had evidently intended the first dictated sentence in the prayer, which He taught His DISCIPLES, to serve as a test, by which they might certify themselves that God was their Father, and they were His children. One of the most remarkable features in the history of our nation is the disregard with which they have treated this attribute of OUR FATHER IN HEAVEN. Notwithstanding that He made the hallowing of His name the crucial test, using a modern term, of Israel's filial loyalty and allegiance, Israel repeatedly profaned that HOLY NAME, by idolatry, rebellion and other crimes, on which Moses and the Prophets dwelt with such terrible minuteness! This profanation culminated in the severance, for a time, of the relationship which God designed between Himself and our Nation. This has been ominously symbolised by the children which "Gomer the daughter of Diblaim" did bear to the Prophet Hosea, the immediate predecessor of Isaiah. We read in the first chapter of that Prophet's writings which have come down to us:—"And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God." \*

\* Hosea i. 6-9.



Let us just refer to a few passages where hallowing God's name in thought, word, and deed—or holiness on the part of Israel was insisted on as a criterion of their relationship to God:—"And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. . . . And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be mine." \* In each of those respective injunctions, the behest to holiness is enforced by a reference to the character of God as a reason for its being enjoined. Just as in the natural world, the character of the earthly father is looked for in his offspring; and the offspring is expected to reverence and honour their earthly parents: so is it the case in the spiritual world. The child by grace and adoption is expected to reflect the attributes of our God and Father in heaven. It is not without significance that the commandment to cultivate holiness because God is holy, is followed by directions and warnings respecting the treatment of earthly parents:—"Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God." "For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him." †

As a matter of fact, however, our people, instead of hallowing God's name, have done every thing to profane that hallowed name, as well as His sanctuary. They have indeed frequently apostrophised the Almighty, as "Our Father," but in practice have not only dishonoured Him, but set Him at defiance:—"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." ‡ The evangelical Prophet was not the only holy man of old who was moved to inveigh against our people's flagrant hypocrisy. The Holy One spoke thus by one of His captive Prophets in Babylon, in one of the most withering and lacerating chapters of denunciation against Israel:—"Moreover, this they have done unto Me: they have defiled My sanctuary in the same day, and have profaned My sabbaths. For when they had slain their children to their idols, then they came the same day into My sanctuary to profane it; and lo, thus have they done in the midst of Mine house." § OUR FATHER IN HEAVEN thus remonstrated with

\* Lev. xix. 1, 2; xx. 7, 26

† Isa. xxix. 13, 14.

‡ Lev. xix. 3; xx. 9.

§ Ezek. xxiii. 35, 39.

our people by the mouth of the last Prophet:—"A son honoureth his father, and a servant his master: if then I be a father, where is Mine honour? and if I be a Master, where is My fear? saith the Lord of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name?"\* The best illustrations of the above quotations from the Old Testament are to be found in the New Testament. We quote some of the expostulations of The Holy One, who taught His DISCIPLES, to offer up the PRAYER known by His name:—"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. . . . Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say, that He is your God. Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he saw it, and was glad."†

Ah, had but our people been taught heretofore to pray, in Spirit and in truth, HALLOWED BE THY NAME, and had been obedient to the Divine Lesson, they might have been spared the terrible denunciations and the calamitous floods of vengeance which overwhelmed them. But the things which belonged then, as now, to their peace were then, as they are now, hid from the bulk of our nation; namely, the Christ-rejecting Jews. How welcome, how suggestive, how edifying must the primary petition, in THE LORD'S PRAYER, have been to His disciples, His true disciples! especially after the HOLY SPIRIT came upon them, and brought all things to their remembrance. HALLOWED BE THY NAME! In our every thought, word, and work! HALLOWED BE THY NAME! Wherever we live, and move, and have our being! It is a prayer only for His disciples. No one who is not a true Disciple of Christ can either comprehend the suggestiveness or the vast importance of the laconic petition—which consists of two words in Hebrew—in the Greek and English of four words. His Disciples, and His true Disciples alone, who are members of Christ, children of God, and inheritors of the kingdom of Heaven—using His own forensic words, "Whosoever shall do the will of My Father which is in Heaven, the same is My brother, My sister, and mother"‡—know and understand the value, significance, and im-

\* Mal. i. 6.

† John viii. 12, 44, 45-47, 54-56.

‡ Matt. xii. 5.

portance of every sentence in the Prayer, which JESUS the SON OF GOD had taught. The fact must never be overlooked that that Prayer formed part of the instructions exclusively vouchsafed to His disciples. The Disciples, no doubt, soon rehearsed the lessons to the multitudes at the slopes of THE MOUNTAIN; but all we are told about the impression which those lessons produced upon the multitude is, that they "were astonished at His doctrine." Such unsatisfactory professors will never be wanting in the Church during the present dispensation. We know the exclamation of a certain enthusiastic woman, when she was enraptured with the Saviour's teaching; but we also know the stern rebuke which THE SEARCHER OF HEARTS administered to the excitable professor:—"And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it."\* The hearer of the Word of God, who does not keep the same, was, and is only a profaner of God's Word. Such was and is the case with the bulk of our people, they often hear the Word of God, but they profane His Holy Name, a Name which is above every name, by rejecting and blaspheming Him, who is "the beginning and the end," "the Alpha and Omega" of the written Word of God; and is the incarnate Word Himself. When the Holy Spirit of God was sent, by the "Son of the Highest," as Remembrancer and Teacher, to His Disciples, they obtained a full appreciation of the immense comprehensiveness of the invocation and primary petition in the LORD'S PRAYER. OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. No one can read the Sermons and Epistles, preached and written by the Apostles, without perceiving how thoroughly and plainly the Spirit of God expounded to the minds of the Disciples the manifold import of those Divine short sentences.

The prayer-makers for the synagogue, who often came into contact with the early Disciples of our Saviour, could not but hear, and having heard could not but admire the petition, HALLOWED BE THY NAME. They therefore made it the subject of various prayers—if such a term is consistent with many of the compositions in the modern Jewish Liturgy.—Ah! how they overlaid it with vain repetitions! Here is a specimen, consisting of a paragraph in the Jewish morning prayer, preceding the one from which we quoted in our last issue on the words "Our Father, which art in Heaven."† "Thou art the same who wast before Thou hast created the world, and Thou art the same after Thou hast created the world. Thou art God in this world, and Thou art God in the world to come. Hallow Thy Name above the sanctifiers of Thy Name, and hal-

\* Luke xi. 27, 28.

† See our August Number, p. 443.

low Thy Name in Thy world; and by Thy salvation Thou wilt exalt and lift up on high our horn. Blessed art Thou, O Lord, who hallowest Thy name amongst the many." We might cite many other paragraphs from the modern Jewish Liturgy in illustration of our position, but we would not imitate the vain repetitions to which uninspired prayer-mongers are so partial. We appeal to the common sense of educated men, accustomed to weigh statements critically—and not carried away by assertions of the "learned"—is it probable? is it even possible that our Blessed Lord, culled a sentence here, a phrase there, from certain paragraphs in the Jewish Liturgy—supposing even that those paragraphs existed in our Lord's time on earth—in order to produce the wonderfully concise and marvellously comprehensive Prayer, known as HIS PRAYER? In a work which we have had ready for the press, for some time, on *THE WHOLE PLAN AND DEVELOPMENT OF POST-BIBLICAL JUDAISM*, we have a critical analysis of the Jewish Liturgies, in which are defined the dates of the component parts of the same. We think that we have clearly proved that those paragraphs which we have already quoted, in common with multitudes of others, are not only post-Biblical, but also post-Apostolic.

One word more, in conclusion, respecting the import of the primary petition, the theme of this article. The prayer, HALLOWED BE THY NAME, embraces a supplication for the COMING KINGDOM, and the conversion and restoration of Israel. We cannot possibly dissever the prayer from such passages as the following:—"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall

know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."\* This consideration however, belongs more properly to the second petition in our LORD'S PRAYER, namely, THY KINGDOM COME, and shall be treated at length, God willing, in our next article on the same thesis.

## THE LAND AND PEOPLE OF ISRAEL.

A LECTURE on this interesting theme was delivered on Thursday evening, the 6th ult., in the "Working Men's Hall," Shrewsbury. The Rev. C. E. L. Wightman, the respected Vicar of St. Alkmund, presided on the occasion. He took the chair at 8 p.m., and opened the proceedings by asking God's blessing upon the Jewish nation, the audience, and the lecturer, in an earnest and fervent prayer. He then made a few pithy remarks, in which he spoke in eulogistic and commendatory terms of our own magazine, THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR. The President then called upon the Rev. Dr. Margoliouth to deliver his promised lecture. After a few introductory remarks, the Lecturer proceeded to point out the contrast between the interest displayed in the condition of THE LAND AND PEOPLE OF ISRAEL and that of other lands and peoples which were but incidentally mentioned in the Bible. He brought under review the histories of Egypt, Syria, Chaldea, Moab, Ammon, the Philistines, &c. &c. He maintained that the Bible was essentially the Book whose principal theme was THE LAND AND PEOPLE OF ISRAEL. All other lands and peoples were only incidentally alluded to in the sacred volume. Using a Pauline figure of speech, all other peoples and lands were the wild olive branches grafted upon the good and holy olive tree.

THE LAND OF ISRAEL! What a voluminous theme! A single lecture could not possibly do justice to the comprehensive subject. What a history is not that of THE LAND OF ISRAEL! Dr. Margoliouth gave here a bird's-eye view of the annals and vicissitudes of that land. He demonstrated historically that whenever the God of Israel was about to shake the nations of the earth, the Land and People of Israel was brought into remembrance and prominent notice. He then called the attention of his audience to the present condition of THE LAND, in connection with the various explorations of THAT LAND, from different points of the compass, by England, America, Germany, Russia, France, and Italy. Whilst noticing the *Association of the Palestine Exploration Fund*, the Lecturer observed that there could only be one opinion, namely, that the work of that Society must, to a certain extent, confer substantial benefits on the diligent and intelligent students of "the Scriptures of Truth." But he could not conceal his convictions that in some instances the agents of that Association may perplex and even lead astray such students by their crude assertions and haphazard guesses at identifications of Scripture lands and places. He called attention to the drawing-room meeting which took place on

\* Ezek. xxxvi. 22-28; xxxvii. 26-28,

Friday, July the 24th, at Grosvenor House, the Town residence of the Duke of Westminster. Mr. John MacGregor,—who was, perhaps, better known by his *nom de plume*, Rob Roy,—in the unavoidable absence of his Grace, occupied the chair. In his opening remarks, he favoured his audience with the not altogether novel assertion that the LAND OF ISRAEL was scarcely as large as Wales. Mr. MacGregor must have forgotten, for the nonce, the fifteenth chapter of Genesis, in which the boundaries of the Land of Israel were defined by the Grand Geometrician of the World, which the surveyors of the *Palestine Exploration Fund* would do well to give heed to more carefully than they have hitherto done. There was flagrant discrepancy between the following divine statements, and Mr. MacGregor's assertion:—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."\* That there might be no mistake about the "river of Egypt," and "the great river, the river Euphrates," the Prophet Isaiah was inspired with the following utterance:—"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of the Sun. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of My hands, and Israel Mine inheritance."† Yet, Mr. MacGregor repeated the threadbare assertion that the LAND OF ISRAEL was scarcely larger than Wales. Some of the identifications of Scripture places were premature, rash, and fanciful, as propounded at the same meeting by Lieut. Conder. The Lecturer alluded here to a couple of pages in his fourth Essay on "The Poetry of the Hebrew Pentateuch," which are here reproduced:—

"The mountain on which 'the man of God' died was named by three different terms, namely, Pisgah, Nebo, and Abarim. Travellers who are interested in identifying the localities mentioned in sacred writ, will find their researches plenteously rewarded if they devote a few days to the examination of a certain mountain in the plains of Moab, over against Jericho. They will

\* Gen. xv. 18-21,

† Isa. xix. 18-25,

perceive that the mountain is peculiarly formed; it will appear to them to consist of three hillocks perched upon one another. The highest peak answers, according to the topographical delineation 'over against Jericho,' to Pisgah; the first projecting peak observable on the mount's declivity, towards Jordan, must be Nebo; and the next peak, lower still, must be Abarim. The formation of the mountain accounts for its triple designation, which I have just enumerated.

"At the foot of the last, and lowest hillock, stood Bethabara—Ferry house; probably called so for the same reason that the hillock was named Abarim, the place where people were ferried across; and there John began the baptism of repentance,\* where the Redeemer Himself came to be baptized. So that on the top of Mount Abarim, Moses ceased his ministrations; and at the foot of the same mountain at Bethabara, He, of whom Moses was a type, (whom Moses but a few weeks ere his death described as the Prophet like unto him,) began His ministrations; respecting whom a voice from Heaven, coming as it were from this Pisgah's summit, proclaimed, 'This is my beloved Son, in whom I am well pleased!' This circumstance adds a most interesting link to the chain of incidents and coincidences in the LIFE OF JESUS. Here is a bright link in the beautiful chain of harmony between the old and new dispensations—which so indissolubly unites the history of Israel, and their leader of old, with the Church of Christ and the Chief Shepherd of the same! But what a glorious theme for a Poet!"†

The conjectures about the *Falacheen*, with which the audience at *Grosvenor House* were favoured, were equally untenable. However, it was a stubborn fact, the Land of Israel had never attracted so much the attention of the civilised world as at the present time. There was not an heir apparent to a European crown and throne who has not, of late years, visited the Land of Israel. So that, if the people of Israel were utterly unknown to the Churches and the nations of the earth, they—the Churches and nations—would be obliged to conclude that the time was not far off when the God of Israel would bring to the fore-front the people which He had formed for Himself. But how wonderfully eloquent does that Land become, in its evidence respecting the divine character of the Bible, when the scattered nation appears day by day more and more prominent in their vitality, vigour, and energy.

THE PEOPLE OF ISRAEL! The Lecturer would repeat his apostrophe, WHAT A THEME! He referred to the great excitement which the three fragments of the "Moabite Stone" caused amongst all sorts of *literati* and *savants* in Europe. What a noise they made about that small monument of ancient Moab's arrogance and folly. Even Christian scholars wrote essays and made speeches, congratulating Christendom on the fresh evidence which the broken fragments gave to the verity of the Old Testament. The fragments were scattered, two found their way to the French capital, and one was secured for England. But the English and the French Bible Archæologist tried to patch them up into one whole, and if possible to obtain exclusive possession of the whole. But as the respective possessors of the fragments were, not unnaturally, tenacious of that which they had got, each party was determined to have squeezes of that portion or portions which it had not got, in order to be able to exhibit a representation of that monument as it was in its

\* John i. 21.

† POETRY OF THE HEBREW PENTATEUCH, (Samuel Bagster and Sons,) pp. 138-140.

integrity. That integral representation was reproduced in every European language, as the greatest discovery of the age. He, the Lecturer, did not take the rapturous interest in that stone which thrilled some of his friends; he had studied the inscription, from a philological point of view only; he did not require its evidence to the truth and historical accuracy of the sacred records contained in the Bible. The scattered fragments, for a time, of the disintegrated PEOPLE OF ISRAEL was to him a testimony, which could not be gainsaid, to the truth of both the Old and New Testaments. He met that afternoon a gentleman who entered into conversation with him on the subject of the lecture. The gentleman observed that the people of Shrewsbury required to be educated in it. What a cutting satire upon the people of Shrewsbury; ah, and upon the people of many another enlightened place! They required to be educated in the contents of a volume which they profess to value most—the Bible. They required to be educated in the weals and woes of THE LAND AND PEOPLE OF ISRAEL which form the principal themes of the Bible, of the Old and New Testaments! But so it was; the masses of English people even required to be educated in the history of the HOLY LAND and that of the sacred scattered race. The Lecturer illustrated this by mentioning a case of a good Christian woman, a diligent reader of her Bible, who threatened to turn out a Jewish lodger from her house, as a cheat and impostor, because, he being a Jew, presumed to say to her face that he was a member of that wonderful nation spoken of in the Bible as the people of Israel! The old lady's, son who was a school-master, was abroad at the time; fortunately, he returned before the "notice to quit" expired; and the Jewish lodger, who liked his domicile, remained in his comfortable apartments, made doubly comfortable since the lady discovered that a scion of the sacred aristocracy of the world occupied them.

THE PEOPLE OF ISRAEL was as suggestive of volumes, as was the Land of Israel. The Lecturer would not attempt to deal with the past history of the people—though he furnished a rapid birds'-eye glance of their annals—he would confine himself to the present, and ask his audience to ponder well the probability of the present being the har-binger of Israel's glorious future, when the God of Israel Himself will unite the shattered and scattered fragments of His chosen people, and piece them into one, to be henceforth and for ever for a name and a praise in the whole world. Dr. Margoliouth would not trouble his hearers much with the present condition of the bulk of the Jewish nation, that is with the wonderfully changed political position of the Christ-rejecting Jews; if he had attempted to do such a thing, he would have had to keep his audience to an unconscionably protracted time. He should have had to take his hearers over the "wide world," and to point out to them the diversities of character which mixing amongst the Gentiles had produced upon THE PEOPLE OF ISRAEL, in the different countries of their dispersion. The Lecturer pointed out the folly and the injustice of judging the scattered nation at large, by the inconsistency of individuals amongst them. If he were to judge the English people by the standards which English courts of justice, from the highest to the lowest, furnish—of what injustice might he not have been guilty. He knew, indeed, that there were some amongst the lower classes of the Jews —by whose hands a certain print is manipulated—rabid in their behaviour,



and ribald in their language, but he knew many more Jews who were noble in word, thought, and in deed. There were always, and there always will be, divers classes amongst the Jews, as amongst other people, until the LORD of hosts shall destroy "the face of the covering cast over all people, and the veil that is spread over all nations."\*

The Lecturer desired to direct particular attention to "the remnant, according to the election of grace;" the pattern to the nation at large, which should hereafter believe on Jesus Christ to life everlasting.† There was no Church at the present moment—whether orthodox or heterodox—which did not count *Hebrew Christians* amongst its ablest and most eminent ministers. The Lecturer instanced Dr. Isaac Hellmuth, the Bishop of Huron; ‡ Professor Cassell, of Berlin; Dr. Levinson, of St. Petersburg; the Brothers Ratisbone, of Paris; Dr. Jacoby, of America; § &c. &c. &c. There was no diocese in England in which there were not at the present time able ministers of the Word of God, whether in the Church of England, or amongst Nonconformists. There was no government in Europe, which did not count amongst its ministers, or statesmen, some Hebrew Christians; he instanced Bismarck, in Prussia; Nesselrode, in Russia; Gambetta, in France; Castellar, in Spain; &c. &c. &c. The most remarkable phenomenon, in connection with the present condition of the People of Israel, was, that a Hebrew Christian in this country should have the appointment to Ecclesiastical Dignities. The present Archbishop of Canterbury, the Bishops of London, Lincoln, Peterborough, St. David's, as well as other dignitaries, hold their high and distinguished positions, by the placing of the Hebrew Christian, Benjamin Disraeli, the present Prime Minister of England.

\* Isaiah xxv. 7.

† 1 Timothy i. 16.

‡ See our last issue, pp. 448-9.

§ Since the lecture was delivered, the following paragraph appeared in the public prints:—"Dr. JACOBY.—Dr. Ludwig Jacoby, the founder of the Methodist Episcopal Church in Germany, died June 20th, at St. Louis, Missouri, in the 61st year of his age. His name will no doubt take a prominent place in the history of Methodism, not merely on account of the results of his work in Germany, as seen in the chapels, theological college, book concern, periodical literature, &c., which he originated, but also on account of his writings and labours for Methodism in general. The *Evangeliste* of Nismes says that he was sprung from a Jewish family of Mecklenburg, went at the age of twenty-six to America, and established himself as a public teacher at Cincinnati in 1839. Soon after he was brought to a knowledge of Divine truth through the labours of Dr. Nash, and at once devoted himself to preparation for the work of the Christian ministry. He commenced a mission among the Germans of St. Louis. After a time he was sent to Germany in compliance with repeated requests for a Methodist missionary. His labours were commenced at Bremen. From a printing establishment which he set up there, millions of books and tracts were circulated through Germany. He edited also the *Evangelist* and *Kinderfreund*, and when, after twenty-two years of labour he returned to the United States, he had the pleasure of leaving behind him a church composed of thousands of members, about 40 ministers, and nearly 200 Sunday schools. At the present moment there are in it 58 ministers, 7000 members, 453 stations, 244 Sunday schools, 1500 Sunday scholars, and a theological college with 15 students. When he returned to America he acted as a minister of one of the German churches of St. Louis, and last year was appointed chairman of the district. But he had soon to give up the appointment. In one of his last letters to the Mission House at New York, he says—'My days are numbered, but God be praised I am not afraid. I believe in Christ. The twenty-third Psalm has always been the expression of my sentiments, and will be my consolation in the hour of death.' " How different from the experience of poor Dr. Deutech when death stared him in the face! See our last number, p. 484.

Dr. Margoliouth then gave some interesting particulars respecting the great stir amongst some aristocratic Jewish families in this country, by means of the publication, *The Hebrew Christian Witness and Prophetic Investigator*, which was gratuitously and extensively circulated amongst the Jews. He gave an affecting account of a touching incident which happened at one of the Bible Classes, which are held in some of the Jewish houses, in the West-end of London.\*

He concluded his lecture, of which we give only an epitome, for it lasted an hour and a half in delivery, with the following legend :—

“The site occupied by the mosque of Omar was formerly a ploughed field, possessed in common by two brothers, Araunah and Ornan. One was married, and had several children; the other was a bachelor: nevertheless, they lived together in perfect concord, cultivating the patrimony they jointly inherited from their father. Harvest-time arrived. The brothers wisped their sheaves, and apportioned them into two equal heaps, which they left in the field. During the night, a happy thought occurred to the unmarried brother: he said to himself, ‘My brother has a wife and children to support; is it then just that my portion of the harvest should equal his?’ On that he arose, and took from his heap several sheaves, which he added to his brother’s. This was done with as much modesty as if he had been observing caution while doing a bad action. His motive was, that his fraternal offering should not be refused. The other brother awoke the same night, and said to his wife, ‘My brother lives alone, without company; he has no one to assist him in his labour, or to recompense him for his fatigues; whilst God has given me a wife and children. It is not right that we should take from the field so many sheaves as he does, since we have already more domestic felicity than he enjoys. If you consent to it, we will, as a compensation, and without his knowing it, increase his portion of the harvest, by adding to his heap a certain number of our sheaves.’ The project was approved, and put in execution. The next day, the brothers repaired to the field. Each was surprised to see that the two heaps were still equal. During several nights, the same conduct was repeated; for, as each of them carried to the portion of his brother the like number of sheaves, the heap always remained the same. But, one night, both resolved to watch the cause of this miracle, when they met face to face, each bearing the sheaves which they had mutually destined for the other; and all was cleared. They threw themselves into each other’s arms, each crying with tears of joy, and thanking heaven for having been blessed with so good a brother. A voice from heaven exclaimed, ‘This spot shall be the abode of God for ever.’

“The spot where so good a thought occurred at the same time, and with so much credit to two brothers, must be a place agreeable to God. Good men blessed it, and Israel chose it to build thereon a house of worship to the Lord. Then the Christians built a church on it, and now the Mohammedans have a mosque on the same site.”†

Dr. Margoliouth wound up with the remark, that the heart which throbs with love is the place where God delights to dwell.

\* See the first article in our May number.

† See “A Pilgrimage to the Land of my Fathers,” vol. ii. pp. 313-14. When Dr. Margoliouth first published the legend, it was turned into a poem in the pages of *HOUSEHOLD WORDS*,

## IDOLATRY AMONG THE ANCIENT ISRAELITES.

BY THE REV. G. WILDON PIERITZ, M.A.

**I**N the early days of Rationalism *Israelitish Idolatry* was a very famous battle-field. Hengstenberg, in his *Authentie des Pentateuches*,\* devotes many pages to the refutation of the portentous inferences which the Rationalists of those days, dealing there in particular with de Wette, drew from the fact that the Israelites for so long a time after their settlement in the Holy Land, continued to be so desperately prone to idolatry. They assumed that the Israelites generally were simple idolaters, like all other nations in the old world, and therefore could not have had among them a legislative work like the Pentateuch which so strenuously forbids all idolatry; and so concluded, that the Pentateuch was not composed till some centuries after the time of Moses, different writers of the Rationalistic school propounding different theories both as to the time, or times, and the way in which the Pentateuch was put together, and eventually assumed its complete form. Hengstenberg's best argument on this head is, that some of the very forms of the idolatry among the ancient Israelites prove the existence of the Pentateuch at the time, for those forms were in many instances a mere imitation of Mosaic institutions, referring for illustrations to what is recorded in the 17th chapter of the book of Judges; to Jeroboam's instituting a feast like unto one enjoined in the Law of Moses, only in a different month (1 Kings xii. 32), &c. We need not examine the cogency of this argument, as we have a much more satisfactory one to produce.

But it is worth pointing out that it is not merely in order to refute Rationalists in the inferences they would draw from Israelitish idolatry, as to the age of the Pentateuch, that the subject requires to be properly, but quite impartially, investigated; this is equally necessary for other reasons, especially these two: first, that it would be contrary to the Divine justice that the Almighty should have chosen for His "*peculiar people*" one idolatrous nation out of a number of other idolatrous nations, when all in reality stood upon the same level in a moral and religious point of view. The Calvinistic hypothesis we may here disregard, as the conclusion we shall come to will sufficiently exhibit the substantial justice of the Divine election independent of all theory, and to Calvinistic texts we can oppose enough of anti-calvinistic ones,—but note in particular, Amos iii. 2,†—we, of course, not for a moment supposing that one Scripture really ever contradicts another. Secondly, we cannot allow absolute, unmitigated idolatry to have prevailed among the ancient Israelites generally, as it did prevail among other nations, for this reason, that if the Israelites really possessed a divine revelation, they ought to have been the better for so precious a treasure, and ought not to have been as bad as those who had forfeited that high privilege, originally common to the whole human race, as St. Paul (Rom. i.), and true philosophy, teaches.

\* Vol. ii. p. 96, seqq.

† [But what are we to do with the Pauline hypothesis, Rom. ix. Surely the writer of the Epistle to the Romans cannot be supposed to have been ignorant of Amos iii. 2, — *Editor of H. C. W. and P. I.*]

But let us be understood, we do not deny that the ancient Israelites were the kind of idolaters that has commonly been assumed, because this would lead to ugly results ; truth must be acknowledged at all costs, and at all hazards ; we deny that idolatry because the only authority that is, or that can be, alleged for it, wholly refutes it.

The first striking fact that we have to point out is that, of all the false gods that the Israelites ever worshipped, not one was indigenous amongst them, peculiarly their own, such as all heathen nations ever had. To the Israelites, all false gods were "*strange gods*;" in Egypt, they were Egyptian ; in Canaan, Canaanitish, or we read of gods which their fathers worshipped "on the other side of the flood," the Euphrates, Assyrian gods (Josh. xxiv. 15). And we can afford to treat with contempt the profane notion of the worst sort of Rationalists, as if the Israelites had no higher idea of their *JEHOVAH* than Moabites had of their Chemosh, or Amorites of their Molech, &c. The true Israelitish idea of their God is conveyed in the words of king Hezekiah, "Of a truth, LORD, the kings of Assyria have destroyed the nations, and their lands,\* and have cast their gods into the fire ; for they were no gods, but the work of man's hands, wood and stone ; therefore, (rather, *and so*,) they have destroyed them. Now, therefore, O LORD our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou LORD alone art God," as it is in 2 Kings xix. 17, 18. And this language reminds us at the same time of the vast distinction that, while heathen nations had each their separate different gods, the "God of Israel," called "of Israel" only because Israel alone worshipped Him, is throughout the whole of the Old Testament spoken of, and in acts represented, as the "God of all the earth," "of all the kingdoms of the earth," and in other similar language, and compare Jer. x. 11, the only verse in the Old Testament outside Daniel and Ezra, which is Chaldee, as has been shrewdly conjectured, that the Jews, about to go to the land of the Chaldees, might have a Chaldee answer ready to give to those who might tempt them to the Chaldean idolatry.

Unbelievers sometimes make much of the anthropomorphic and anthropopathic language found in the Old Testament, God's arm, the eyes of the Lord, and ears ; that God is angry, or well pleased, or repents. Without such language, the ideas intended to be conveyed could not be made intelligible to man. But no man could read the Old Testament generally, and carry away the impression that the God of this book has any thing in common with any created being. (Compare Ps. cxxxix. 1-16 ; Job xxiii. 8, 9, &c. &c.) While no man can read Homer's Iliad, or Virgil's Æneid, or any similar Hindu work, or any heathen mythology, without having the impression left on his mind, that the gods spoken of in these works are, or were, by their worshippers regarded only as very much stronger, bigger, but otherwise just like, and no way better than, ordinary mortals. And, in the same way does the worship differ which has ever been rendered to the One God, from that which has, at least

\* "*And their land*," literally, which may mean *their own land*, according to Isa. xiv. 20, with which compare Hos. x. 14, where most likely the Assyrian Arbel is meant, and not the Galilean, as some would have it, which Shalmaneser in fury destroyed before he became king, when he was not yet Shalmaneser but only Shalman.

within historic times, everywhere been rendered, and was by the heathen in Scripture spoken of in pre-historic times rendered, to the many gods.\* Or shall we pause to answer the infidel, who would infer from the Divine command to Abraham to sacrifice his only son Isaac, that Israelites might legitimately have offered human sacrifices to their God?—a mere piece of malice. Abraham's faith was tried, whether he would do for his God, what so many others did for their gods. And his willingness shown, his hand is stayed, as if for the very purpose of showing that in the eyes of the true God such an act was abominable.

Let us now come to some particulars. In the book of Joshua, xxiv., after a call upon the people to choose whether they would serve the LORD, or "whether the gods which their fathers served that were on the other side of the flood, or the gods of the Amorites in whose land they now dwelt," we read that "the people answered and said, God forbid that we should forsake the LORD, to serve other gods," &c. And upon Joshua's reminding them of the holiness of God, and the entire self-surrender He requires, they persist, "Nay, but we will serve the LORD." And then "Joshua said unto the people, ye are witnesses against yourselves (בכם). . . . And they said, Witnesses. Now, therefore," Joshua continues, "put away the strange gods which are among you," &c. Now, is this language that could have been addressed to mere idolaters? strange gods they had among them (all?), but they shrank with horror from the idea of forsaking the LORD! And this while still only on the threshold of the Land of Promise, fresh from the wilderness.

In like language, does Samuel (b. 1, c. viii.) in his day address them, when after twenty years of backsliding "all the house of Israel began to sigh, languish (ויינקו) after the Lord:" "And Samuel spake unto all the house of Israel, saying, If ye will return unto the LORD with all your hearts, then put away the strange gods, and the Ashtartes from among you, and prepare your hearts unto the LORD, and serve Him only," &c., where the whole stress lies upon the "*with all your hearts*," and "*Him only*," the unholy combination of the worship of the true God with the veneration of idols, and Teraphim, being all that had need to be checked. And when in the "Ten commandments" it is, "Thou shalt have no other Gods before me (*coram me*)," the sense can only be the same, and is paraphrased Deut. xxvii. 15, "Cursed be the man that maketh any graven or molten image . . . and putteth it in a secret place," the public, professed worship being that of Jehovah.

And so when Amos (v. 26) charges Israel with having in the wilderness carried about with them the *tabernacle of Moloch*,† (a small object, no doubt), and certain other idolatrous objects, this too could have been done only in secret, as that Moses who dealt so summarily with the golden calf, and which he could not have done had the people not known and felt their illicit superstition to be something only to be ashamed of, and in which a part of the people only, a mob who had for the

\* With Dean Stanley's notion (Lectures on the Jewish Church), as if the Jewish Jehovah's priests were merely his Janissaries, and His temple nothing but a slaughter-house, we shall deal in another paper.

† *Moloch*, as often *Baal*, here used as a generic, for any idol, as *Moloch* was not likely to be known to the Israelites at that time. Upon *Romphan* (Acts vii. 43) see Ges. Thesaur. p. 669<sup>b</sup> f., though the Hebrew word so rendered is, no doubt, intended for the same kind of device as in Jer. vii. 18, and xlii. 19.

time got the upper hand, could have been concerned, as in Num. xxv. 8-5, though not, as the Jews would have it, the "*mixed multitude*" only, that Moses would surely not have dealt more tenderly with any other idol, if seen in public. Note carefully 1 Cor. x. 7.

But let us come to the kingdom of the Ten tribes, where idolatry was legally established. Of what sort was it, and how did it prevail?

Hengstenberg, as referred to before, justly remarks: What a very different aspect the kingdom of the Ten tribes would have presented had the "Law of Moses" not been universally known and accepted in Israel long before the time of Solomon! But Jeroboam succeeded in establishing his calves, as a *Versinnlichung*, to use a German word, a *sensibilizing*, of the unseen God, the calves themselves never being called by the Divine name; mad political passion reconciling the people to the abomination; though not only Priests and Levites then forsaking the country, but such large numbers also "of all the tribes of Israel, such as set their heart to seek the LORD God of Israel," emigrated to the land of Judah, as sensibly to strengthen this kingdom.\*

Some seventy-five years now pass from this to the time of Elijah; and what is his language to the people of the Ten tribes, on the occasion of his great trial and triumph? And be it remembered that, during all this time the court did its utmost to encourage every kind of idolatry; and at this very time wicked Jezebel reigned, the frenzied worshipper of Baal, and the relentless persecutor of the worshippers of Jehovah: "*How long halt ye between two opinions?*"† *opinions* being only a rough guess at the meaning of the original word, but analogy requiring us to understand here, not a doubt which of two views be the right one, but of a *combination of two* which are irreconcilable; "If the LORD be God, follow Him (alone): but if Baal, then follow Him." Had the people so addressed forgotten their own God, or utterly abandoned His worship?

But we come down some ninety years later still, when the Prophet Amos, in the midst of the prosperous reign of Jeroboam II., foretells the utter subversion of the kingdom; and what do we learn from him? First, that the Israelites of the ten tribes, at this late period, still scrupulously observed the new moons and Sabbaths ordained by Moses, only anxious that the sacred day might pass for them to engage in their trading operations.‡ But secondly, what is much more remarkable, they "desired," and it means, very earnestly desired, "the day of the LORD."§ And what did they desire in this day of the Lord? Certainly, no other desire than that which Malachi, much later, speaks of: "And the Lord *whom ye seek* shall suddenly come to His temple, even the Messenger of the covenant *whom ye desire*,"|| but who was to come as a Judge, as a Purifier, a Refiner. As in the time of Malachi in Judah, so already in the time of Amos in Israel, the people *desired* the day of the Lord without knowing what it would turn out to be; they desired the promised restoration of prosperity, and final, permanent security,

\* 2 Chron. xi. 13-17. For comparative numbers previously see 1 Sam. xi. 8; 2 Sam. xxiv. 9, to be corrected by 1 Chron. xxi. 5.

† 1 Kings xviii. 21, *Baal* in this verse, as *Baals*, in the plural, in v. 18, for any idol; cf. Hos. ii. passim; xi. 2; xiii. 1; Zeph. i. 4.

‡ Amos viii. 5, and comp. v. 21-23.

§ Amos v. 18.

|| Mal. iii. 1.

under Him who "was for to come," the so long looked for Son of David, the Redeemer, the Saviour, the Messiah, without knowing, alas ! that they would only crucify Him, and so that day of the Lord would, indeed, be to them only, what in the event it proved, "a day of darkness, and not light!"

Were, then, the people even in the idolatrous kingdom of Israel simple idolaters, no longer caring at all for, no longer at all worshipping, the God of Israel?

With the exception therefore, may be of the priests of the Baals, and some of the most debased of the people, the Israelites at large, all and always, professed to be worshippers of the true God, notwithstanding that they for the most part were given at the same time also to every variety of idolatrous veneration and worships. In fact, what the milder sorts of superstition, such as about witches, charms, ghosts, fortune-telling, are at this very day, even in England, to say nothing of saint worship and relics in other countries, that idolatry was among the ancient Israelites,—both alike departures from God—both alike proof of a defective faith, and want of entire trust in God, but neither resulting from an utter ignorance, or actual deliberate forsaking, of God.\* The degrees may be different, the principle is the same. Every now and then when the papers report a gross case of pretended witchcraft, or fortune-telling imposture, they add the remark: "This shows what an amount of superstition still lingers among the lower orders of the county of N.," but which, in the course of a few years, is said of not a few. What wonder then, that three thousand years ago something even worse should have prevailed among the Israelites!

But though there never was a time when the Israelites could, in the ordinary sense of the words, be called a *nation of idolaters*, the prophets of God never would countenance the least taint of idolatry, and denounced and condemned every connexion with idols, though combined with the worship of the one true God, simply as unmitigated idolatry, and as an utter forsaking of God, because God can agree to no compromise, will accept no half heart, and we may well doubt whether in times when they even practised idolatry, such as theirs usually was, they were not nearer to God, than in the time of our Lord, when every trace of idolatry was banished from amongst them, when that Lord said to their teachers, "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith;"† for if not, why did then such terrible judgments overtake them? While even of their wilderness life, notwithstanding the golden calf, and all their murmurings, God could say, "I remember thee, the kindness (tenderness, the original a very strong word) of thy youth, the love of thine espousals (bridehood), when thou wentest after me in

\* The notion that Scripture encourages faith in witches, is simply absurd. Persons *professing* witchcraft, making a trade of it, were to be put to death, not persons *suspected* of witchcraft, while they disavow it. On the *Witch of Endor* (1 Sam. xxviii.) commentators differ. We agree with those who regard the woman as a mere impostor. Saul never sees Samuel, and we doubt not but the words given as those of Samuel are those only of the woman herself, a ventriloquist, and the fate of Saul she could easily know; and what would she have lost if her prediction had failed?

† Matt. xxiii. 23.

the wilderness, in a land not sown. Israel was holiness unto the Lord,"\* &c., and "holiness unto the Lord" Israel will one day be again, when they shall say, "Blessed is He that cometh in the name of the Lord,"† which will be, even unto the world at large, as "life from the dead."‡

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

### BOOK IV.—CHAPTER VI.

A RECORD OF PARADOXES, PERSECUTIONS, AND BARBAROUS MURDERS.—HOW WESTMINSTER ABBEY WAS REBUILT.—HENRY'S WANTS; THE ANGLO-HEBREWS' WOES.

(Continued from page 416.)

**A**FTER the French failure, Henry III. and his queen determined to spend a merry winter at Bordeaux. Whilst there, the king became interested in a certain Hebrew Christian, Martyn by name, whom he sent to this country with orders to the Archbishop of York, whom the king had left as governor in England, and to Walter de Cantelupe, Bishop of Worcester, to provide some convenient place for the well-educating of the same Martyn, and to furnish him with the means of subsistence. The Jewish Converts' Institution, as a matter of course, must have been full; and we find it, therefore, soon after that augmented. It appears that Peter Rupibus, Bishop of Winchester, had bequeathed a legacy of one hundred pounds for the existing *Domus Conversorum*.

From the following circumstance, it would seem that the converts were expected to join their patrons in their railing accusations against their unbelieving brethren. The poor converts found themselves, therefore, very awkwardly situated, as will evidently appear to my hearers by the following occurrence.

The Jews were again accused of crucifying a child. The story and the made-up circumstances are so extraordinary, that I shall give the whole account, as furnished by Matthew Paris, and translated by William Prynne, in his malicious "Demurrer." "Anno 1244, in August, the corpse of a little male child was found buried in the city of London, in whose thighs and arms, and under whose paps, there was a regular inscription in Hebrew letters. To which spectacle when as many resorted, admiring at it, and not knowing how to read the letters, knowing that the letters were Hebrew, they called thither converted Jews who inhabited the house which the king had founded in London, that they, as they loved their life or members, for the honour, love, and fear of their Lord the King, without figment of falsehood, might declare that writing. For the king's bailiffs and conservators of the peace were present. They likewise believed, neither without cause, that the Jews had either cruci-

\* Jer. ii. 1, 2.

† Matt. xxiii. 39.

‡ Rom. xi. 15.



fied that little child in obloquy and contumely of Christ, which was related frequently to have happened, or had afflicted him with sundry torments to crucify him, and when he had given up the ghost, they had now cast him there, as unworthy of the cross. Moreover, there appeared in his body blue marks, and rents of rods, and manifest signs and footsteps of some other torment. And when as those converts were brought to read those things that were inscribed, and studied that they might perfectly read them, they found the letters deformed, and now not legible, being many ways disordered, and tossed up and down, by reason of the extension and contraction of the skin and flesh. But they found the name of the father and mother of the little child, suppressing their surnames, and that the child was sold to the Jews; but to whom, or to what end, they could not find. In the mean time, certain of the London Jews took a secret and sudden flight, never to return again, who by this very thing rendered themselves suspected. And some affirmed that the Lord had wrought miracles for the child. And because it was found that the Jews at other times had perpetrated such wickedness, and the holy bodies crucified had been solemnly received in the church, and likewise to have shined brightly with miracles, although the prints of the five wounds appeared not in the hands and feet and side of the said corpse, yet the canons of St Paul took it violently away, and solemnly buried it in their church, and not far from the great altar." To the honour and credit of the then Hebrew Christians, let this event be recorded, that though they were stimulated by their Gentile patrons to accuse their unconverted brethren, by whom they were so violently hated, they brought no accusation whatever against their enemies: and their total silence respecting the charge of crucifying Christian children should have convinced the dignitaries of the church, that that charge was nothing but a base and false calumny.

The king, after his return to England, found himself very much impoverished, having lost his military chest and his movable chapel royal, with all its rich plate, at the battle of Taillebourg. Henry wishing however, to celebrate the wedding of his brother Richard with his sister-in-law, Sancha, in royal style, called upon the poor Jews to furnish the funds for the splendid festivities; and Aaron of York alone was compelled to pay no less than four thousand marks of silver, and four hundred marks of gold; and the Jews of London were mulcted in like proportion. He was still poor, and wanted more money; and he applied once more to his parliament for it. They well knew that vast sums had been exacted by him from the Jews: the barons, therefore, inquired what became of all that money. The king did not relish this sort of procedure on the part of those noblemen, and appeared to refuse an answer to such an ill-timed query.

The barons, in order to be acquainted in future with his revenues derived from the Jews, insisted on having one, at least, of the justices of the Jews appointed by Parliament. The king found himself obliged to acquiesce in that bold proposal, and moreover to confirm it by charter. Our people were by no means sorry for this baronical step, for it afforded them a little respite. For in return for the king's consenting to the new parliamentary measure, the barons were likewise obliged to yield to his request, and supply his pecuniary wants, so that the Jews had peace

from him during the whole of *that* year. But it was only for that year. The next one was introduced with another demand.

In consequence of the king's wanting money again to meet the Welsh incursions, the Jews were once more applied to and despoiled of ten thousand marks: transportation to Ireland was the punishment in case of refusal. Many families removed and hid themselves, fearing Ireland, as it would seem, more than England; \* so that the king had recourse to his father's measures, and issued a most cruel proclamation respecting their wives and children: in which, orders were given to the justices appointed for the protection of the Jews, that "they should cause to be proclaimed throughout all the counties of England, where the Jews were, that if a Jewess, the wife of any Jew, or their children, fly, or take to flight, or in any way skulk from the village where they were on the festival of St. Andrew, in the twenty-ninth year of that reign, up to the year following: so that if they did not promptly appear, at the summons of the king, or of his bailiffs, in the bailiwicks in which they dwelt, that the husband of that Jewess, and even the Jewess herself, and all their children, shall be presently outlawed; and all their lands, revenues, and all their chattels, shall come into the hands of the king, and be sold, for the assistance of the king; and for the future, they shall not return into the kingdom of England, without the king's special orders."

In the midst of poverty, and unblushing robberies, the king contrived "ways and means" to rebuild Westminster Abbey. The paradox connected with that glorious edifice is, that though the Anglo-Hebrews were prohibited to enter any Christian place of worship, they were yet commanded to aid in the rebuilding and ornamenting that august Church. Lucretia, a rich widow of David, a Jew of Oxford, was obliged to pay £2590, which was devoted to this undertaking. Anderson tells us, "About this time the beautiful and stately Church of Westminster began to assume the venerable and majestic appearance which it bears to this day, except the finely rebuilt north front, reared on the ancient foundation, which is now strengthened and new cased, where the stone is fallen to decay." Maddox, in his "History of the Exchequer," adds:—"For this purpose, Henry grants and dedicates to God and St Edward, and the Church of Westminster, for the re-edifying of that fabric, the sum of £2590, which he extracted from Lucretia, the widow of David, a Jew of Oxford." Upon which Hunter, in his "History of London," remarks:—"It is amusing to reflect, that one of our noblest and most ancient Christian structures owes it renovation and embellishment to the Jewish nation."

There was a tallage laid upon the Jews for that very purpose, which went by the name of "the Jews' alms;" this is also corroborated by the following passage in Prynne's "Demurrer:"—"In the 29th year of Henry III., the king sends writs to his justices for the custody of the Jews and to his Sheriffs to levy the debts due to him from the heirs of Hammond, the Jew of Hereford,"—i.e., an arbitrary tax laid upon a deceased Jew's estates, Hammond's daughter, Ursula, paid £5000 marks—"and that

\* It is a favourite boast on the part of many Irish Christians that their country-men never persecuted the Jews. The above incidental piece of information may account for it.

Crespin, a Jew, should pay him 28 marks, to be laid out in silk and cloth of gold for Westminster Church, as his alms." Thus the Anglo-Hebrews alone have contributed nearly half a million sterling, according to the present value of money, towards the rebuilding of Westminster Abbey.\*

It appears that in consequence of incessant taxation of, and continual display of ill-will towards the unhappy Jews, they began to think that England would not remain their home much longer, and were therefore careless about many things. Their cemetery was about that time out of repair, and there was a disposition on the part of many to leave it so; but it seems that their leaders, who were perhaps urged by the king, insisted on having the burying-place repaired, and determined to compel every one to contribute towards it. To be able to carry their intentions into effect, they applied to the king for permission to excommunicate all such as should refuse to co-operate and assist in the undertaking. The king turned this circumstance to advantage, and granted the required license, on the condition that the fines which might arise out of the excommunications should go to him.

An incident which occurred about this time, of a most awful nature, furnishes us with some idea of the great animosity, which the Jews manifested towards the religion of their Gentile neighbours.—I will not call it Christianity—image-worship, is its proper appellation. It would seem that the Jews displayed their hatred of that religion by treating the dumb Christian-idols with contempt; and any care taken of such an idol by their friends, inspired them with wondrous rage even against their nearest and dearest relations, as the following narrative shows.†

"There was a certain rich Jew, having his abode and house at Berkhamsted and Wallingford, Abraham by name, not in faith, who was very dear to Earl Richard, who had a very beautiful wife, and faithful to him, Flora by name. This Jew, that he might accumulate more disgrace to Christ, caused the image of the Virgin Mary, decently carved and painted, as the manner is, holding her son in her bosom, to be put in an indecent place, and which is a great shame and ignominy to express, blaspheming the image as if it had been the very Virgin herself, threw all sorts of dirt upon her, days and nights, and commanded his wife to do the like. But Flora's delicate feelings so revolted at the injunction, that she not only refused to be partner in the indecent act, but secretly removed the filth from the image as often as it was covered. Which when the Jew, her husband, had fully found out, he therefore privily and impiously strangled the woman herself, though his wife. But when these wicked deeds were discovered, and made apparent, and proved by the conviction, although other causes of death were not wanting, he was thrust into the most loathsome castle of the Tower of London. Whence to get his freedom, he most certainly promised that he would prove all the Jews of England to have been most wicked traitors.

\* Yet this interesting fact is dismissed by the latest and living historian of that Abbey, Dean Stanley, in a single sentence.

† It is to be noticed, however, that the Jew here alluded to was a most unprincipled man. His hatred did not arise out of conviction that his religion was the only true one. It is remarkable that, to this very day, the most ignorant and wicked Jews are the most hostile to Christianity.

"And when as he was greatly accused by almost all the Jews of England, and they endeavoured to put him to death, Earl Richard interceded for him. Whereupon, the Jews grievously accusing him both of the clipping of money and other wickedness, offered Earl Richard a thousand marks, if he would not protect him; which, notwithstanding, the Earl refused, because he was called his Jew. This Jew Abraham therefore gave the king seven hundred marks, that he might be free from perpetual imprisonment, to which he was adjudged, the Earl assisting him therein." Whilst this Abraham was imprisoned, he promised to the king that if his liberty were granted to him, he would discover to his majesty his brethren's misdemeanours, stating that they had a great deal of wealth concealed from the king. Accordingly, as soon as he was set free, a royal search was instituted for all the Jewish estates, and was conducted in the most barbarous manner, inasmuch as that unprincipled Abraham went along with the commissioners appointed for that purpose, and urged them to make diligent search, threatening them, if at all lax, to inform against them to the king. This man proved to them a source of immense trouble. It is a gratifying fact that no Hebrew Christian caused them willingly any trouble whatever.\*

It seems positively tedious to have again to record that the king was in want of money. He determined, once more, to see what the Jews could do for him. To begin with, they were obliged to furnish the king with five thousand marks previous to his leaving for Gascony. Whilst there a match was made up between Prince Edward and Eleanora of Castille. The intended marriage was necessarily attended with extravagant expenses. The king, therefore, commissioned his brother Richard to extort from the luckless Jews the sum required for the nuptial festivities of his heir.†

But Henry was insatiable; he wanted more money, for which he applied first to the barons, conjuring up a pitiable tale, viz., that he apprehended a Spanish invasion. But the barons happily could refuse to be caught with chaff, and therefore boldly confessed their unbelief, and declined to give money. The king therefore commissioned his brother, once more, to levy money from the Jews; and a very large sum it was.

In vain did the Jews remonstrate against these accumulated oppressions; their remonstrances were only met by a renewal of their hardships. In vain did they pray for permission to depart from the country, in order that they might seek an asylum in some other land; this

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\* It is an unjust insinuation on the part of Mr. Moses Samuel, in his "Address on the position of the Jews in Britain," page 27, that the Jewish converts—or, as he peevishly calls them, apostates—of that time were "breeding mischief against the sons of Judea, and vituperating their holy religion." Oh, no, Mr. Samuel; the unconverted Jews breed mischief against each other, but not the converted ones.

† "As soon as Henry received the glittering fruits of this iniquity, he sent for Eleanora to assist him in squandering it away in the light and vain expenses in which they mutually delighted, and to grace with her presence the bridal of their eldest son, Prince Edward. King Henry waited at Bordeaux to receive his son's bride. He had prepared so grand a festival for the reception of the young Infanta, that he expended thirty thousand three hundred marks on the marriage feast, to the indignation of his English Peers."—*A. Strickland*.

alternative was also denied them, and proclamations were issued, forbidding any Jew to leave England without the king's license. Having failed to obtain redress when sought in terms of humble supplication, they wanted not the courage to enforce their complaints in language at once bold and impressive. When the principal men amongst them had been summoned before the Earl Richard of Cornwall, the king's brother, and the council, and were threatened with imprisonment and death unless they forthwith supplied the sum required of them, Elias, their senior Rabbi, stood up, and in the name of his brethren addressed the assembly in these words :—

“O noble lords, we see undoubtedly that our Lord the King purposeth to destroy us from under heaven. We entreat, for God's sake, that he give us license and safe conduct to depart out of this kingdom, that we may seek a mansion in some other land, and under a prince who bears some bowels of merey, and some stability of truth and faithfulness, and we will depart never to return again, leaving our household stuff and houses behind us. But how can he spare us, miserable Jews, who destroys his own natural English? He hath people, yea, his own merchants, I say not usurers, who by usurious contracts accumulate infinite heaps of money. Let the king rely upon them, and gape after their emoluments. Verily, they have supplanted us, which the king, however, dissembles to know; extracting from us those things we cannot give him, although he would pull out our eyes or cut our throats when he had first taken off our skins.” With so much feeling and sincerity was this address made, that as the orator concluded it, a sudden faintness seized him, from which he was with much difficulty recovered.\* The application for leave to quit this country was refused with as much courtesy and gentleness as possible. The king's brother, the Earl of Cornwall, knowing that their removal would prove injurious to his money-sucking brother, replied to Rabbi Elias' application in the following words :

“The king, my brother, is your loving prince, and ready at all times to oblige you, but in this matter could not grant your request, because the king of France had lately published a severe edict against Jews, and no other Christian country would receive you; by which means ye would be exposed to such hardships and difficulties as would afflict the king, who had always been tender of your welfare.”

Next year, when the king and queen returned from Gascony to England, the Jews had occasion to present a memorial to the king himself, in reply to another unreasonable request, in which they thus addressed him :—“Sir King, we see thou sparest neither Christians nor Jews, but studieth with crafty excuses to impoverish all men. We have no hope of respiration left us; the usurers of the Pope have supplanted us. Permit us to depart out of the kingdom with safe conduct, and we will seek for ourselves such a mansion as we can, be it what it will.” “Although we may admire the boldness,” observes Mr. Blunt, “with which the Jews (notwithstanding their degraded and dependent situation) demanded relief from their wrongs, it can in no way excite astonishment

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\* The king did not leave Rabbi Elias' speech unresented, for, the following year, the king deprived him of the high office he held amongst the Jews, without alleging any offence against him.

to find that the language which they employed had not the effect of procuring them the redress which they claimed."

When the king received their memorial, and was informed of the address to the council, he expressed himself in terms of violent anger. The words which he used on the occasion are thus recorded:—"Is it to be marvelled at," he said, "that I covet money? It is a horrible thing to imagine the debts wherein I am held bound. By the head of God, they amount to the sum of two hundred thousand marks; and if I should say three hundred thousand I should not exceed the bounds of truth. I am deceived on every hand; I am a maimed and abridged king—yea, now but half a king. There is a necessity for me to have money, gotten from what place soever, and by what means soever, and from whom soever."\*

No time was lost in devising measures for procuring a supply, according to the intentions thus expressed. Duke Richard proposed to provide the King with the sum which was required, upon condition that the whole of the Jewish community should be assigned over to him. The King consented to the proposal, and forthwith, upon receiving the money, he sold the Jews to the Duke as a security for the sum advanced.†

The Jews were again accused of crucifying a boy at Lincoln, Hugo by name, eight years of age. They are reported to have first fattened the boy for ten days with white bread and milk, in a secret chamber, and then sent for the principal Jews from all the cities of England, and appointed one to act as Pilate, others as the tormentors, and then re-enacted all the indignities mentioned in Scripture; scourged him, cruelly crowned him with thorns, fastened him to a cross, gave him gall to drink, and lastly, when dead, pierced his side with a spear. To crown all, they took out his bowels, as being particularly serviceable in their magic practices, and then, that the matter might not be known to Christians, diligently concealed the corpse. The earth, however, vomited forth the innocent body, worthy of a more honourable sepulchre, and as often as the Jews tried to bury it, it showed itself next day above ground. Terrified beyond measure, they threw it into a well, where the mother at last found it. The master of the house was seized, who confessing the whole matter, was tied to horses' tails, and thus torn to pieces. Ninety Jews were carried off in chains to London, and received their due punishment.

The whole story is thus related by Matthew Paris, and copied by Prynne into the first part of his "Demurrer":—

"The same year [i.e. when the king wanted so much money, and the Jews began to remonstrate], about the feast of Peter and Paul, the Jews of Lincoln stole a child called Hugo, being eight years old; and when as they had nourished him in a certain most secret chamber, with milk and other childish aliments, they sent to almost all the cities of England, wherein the Jews lived, that, in contempt and reproach of

\* Well might Henry say, "that it would be a greater act of charity to bestow money on him, than on those who went from door to door begging alms."—*M. Paris; A. Strickland.*

† M. Paris, Maddox, Prynne, Tovey, Blunt.

Jesus Christ, they should be present at their sacrifice at Lincoln ; for they had, as they said, a certain child hid to be crucified. Whereupon many assembled at Lincoln. And coming together, they appointed one Lincoln Jew for the judge, as it were Pilate. By whose judgment, by the consent of all, the child was afflicted with sundry torments. He was whipped even unto blood and lividness, crowned with thorns, wearied with spittings and strikings ; and, moreover, he was pricked by them all with poniards, made to drink gall, derided with reproaches and blasphemies, and frequently called by them with grinding teeth, Jesus, the false prophet. And after they had derided him in divers manners, they crucified him, and pierced him with a spear to the heart.

“ And when the child had given up the ghost, they took down his body from the cross, and took the bowels out of his corpse, for what end is unknown ; but it was said it was to exercise magical arts. The mother of the child diligently sought for her absent son for some days, and it was told her by neighbours, that the last time they saw her child whom she sought, he was playing with the children of the Jews of his age, and entered into the house of a certain Jew. Whereupon the woman suddenly entered that house, and saw the body of her child cast into a certain pit. And having warily called the bailiffs of the city together, the body was found and drawn forth, and there was made a wonderful spectacle among the people. But the woman, mother of the child, complaining and crying out, provoked all the citizens there assembled together, to tears and sighs. There was then present at the place John de Lexinton, a circumspect and discreet man, and, moreover, elegantly learned, who said—‘ We have sometimes heard that the Jews have not feared to attempt such things in reproach of Jesus Christ, our crucified Lord.’ And one Jew being apprehended—to wit, he into whose house the child entered playing, and therefore more suspected than the rest, he saith unto him, ‘ O wretch, knowest thou not that speedy destruction abides thee ? All the gold of England will not suffice for thy deliverance or redemption. Notwithstanding I will tell thee, although unworthy, by what means thou mayest preserve thy life and members, that thou mayest not be dismembered. I will save both to thee, if thou dost not fear to discover to me whatsoever things are done in this case, without falsehood.’ Whereupon the Jew, whose name was Copin, believing he had thus found out a way of escape, answered, saying, ‘ Sir John, if thou makest thy words good by thy deeds, I will reveal wonderful things to thee.’ And the industry of Sir John animating and exciting him thereto, the Jew said, ‘ Those things are true which the Christians say. The Jews almost every year crucify one child, to the injury and contumely of Jesus ; but it is not found out every year, for they do this secretly, and in hidden and most secret places. But this child whom they call Hugo, our Jews have most unmercifully crucified, and when he was dead, and they desired to hide him, being dead, he could not be buried in the earth, nor hid. For the corpse of the innocent was reputed unprofitable for divination, for he was unbowed for that end. And when in the morning it was thought to be buried, the earth brought it forth, and vomited it out, and the body sometimes appeared inhuman, whereupon the Jews abhorred it. At last it was cast headlong into a deep pit ; neither as yet could it be

kept secret, for the importunate mother diligently searching all things, at last showed to the bailiffs the body she had found.\* But Sir John, notwithstanding this, kept the Jew bound in chains.

"When these things were known to the canons of the church of Lincoln, they requested the body to be given to them, which was granted; and when it had been sufficiently viewed by an infinite company of people, it was honourably buried in the church of Lincoln, as the corpse of a most precious martyr. The Jews kept the child alive for ten days, that being fed for so many days with milk, he might living suffer many sorts of torments.

"When the king returned from the northern parts of England, and was certified of the promises, he reprehended Sir John that he had promised life and members to so flagitious a person, which he could not give: for that blasphemer and homicide was worthy the punishment of many sorts of death. And when as unavoidable judgment was ready to be executed upon this offender, he said, 'My death is now approaching, neither can my Lord John preserve me, who am ready to perish. I now relate the truth to you all. Almost all the Jews of England consented to the death of this child, whereof the Jews are accused; and almost out of every city in England wherein the Jews inhabit, certain chosen persons were called together to the immolation of that child, as to a Paschal sacrifice.'

"And when as he had spoken these things, together with other dotages, being tied to an horse's tail and drawn to the gallows, he was presented to the aerial Cacodæmons in body and soul; and ninety-one other Jews, partakers of this wickedness, being carried in carts to London, were there committed to prison. Who if so be they were casually bewailed by any Christians, yet they were deplored by the Caursini (the pope's Italian usurers), their co-rivals, with dry eyes. Afterwards, by the inquisition of the king's justices, it was discovered and found that the Jews of England, by common counsel, had slain the innocent child, punished for many days and crucified. But after this the mother of the said child constantly prosecuted her appeal before the king against them; for that iniquity, and such a death, God, the Lord of revenges, rendered them a condign retribution, according to their merits; for on St. Clement's day, eighty-eight of the richest and greatest Jews of the city of London [what a bountiful harvest for the needy king] were drawn and hanged up in the air upon new gibbets, especially prepared for that purpose; and more than twenty-three others were reserved in the Tower of London to the like judgment."†

\* Let Copin's conduct be contrasted with the conduct of the Hebrew Christians at that time.

† Lying wonders form as much a part of the stories concerning the murdered children as those which describe bleeding crucifixes, or flying sacramental wafers; contemporary writers may be cited for the one set of facts as well as for the other. The atrocious and murderous lies which envelope this charge of using blood, give us strong reason for suspecting that it is as devoid of truth, as calumnious and as devilish as those image and wafer stories, by means of which so many thousands of unhappy Israelites were put to the sword, whose blood still cries to heaven for vengeance.

"The mere recital of these follies shows that they are the offspring of an unenlightened imagination, if not the invention of a malignant heart.

"The total absence of all credible testimony compels us to refuse our belief.



## Notes.

# A NEW SOLUTION IN PART OF JOHN'S REVELATION OR APOCALYPSE,

SHOWING THAT CHAPTERS I. TO XI. MAINLY DESCRIBE  
THE APOSTASY.

BY REV. RICHARD GASCOYNE, M.A.

(Continued from page 468.)

THE general character of these epistles is complaint and censure of the Church about the time of John's death. The Bible is in many places composed of private and local information, interspersed, however, with remarks applicable to the universal Church. Thus we have a partial account of the people of God in Judges, in the Kings and Chronicles, and in the Acts, which latter Book is chiefly restricted to two or three of the deacons and apostles, whilst the rest are very nearly passed over, or they are barely mentioned. If Christ had sent epistles to every Church of John's day, they would perhaps in substance have been the repetition of the seven, as on all important points they were probably very much alike. Consider the character and object of the message contained in those epistles. And is there here any difficulty? Observe its spirit and bent. It conveys throughout either censure, at times of the severest character, or warning. Only two Churches are not condemned, and another two so nearly forfeit the character of a Church, that it has been denied them by some divines. A great evil—the hour of temptation—is foretold as shortly to come upon the whole world, and an advent of Christ not to judge the quick and dead, but to remove those Churches which had not sincerely repented of and put aside the denounced evils.

That a providential advent is here first intended, appears from the fact that it is sometimes dependent on the conduct of the individual Church, whether it will happen or not, whilst it is also generally distinguished from the final awards of the future world, the advent being first,\* and the future world last mentioned.†

This decline, too, consists in undervaluing Christ and the Holy Spirit: the glory of the person and work of Christ was then partially obscured. Who can peruse these epistles without being struck, I will not say with the prominence that is given to Christ, but without observing our Saviour's appropriation to Himself of the Old Testament phraseology descriptive of God! We are there familiar with those grand and solemn words, "Thus saith the Lord, the Creator of the ends of the earth: I form the light, I create the darkness, I am the first and the last." Now this is exactly the language by which Christ is here described. He stands in the midst of the Churches, and seems to say, "I am, and there is none beside." They are not only brought into direct communication with Him, but are distinctly told that they have to do with no one else. So complete is the subordination of all other persons and things that every member of the Church is as it were called into His

The only evidence to be had is that extracted from the victims of the torture. But that mode of examination would have made the same persons confess that they were metempsychoses of Judas Iscariot or Pontius Pilate; that they caused the ruinous convulsions of an earthquake, or the devastations of the cholera morbus."—Dr. McCaul's "Reasons for believing that the Charge lately revived against the Jewish People is a baseless Falsehood."—Pages 16, 24.

\* Chap. ii. 5, 16, 22; iii. 8, 11, 20.

† Chap. ii. 7, 11; iii. 4, 5, 12, 21.

immediate presence. He that hath ears to hear, let him hear what His Spirit, not what the Church, says. Those attributes, which in the benediction are severally appropriated to the sacred Trinity, Christ here applies to Himself. He says, I am the first and the last, I have the seven Spirits of God. We are drawn away from dependence on the Church and the ministry by the declaration, "Thus saith He that holdeth the seven stars in His right hand, and walketh in the midst of the Churches." The insufficiency, in itself, of an outward service, though correctly performed, is intimated by those solemn words, "Thus saith He, whose eyes are a flame of fire, who is the *beginning* of the *creation* of God." But why did Christ so pointedly declare that every one, the teacher and the taught, is immediately dependent on Himself and the Holy Spirit? Why was the message sent to every *member* of the Church alike? Because there was even then a tendency to lose sight of our direct and immediate intercourse with Christ; the Church was then forgetting, or it did not vividly see that there was only one Mediator, and that the Holy Spirit personally sought, not ordinances, renews our nature and restores us to God's favour, image, and love. These things were not, indeed, denied, but they were partly lost sight of, and errors were creeping in which would neutralise the truth, and then take its place. These remarks, if they are correct, show that the epistles are for the most part condemnatory, and thereby confirm my theory that John's prostration was symbolical of a decline in the Church at the time of the vision. He who once leant on our Saviour's breast, who followed Him to the judgment-seat, and received his dying request at the foot of the cross, who said that perfect love casteth out fear, and that Christians have fellowship with the Father and with the Son; this beloved disciple heard Him exclaim, "thus saith the Son of God," and still lay prostrate at His feet.

And if we learn from the scene before us, that the visible Church at the close of John's ministry, though

declining, was not apostate, yet his continued prostration down to the beginning of the next vision denotes that, whatever was the interval, the decline was not stopped. I may likewise add, whether my theory be true or false, that history records the gradual corruption of the Church, till it became even in its outward form, an apostasy from the truth.

I have now described, first, the things that were—viz., the Christian Church, as it was set up by the apostles, consisting of independent communities under the spiritual or invisible head, Jesus Christ; secondly, the things that are—viz., the Christian Church at the period of the vision, denoted by John's prostration, and described in the Epistles; and I now proceed, thirdly, to consider the things which will be hereafter, or the Church, after an interval, termed a short time, had elapsed.

As the vision proceeds, it will be found that John is almost always on the spot, whether the scene be heaven, the temple, the four corners of the earth, the bottomless pit, under the earth, or at the great river Euphrates. Here is no contradiction or difficulty. The vision is a Divine dream or ecstasy, and therefore conformable to these phenomena. If we dream, in close succession, of London, Paris, and Edinburgh, we find ourselves still present in each city, though we are not conscious of having changed our place. The dream differs from the waking thought in this, that in the former case, to recur to my illustration, we seem to be present in London, Paris, and Edinburgh; but in the latter, we know that they are only thoughts passing through the mind, and that we are equally absent from all. On this principle, John is, for the most part, on the spot wherever the scene may be, and however quickly it may pass from one extreme of the creation to another. Being in an ecstasy, or having a divine dream, the scene, wherever it may be, simply passes through his mind.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I

will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." (Chap. iv. 1-3.)

Here the things which must be hereafter commence, and I have to show that they relate to the apostasy in its incipient state in the fourth century. The locality where John saw these things is called heaven. If, however, it be compared with the tabernacle or temple, the correspondence will be found in all essential points complete. The deviations, so far from nullifying my theory, were necessary to describe the apostasy, of which those deviations are the features. Now, the tabernacle, or temple, under Moses and of old, was God's earthly residence, and in the New Testament the Christian Church is described by the same symbol of a temple or tabernacle. As, then, the temple service and its worshippers composed the visible Church among the Jews, with God residing in the midst, and the Christian Church in the New Testament is brought before us under the same symbol; so here, also, we have the visible Christian Church at that period of its history when it began to lay the foundation of the apostasy. I have to prove that the imagery, now before us, taken together, will apply to the visible, but cannot be referred to the triumphant Church, or to heaven proper. The temple was an earthly service; even the holy of holies did not exclusively, though it did indirectly and in a manner, apply to heaven proper; for the whole temple service was, if I may so express myself, the formula of a sinner's return to God, wherein reconciliation was not complete until the blood of atonement was sprinkled before the mercy-seat. And as regards mankind, the mercy-seat relates exclusively to this world: the high priest's entrance into the holy of holies with the blood of atonement did not merely denote Christ's ascension into heaven, for He never literally took

His blood there; but His pouring out His soul unto death on the cross in the metaphorical heaven, the visible Church. His resurrection evinced the completeness of His work, or the previous acceptance of His atonement, since He rose again for or in consequence of our justification. Reconciliation is effected on earth alone, and is the ground of our future ascension into heaven, which we, no less than Christ, enter in triumph. "There is now no condemnation to them that are in Christ."\* Whilst the servant of God, however, is on earth, he has a sinful nature which demands the perpetual exercise of faith and repentance, and he must daily carry the blood of atonement into the most holy place,—i.e., he must constantly make mention of it before God, seated on the mercy-seat, as his only ground of hope. But he will not do so beyond the grave: being then in the perfect image of God, he will need no further resort to the blood of atonement; for when Christ delivers up His kingdom to God, His every office being fulfilled, will expire, and God will be all in all. As, then, the temple into which John was introduced could not have been heaven proper, and it is unnecessary to prove that it was heaven political, since the prophecy was sent expressly to God's servants, it follows that he was admitted into heaven ecclesiastical—i.e., into the militant Church. But I have observed that the temple service was the formula of a sinner's return to God; that it represented God and men restored to friendship: that it was not descriptive of what will take place in heaven, but of what first obtained the solemnisation of an oath and covenant, and was afterwards accomplished by Christ on earth. I deny not, indeed, that the most holy place did likewise denote heaven proper; but it did so imperfectly, whereas it is a true description of the present intercourse between God and men, by showing how "God can be just, whilst He justifies Him that believeth in Jesus."† The temple service, however, conveyed all these glorious truths by symbols only.

\* Rom. viii. 1.

† Rom. iii. 26.

No part of it was literal. But if the temple service was thus symbolical of man's communion with God on earth, and the heaven where John found himself was, for the most part, described after it, the conclusion is inevitable, that this holy place also was of the same character, viz., the visible Church symbolically brought before us. As I proceed I shall also show that it did not exactly resemble the Jewish economy, but deviated from the pure model of Moses and the apostles, in order to describe the visible Church at a period when it had already undergone changes of an apostate character. As the services of the temple exactly described the worship of a people at union with God,—for it was his own method of pardon, renewal, and friendship,—in order to represent false ideas of union with God on earth, it will only be necessary to mutilate the temple service, or introduce novelties which will correctly set forth the prevailing errors. In this manner, in a vision, Ezekiel described the Jews' idolatry. The Spirit took him from Babylon to Jerusalem, where in the temple he saw the priesthood worship unclean beasts and creeping things painted on the walls; in another direction women were weeping for Tammuz; and, lastly, twenty-five men turning their backs upon the holy of holies, the seat of the Divine presence, were in the act of worshipping the sun. The twenty-five men may denote the twenty-four orders of the priesthood and the high priest over them. Here is apparently literal idolatry in the temple itself. This, however, was not the case. The false worship which Ezekiel saw, represented, symbolically, what the priesthood was at heart, for it is added, "Hast thou seen what the ancients of the house of Israel do, every man in the chambers of his imagery?"\* Now, the Apocalypse contains a like description of the Church during the fourth century. Such innovations and changes are introduced into the temple service, as most forcibly set forth the doctrinal errors of that period.

I shall endeavour to prove that no

part of the scene which John beheld will apply to heaven proper, but that it describes the visible Church immediately preceding its persecution by Diocletian; and that the next chapter begins with that persecution, and ends with the firm establishment of Christianity throughout the Roman empire by Constantine the Great.

The throne, upon which John saw the Lord sitting, was girt about by the rainbow. This symbol was given to Noah as a pledge that the world should not again be drowned by water.\* It still forms part of the covenant of grace, and urges us to confide in God as ever faithful to His promise. Now, we cannot, indeed, affirm that there is no rainbow in heaven; we, however, see no necessity for one; but we know, without a particle of doubt, that it is still a pledge to the visible Church of the permanency of God's cause, till His elect are gathered out of a ruined world.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Verse 4.)

Why should this be regarded as a disclosure of the heavenly world? It is not the intention of the vision to reveal the secrets of heaven, but to disclose "what must be hereafter" on earth.† Allusion no doubt, is here made to the twenty-four courses of the priesthood under Moses; but that was an earthly service for the benefit of the militant Church. Again, are the redeemed, which these call themselves, in their separate state above, clothed in white robes of an official priesthood, and crowned as kings? Can this be proved, or even imagined? And yet here, if we have a description of heaven proper, departed saints hold such offices, when, in reality, there is no official priest or king, either in heaven or upon earth except Jesus Christ. Every Christian, without exception, does, indeed, atone for his sins by presenting to God, *through faith, our Saviour's offering*, once for all upon the cross; and He reigns over His cor-

\* Ezek. viii. 5-18.

\* Gen. ix. 12-17. † Chap. iv. 1.

ruptions by the help of the Divine Spirit; "Ye are a royal priesthood: sin shall not have dominion over you."\* These offices, however, are private, not official, and they cease at death, and with them the graces they called into exercise; and neither officially nor privately will they be repeated in heaven. In the strong language of Paul, they compose in heaven the glorified body of which Christ is the Head, whilst they have no corruptions to subdue or sins for which atonement is required. If, then, there be now no official kingship or priesthood, either in heaven or upon earth, except Christ's, we have evidently here an innovation. These persons, moreover, are not private individuals, and therefore cannot denote Christians generally, but hold public offices in the Church, being described by the twenty-four courses of the Jewish priesthood. They are also crowned, or make pretensions to irresponsible authority: another proof of an innovation in the visible Church. As elders, too, referring to the chiefs of the synagogue, still symbolising Jewish worship, they are restricted to earth, and are symbols of the Christian ministry. We have here, therefore, an official royal priesthood. It is, moreover, the high priesthood; for the veil being removed, the twenty-four elders are constantly in the Divine presence, as the Jewish high priest was when he entered within the veil. As, then, there are no such offices as these, either in heaven or upon earth, they describe innovations which evince that the decline of the last scene has its parallel here. And as the temple service, thus altered after the pattern in Ezekiel, would denote unauthorised innovations, standing, as they do here, for the Christian Church, they will admit of no other interpretation. But is this borne out by history, or were there such errors in the fourth century, the date I have given to this part of the vision? It cannot be denied that, long before that date, the heads of the Church laid claim to authority, derived immediately from Christ, to compose

rules of faith and duty, and to impose them on the Church. This innovation began even in the second century, and with it arose the no less mischievous one, that the ministry is a priesthood of a kindred nature with the Jewish.\* These errors, once imbibed by the Church, went on increasing, and at length grew into the great Apostasy. I shall have additional proof of the correctness of my theory when I consider the worship of these elders in the next chapter.

"And out of the throne proceeded lightnings and thunderings and voices." (Ver. 5.)

Do these phenomena take place in heaven? or has any one ever pointed out the purposes they serve, or assigned a reason for their being mentioned here? We know the use made of them at Sinai, when God descended upon it, and fixed His throne there in the midst of the children of Israel. On their arrival at the mount, He promised to enter into a covenant with them; but preparatory to doing so, He drew nigh in thunder, lightning, and a thick cloud; for as men are universally sinners, our God is a "consuming fire" to those who draw nigh to Him in their own person, or apart from his covenant in Christ. Accordingly, those fearful demonstrations of the Divine presence so terrified the children of Israel, that they requested the mediation of another. God acceded to their request, and introduced the ceremonial law, which represented in symbols man's salvation through Christ. The Ten Commandments were put into the ark, under the mercy-seat: the law, which was given expressly to convince men of sin, was the basis of the whole temple service, and its position there implied that only Divine mercy, exhibited in the sacrifice which sprinkled the mercy-seat, could silence or satisfy the voice of the violated law. If, then, such fearful demonstrations proceeded from God's throne that the children of Israel might be sensible of their sinfulness and of their need of a covenant of mercy, why might not the same ob-

\* 1 Pet. ii. 9; Rom. vi. 14.

\* Mosheim, Century II., Book I., Part II., Chap. II., Sect. IV.

ject be designed in the scene before us? We cannot even imagine the publication of wrath in the triumphant Church, but we see the necessity of it in the militant Church in every period of its history. The law is a schoolmaster, to lead men to Christ, and even after they are returned to Him, they require to be reminded of their duty, both to check their remaining depravity and to preserve them in the favour of their Heavenly Father. These symbols, therefore, are consonant with the militant, but most unsuitable to the triumphant Church. But whilst the foregoing remarks are true, it is not improbable that these symbols denote the slavish spirit that very much pervaded the Christian Church in the fourth century. Having to a considerable extent lost sight of the freeness of Divine grace, it arrayed God in terrors, as a hard Master, imposing a yoke which at best was very partially borne. Did the ascetic who tortured himself almost beyond endurance, dwell gratefully upon the mercy, compassion, and love of God in Christ? The prevailing idea of the Church was, that to sacrifice every joy and live in self-inflicted agony, would alone secure the highest posts in heaven. Perhaps these views, taken together, are a just representation of the fourth century, when truth and error were combined; it was a period of transition, which ended in the victory and reign of error and sin.

"And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Ver. 5.)

Here the scene is declared to be symbolical by the interpretation which is given; but still the question remains, do these lamps denote the Spirit of God in heaven or in the militant Church? We know there have been diverse manifestations of the Spirit on earth, whether we regard the covenants God has made with His people, or the manner in which they were communicated, by symbol, dream, or otherwise. And as these lamps correspond by locality with the lamp of seven burners in the temple, where earthly priests officiated, the conclusion is natural that they denote

the Spirit of God in the visible Church. Nor is it untrue that seven Spirits still reside in the Church; since we have in the Holy Scriptures which are the sword of the Spirit, the result of all previous manifestations.

"And before the throne there was a sea of glass like unto crystal." (Ver. 6.)

Here is an allusion to the brazen sea in the temple, which was designed for purification—a progressive work on earth, but not required in heaven. The duty to wash in it before the priest served at the altar, typified the spotless purity of the great antitype, Jesus Christ, and the cleansed heart and conduct required in every servant of God. The sea was as clear as crystal. Its surface was a mirror which reflected the sun's rays, and just so the believer reflects the Sun of Righteousness. It was also transparent. And the conduct of the servant of God will bear investigation, and especially the motives from which it originates. But there is nothing analogous to this in heaven. Neither Christ's priesthood nor the purifying influences of the Holy Spirit extend beyond the grave, where the redeemed are "without spot, or wrinkle, or any such thing."\*

"And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Verse 6-8.)

A careful examination will make it highly probable, if not almost certain that these four beings, the living creatures of Ezekiel, the seraphim of Isaiah, and the cherubim in the temple, tabernacle, and other parts of Scripture, are substantially the same, viz., symbols of a portion of the visi-

ble Church. I term them symbols, because they have, literally, no likeness on earth, being composed of parts taken from different earthly creatures, though in their composite state they symbolise the character, state, and profession of a servant of God; they display to the eye that which is of the heart,—in the spirit, and not in the letter; whose praise is not of man but of God. Even from the beginning, as I have shown, God partly revealed his will by symbols. Our first parents were deprived of everlasting joy through sin, and were driven into this world of sorrow, terminating in death. Provision, however, was immediately made for the recovery of our loss. This is the fruitful theme of the Bible, which is first set forth by symbols, and then accomplished by the life and death of Christ. The mercy-seat, which was the covering or lid of the ark, and the two cherubim, were composed of one piece of gold.\* Why so? The cloud, or shekinah, was undoubtedly a symbol of the Divine presence; and as it rested on the mercy seat, might not this denote Christ's human nature, which dwelt among us in a way of mercy? God, in reconciling the world to himself, virtually made Christ's human nature a mercy-seat, just as the lid of the ark was the seat of the cloud. But this mercy-seat was one piece with the two cherubim, which were not soldered to it, but the whole was wrought out of the same solid lump of gold. It was not a union, but a oneness and entirety. Now, Rev. v. 9 declares that the cherubim were redeemed men; the mercy-seat, therefore, being of the same nature with them, could be nothing else but our Saviour's humanity, through which alone God can be merciful to us. Christ is the head of the body, the Church; hence believers are described as members of His body, of His flesh, and of His bones.† Cherubimic figures covered the curtains and boards of the sanctuary, so that the holy of holies, with the mercy-seat, symbolised God in Christ, united to or in the midst of the visible Church. The cherubim are nearest to the throne

and almost form a part of it. It is not improbable that they denote the civil authority, which is a vicegerency, God acting in and through it.

The seraphim (Isaiah vi.) occupy the same place and office as the cherubim in the temple, and may justly be regarded as the same. It does not militate against their symbolical character that they are living creatures, and compose a multitude; for the four beasts (Dan. vii.) are incontestably both. Their worship is peculiar, and more appropriate to the militant than to the triumphant Church; for while they praise the triune God, and declare the whole earth is full of his glory, as a pure and holy Being, they cover their faces and feet, being ashamed that their course of life is beneath God's regard, or obnoxious to His displeasure. Now, though God, in strong, poetic language, charges His angels with folly, because great intelligence and purity fall infinitely below the Divine perfection, yet it is never said that pure and holy angels approach God, except with confidence and joy. So much is the vision accordant with the service of God on earth, and so little with that in heaven, that it composes a scene exhibiting pardon and grace, affairs which take place alone in the militant Church. Isaiah personates a convinced sinner under the ministry of the seraphim. Their declaration of the Divine holiness convinces him of sin, whilst his alarm is removed by the application of a live coal from the altar, which denoted Christ.

If now we pass on to Ezekiel, chap. i., we have additional proof that the cherubim are redeemed men; there is evidently an allusion to the holy of holies, the cherubim being four in number, two on the mercy-seat and two larger ones made by Solomon. Ezekiel, chap. x. 16, calls the living creatures cherubim; a wheel is connected with each; and in 1 Chron. xxviii. 10, Ps. xviii. 10, the chariots of the cherubim are expressly mentioned. Thus these living creatures, with their wheels, are identical with the cherubim and their chariots. God sits on his throne, or rides in the midst of his redeemed people on earth.

\* Exod. xxv. 19-37; vii. 9.

† Eph. v. 30.

He takes the human form in Christ. The rainbow likewise identifies this vision with the militant Church, for it denotes the covenant of grace which, in the midst of judgment, remembers mercy, and showers blessings upon men in the storm, tempest, and flood. But in heaven the grateful showers of the Divine favour are unaccompanied with the rolling thunder and the lightning's flash. As the bodies of the cherubim are for the most part human and the wheels intelligent, for they have eyes, whilst a common spirit pervades both, they probably denote members of the visible Church. Their wings perform two offices: their motion is language apparently spoken to God, for when it ceased, a voice was immediately heard in answer or expressive of approbation. The second use of their wings was to cover their bodies. This appears appropriate only to man below. Angels have no covering, as Adam had none in Eden; for the meanest, even the guardians of little children, always behold the face of God.\* When David exclaims, "I shall behold thy face in righteousness," he implies that he will behold in heaven the countenance of God without a veil between, and being exempt from sin, will be fully persuaded of his entire affection: we shall look into His face, partly because our own will be without spot or wrinkle, and partly because we shall feel and know that He perfectly loves us through Christ.† This, however, is not our present condition. We may be scripturally confident of our safety, and have peace with God through Jesus Christ; and yet, if we fully know the Gospel and ourselves, we shall be sensible that sin remains in us, causing us frequently to cry out, "To us belongs confusion of face, but unto thee, O Lord, belongs mercy." The veiling of their bodies, therefore, intimates the consciousness of sin that is foremost in the worship of the visible Church.

Having now gathered from the Old Testament whatever illustrates the present subject, I return to the Apocalypse where additional information

is supplied. Here the living creatures' eyes are before, behind, and within, and as eyes denote intelligence, it is here complete. They take cognisance of all time, and look within or scrutinise the motives of their conduct. If these remarks are as applicable to angels as to men, what follows are not so, but must be restricted to creatures under discipline. Each of the living creatures in Ezekiel has the face of a lion, calf, man, and flying eagle, but in John the same faces are distributed but not repeated among the four, for reasons which will hereafter appear. And what do these faces denote? The lion is an emblem of dignity and courage; the calf, of labour and patience; the face of man, of intelligence; and the flying eagle, of an heavenly in opposition to an earthly mind; qualities which fit the possessor for a life of trial, such as obtains on earth, but which are derogatory to the repose and enjoyment of heaven. If now the next chapter be adduced, that I may bring together whatever is descriptive of these creatures, it will be found that they are neither angels nor departed saints, but living men.\* They have golden vials, and that we may not mistake their symbolical meaning, they are interpreted to mean the prayers of saints; they likewise sing. Had prayer only been mentioned it might have been taken in a loose general sense for worship or thanksgiving, but prayer united with, and distinguished from praise, must be restricted to supplication or entreaty, which all, except Romanists, restrict to the present life. This alone is decisive and makes John beyond contradiction to be standing in the visible Church at some indefinite period subsequent to the time of the vision. The word "redeemed" appears at first sight to describe an inhabitant of heaven; it is, however, a singular fact that no writer in the New Testament applies it, except to the present life, and even John himself uses it in that sense. (Chap. xiv. 4.) Their assured hope also that they shall reign upon the earth brings one to the same conclusion

\* Matt. xviii. 10.

† Ps. xvii. 15.

\* Chap. v. 8-10.



that they represent inhabitants of the earth or members of the visible Church. Who, then, it may be asked, are they? They cannot be less exalted than the ministry, being nearer to the throne of God and in a certain sense apparently even placed within it. But what other power is comparable with, or superior to, the sacred ministry? I reply, the civil power. It will be necessary here to revert to the imagery by which John was surrounded; I have proved that he was brought into the visible Church under the figure of the temple, which represented God dwelling in the midst of His people on earth. The service is the formula of the sinner's return to God, but I would now subjoin not necessarily of an individual merely, but of a community. But where in the temple do we find Christ's kingly office symbolised? Paul, speaking of governors, says they are God's ministers; and our Saviour implies that they are officially gods (being His delegates), to whom the Word of God came.\* Now what can more suitably denote the delegated or official office of the civil power than the cherubim who reside next to the throne and even within it? It must never be forgotten that the temple service is symbolical throughout, nor is the least part of it without meaning, as is implied in the declaration of Christ that no jot or tittle of it shall pass away till it is fulfilled. It appears, then, to me that the civil power is probably described by the cherubim.

I have now demonstrated that the throne, rainbow, and elders; the thunder, lightning, and voices; the sea, lamps, and beasts, describe the militant, not the triumphant Church. I have also shown that it was not the visible Church in its integrity, but in a decline, since the priestly raiment and golden crowns of the elders denoted pretensions to a high priesthood and an authority to impose rules of faith and duty upon the Church which exactly accords with the measures of the clergy before and in the fourth century. Nor does the decline stop here. The Church of the Apostles (the things which were, or the first

scene) was composed of independent communities under one invisible spiritual Head, the glorified Immanuel; but this temple, like the Jewish of old, was only one, for the twenty-four elders or high priests worship in one and the same temple. Here is a visible oneness, and yet in another point of view there is a plurality, for the elders are high priests, being without the common head which obtained under Judaism. And this unity and plurality certainly did then exist. The bishops affected one form of worship and doctrine, and met together in council in order to perpetuate it whilst they were independent of each other, or if they manifested respect for the Roman bishop, authority was scarcely yet conceded to him. Thus John was not introduced to the courts above that he might receive Divine communications and convey them to mankind, but the heavenly company by which he was surrounded comprised in part the revelation of the things that were to be hereafter, he stood in the midst of a Church which had already made considerable advances beyond the degeneracy of his own latter days, and which was going to trace rapidly a still more downward course. I now proceed to the worship which was celebrated.

"And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created." (Ver. 9-11.)

We have probably here, and in the next chapter, a service interrupted and the removal of the interruption followed by very great changes, for no sooner had John listened to the heavenly symphony than silence was produced by the introduction of a sealed book which continued unbroken till the book was taken possession of by the Lamb with seven eyes and seven horns. But in what did this service consist? It was the worship

\* Rom. xiii. 1-6; John x. 34, 35.

of the unchangeable Jehovah—the triune God to whom all praise, honour, and thanksgiving are ascribed as alone justly due. This, however, is more appropriate to angels than to men; salvation by Christ here omitted, will not be forgotten by the redeemed even in heaven. Had I not already proved that neither the persons here engaged, nor the place and circumstances were compatible with such a view, I should infer that we have here the worship of angels: but this cannot be. Still as it is the worship of God, rather than of God in Christ, and though His holiness is acknowledged, yet as His method of dispensing mercy is entirely kept out of sight, I consider it a defective, because I hope to show that it is an interrupted service.

(To be continued.)

#### THE STATE OF THE WORLD AT THE MESSIAH'S SECOND ADVENT.

BY J. G. SPARKES.

WITHOUT making any preliminary remarks, we will at once hasten to the discussion of our theme. First, let us inquire *what will be the probable state of the world at Messiah's second advent*. Now, in order to arrive at a clear conception of our subject, we judge it will be best to divide it into two parts, viz.,—First, *What will be the state of the physical world*; and then, secondly, *What will be the state of the moral and religious world*. Under each of the above heads we propose to offer a few observations. First, What do we understand by the term *physical world*. Physical is opposed to moral. By the phrase, physical world, we mean the universe in general. As to the earth's surface, and the objects existing upon it, we presume it will be found to be much in the same condition as observed at present, when Messiah does come; yet it may be in a state of confusion, for it is doubtful whether it will be prepared for His advent. That the earth will undergo a great change we doubt not; indeed, St. Peter speaks to that effect in his second epistle, iii. 10, 12; that the *regeneration* will occur at a subsequent period of the world's history; but when that will happen

we know not; neither can we discover where all (some, doubtless, will be with Christ: 1 Thess. iv, 16, 17) its inhabitants will be placed whilst the process of regeneration is going on; much less can we tell whether that divine operation will be *gradual or instantaneous*. We have no means of arriving at any certain knowledge on these points, therefore it is needless to speculate. Seeing that such questions are not within the compass of any finite mind to fathom, we shall leave them as they are a mystery to be revealed hereafter, and so pass on to the consideration of our next inquiry; viz., secondly, *What will be the probable state of the moral and religious world then*. We must first look at the state of society from a moral point of view, as seen now, in order to find out what its probable future will be. What, then, is the actual state of things around us? Do we find *morality* on the increase or decrease? Is crime becoming a thing of the past? Is it not rather making rapid strides on every hand? Is it within the grasp of the strong arm of the law fully to arrest its progress. Does not some new form of evil ever and anon present itself, each exceeding the other in atrocity? Do not criminals seem to vie with each other in committing deeds of the blackest die? *Permit the daily newspapers to speak for themselves*. Leaving the outer world, let us for a moment take a glance at the inner circle of life, viz., the social state of society. What do we know of families in general? Are things in a more promising condition in this respect? Does love and unity prevail in each house? Do we observe the holy bond of conjugal felicity strengthening with age and experience? Is *fidelity* at the present time with husbands and wives constantly regarded as a sacred obligation? *Let the Divorce Courts be their own witness*. What revelations do they disclose! Is it not a Bible injunction that the husband should bear rule in his own house, and guide his children with discretion? (Gen. iii. 16; Esther i. 22.) But is it so now? *Let households testify*. Is not, also, obedience

to parents a command of God, and of perpetual obligation? (Col. iii. 20; Ephes. vi. 1, 2.) But is that precept obeyed by the children of to-day? Is not the order of things reversed? Does not the wife govern, and the child rule the house; thus violating the laws of God? It is recorded of a lunatic that he once said to his keeper, "When I am dead bury me head-downwards." "Why?" asked his keeper. "Because," said he, "the world is turned upside down." Madmen sometimes speak the truth. A friend of mine reminded me of another story, "Why were madmen put into lunatic asylums?" "Because," said a lunatic, "the world was gone mad." To return: the admonition of the "wise man" is disregarded. Parents, in many instances, instead of training their children up in the way they *should* go, frequently train them up in the way they *would* go; thus reversing the order of things. And what, may it be asked, would be the natural consequence of such conduct on the part of such parents? What, but rebellion? Children allowed to have their own way grow up self-willed, obstinate, disagreeable, unsociable members of society. If they are of the lower class, they are not unfrequently suffered to attend, without restraint, that very worst of all schools, the *street school* at night; thus they become perfected in every species of vice and infamy. Habits of immorality and lawlessness are thus formed in youth, and will increase with growth, unless prevented by the grace of God, and, therefore, are not easily to be broken off. The prophet Jeremiah asks, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." (Jer. xiii. 23.) Yet, doubtless, some parents are to be met with who, finding their children daily becoming unconquerable, with a view to their reformation, send them to a day school; but at the same time, expecting that miracles should be wrought at the teacher's hands. Yes, forsooth, that these home-pests, tyrants, and lions should immediately be turned into lambs. But, we ask, is it possible that children with such an education as that, if it

can be called an education, should at once become tractable, teachable, and obedient? How does experience bear us out? It is against such a supposition. For every instructor of the young well knows, that the task of teaching children now becomes more and more difficult with every rising generation. The want of *home-influence* is felt everywhere, and we may add, in many instances, the want of *home comforts*, too. Precepts are good, but examples are better. Alas, many children have neither. No wonder, then, they are what they are; the astonishment is that they are not much worse! Appalling thought! *Is not the child the type of the parent.* What, then, will be the future generation? Yet, order is heaven's first law. Is it not the duty of every parent and teacher, first, to instil into the minds of children right principles, and to inculcate upon them right habits? Until this be done no amount of good can be possibly effected. But, enough. Turn we in the next place to examine the *religious* state of society as it is now evinced. At the outset we ask, is there no cause for complaint—no ground for alarm? We think there is very much fear to apprehend that even here things are not what they ought to be. What is its tone? Is it low or high? Healthy or unhealthy? Let experienced Christians speak. Now, what do they say? It is true, say they, that religion has not changed, but that the form of it has greatly changed. Instead of being pure and simple in its nature and worship, it has become impure and lofty, partaking of a *sensational*, rather than a *spiritual* character. Such being the case, its subjects must of necessity also be affected by the transformation. For, as the face of nature changes by the succession of seasons, so does the form of religion change by the many practices and ceremonies introduced into public worship. The desire for novelty is everywhere apparent. As with dress, so with religious worship. This is not the least dangerous feature in the case: would that it were so. The most to be dreaded is, a *spirit of worldliness*, which has of late years crept up from the root, and now has

entwined itself like the ivy round the oak, the Church; so that her worshippers in, alas, too many cases, have deeply imbibed its spirit, drunk freely of the poisonous draught, have become stupefied, senseless, and obnoxious to God and man (Isa. i. 11-15; Amos v. 21-24). Yea, more; having wrapped themselves up in the thick blanket of *formalism*, they recline on the lap of self-indulgence, quite comfortable, perfectly safe. When they have attended to the outward forms of public worship they think they have done their duty, and nobody has any right to find fault with them; they do their best, and no more ought to be required of them. Is not this, we inquire, this *very worldliness of the Church and its worshippers, the great characteristic of the present age?* Yea, more, one of the most remarkable and distinguished signs of the latter days. *Both Scripture and experience confirm our statements.*

Besides the *spirit of worldliness* so rampant amongst us, there is by far a more gigantic evil prevalent in our minds; viz., the *Goliath Infidelity*. Now, attempts have been made from time to time by pious and learned men, to destroy this giant of the Philistine host, with the sling and stone of truth; but with little effect. He still comes boldly forward to the front, in order to defy the armies of the spiritual Israel. His admirers and advocates are many, both within the Church and out of her. Alas! that it should be so. What a paradox! Painful as the truth is—the Church has more danger to fear from her secret enemies within her, than she has from her more open foes without her. Yet, is not this also one of the marked signs of the times in which we live? Yea, more, the prelude to the great apostasy predicted in the Book of the Revelation (chap. xiii. 6): “*And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.*” Does the world as it grows older grow wiser and better? Are not things getting worse and worse? going on from one degree to another, hastening on apace to the direful end when *religion* and religious worship

shall have become extinct, yea, more, when the knowledge of the one true God, shall cease to exist in the earth. *Is not the desire of the infidel portion of the community to exclude the Bible from our national schools, a certain indication that this will be the case?* For what more sure sign could we have? Is it not equally true, that the tendency of the present age, is to preach up *morality* as the only ground of a sinner's hope of acceptance with God, instead of preaching the Gospel doctrine that he can only be saved through the blood and righteousness of Christ, another clear index? pointing as it must inevitably do, to the effect of such soul-destroying teaching. Such we fear will be the world's crisis! Is not the prospect enough now to arouse the *living dead*? Yes, enough to awaken a *slumbering church and sleepy world*? Yet, such will be the probable future in the world's history. These days Messiah foretels. (Luke xxiii. 8.) May God, arouse His slumbering Church, and quicken the *living dead* by the mighty energy of His Holy Spirit: yea, may He, of His infinite mercy, “*Lighten the eyes of both, lest they sleep the sleep of death.*” (Ps. xiii. 3.)

And again, ever since the birth of time, or ever the world was made, no age of it has been, I suppose, without its impostors. Both religious and worldly hypocrites have every now and then entered on the stage of life. Witness the age subsequent to the Christian era. No sooner had the Church of Christ begun to exist than a deceiver rose up in the person of Ananias. He, however, met with his deserved fate. Simon Magus was another fictitious character. The Eastern impostor Mohammed entered on the theatre of life, and afterwards, like a meteor, disappeared. So *worldly* as well as *religious* impostors have tried to palm their tricks of imposition on society. The present age however, has been characterised perhaps by the appearance of one of the greatest worldly impostors that ever existed. Judges and juries have had the greatest difficulty of discovering the cheats attempted to be practised upon them by criminals from time to time; yet, never in the annals of

crime, has there been known a more artful and daring impostor than the present claimant. Notwithstanding this, another period of time may even produce a more gigantic impostor than he. To a certainty, the most infamous of all impostors that have ever been, or will be, is yet to come forth as predicted, in the person of the *Anti-christ, the Man of Sin, the incarnation of Satan*; then will he be dominant, and his reign for a short season be despotic. Yet, he, together with the false prophet, shall be cast down into hell. (Rev. xx. 10.)

But once more, in passing, there is another wide-spreading evil which we must notice; and which is also another remarkable sign of the latter days: viz., *indifference to religion*. We do not stay now to inquire into the cause, but can only speak of the fact. This is manifest to every observer of recurring events; and therefore, cannot fail to strike the mind of every sincere and devout child of God with horror, and to overwhelm his soul with deepest sorrow. With fixed but weeping eyes he stands gazing upon the present sad spectacle. In silence he mourns the fact. The future prospect he deploras. Notwithstanding, this dark terrible vision rises up before the seat of his imagination, in contemplating the present and future scenes which now, and will be hereafter enacted in life's great drama; yet, as a solace to his unhappy spirit, he turns to his only infallible guide-book—the Book of Books—the Bible, and then asks what saith the *Great Prophet*? He looks and reads the solemn words of holy writ, "*and because iniquity shall abound, the love of many shall wax cold.*" (Matt. xxiv. 12.) Again, he turns to the Sacred Record, and therein reads this prophecy in Matt. x. 21, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death." And again, he peruses another "Scripture of truth." He begins at verse 37, and leaves off at the 43rd verse of Matt. x.: "*But as the days of Noe were, so shall also the coming of the Son of Man be.*" "*For as in the days before the*

*flood, they were eating and drinking, marrying, and given in marriage, until the day that Noe entered into the ark;*" (39) "*and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be.*" "*Watch therefore; for ye know not what hour your Lord may come.*" Pondering over what he has read he says to himself, how truly descriptive is all this of what mine eyes now behold. Once more, he finds it thus written in Luke xviii. 8. "*When the Son of Man cometh, shall He find faith in the earth?*" Now, have we not at this very hour, ocular demonstration of the accomplishment of the first three prophecies? will the latter think you fail of being fulfilled? "*He that hath ears to hear, let him hear*" what Messiah saith, "*For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled.*" (Matt. v. 18.) Note carefully the warning given in Mark xiii. 33. "*Take ye heed, watch, and pray: for ye know not when the time is.*" "*He that endureth to the end shall be saved.*" (Matt. x. 22). Lastly, Remember the words of the Lord Jesus, how He said in the Book of Revelation—(chap. ii. 20)—"*Be thou faithful unto death, and I will give thee the crown of life.*"

#### SCRIPTURE EMENDATIONS.

Rom. v. 13: "For until the law, sin was in the world: but there being no law, sin is not put to its account."

What does the A.V. convey to the mind of the reader? That sin was not imputed to him who lived in the times before the giving of the law. Perhaps no one would be actively under this impression; it is so contrary to all the instruction of the inspired word. The same is stated by the above emendation as "where there is no law there is no transgression" against that law. The careful and thoughtful might so understand this passage, but we have to consider those who read what is written, and who understand according to the verbal structure.

In Rom. iv. 22, we read "it was imputed to him for righteousness,"

poorer brethren, and of teaching them the ways and means whereby they may become enlightened and civilised subjects of this happy land.

"You are well aware how detestable the habit has become of our co-religionists congregating in Whitechapel on the Holy Sabbath, for several hours engaging in various ways during that time, which might be more profitably employed in study, or in listening to the exhortation of some worthy man. During the past six weeks such a man has come in our midst. He has succeeded by his powerful exhortations in attracting such numbers, that the room in which he preaches is found too small to accommodate them. Those who were accustomed, to visit mission halls and such like vile places\* have been lured from their haunts, to hear the eloquence and tradition of the good and pious Rabbi Dainow of Russia, a man noted as much for his learning and piety, as for having the religious and temporal welfare of his nation at heart.

"He alone is able to advise the poorer classes in the way that they may raise themselves to self-respect, and become ornaments to the glorious race from which they spring.

"We, who are his countrymen, know and understand the benefits to be derived from intercourse with such a man, who counts among his friends Baron A. de Rothschild, of Paris, the Chief Rabbi of the same city, and many other gentlemen of note.

"Our object in addressing you is to ask you kindly to assist us by placing the Free School in Bell Lane at our disposal every Saturday afternoon, until such time as we are able to rent suitable premises.

"We leave you to imagine how much good has already been done, when we tell you that a missionary came to hear the preacher, and expressed his wonder that he had to preach to empty benches in consequence of a more forcible attraction. †

"We trust, Sir, that you will consider the subject earnestly and impartially, and grant us the aid we require in the furtherance of our scheme.

"We have the honour to remain, Honoured Sir, your obedient servants, &c."

(Signed by 70 Seatholders and Members of the various City Synagogues.)

## In Memoriam.

### DEATH OF THE REV. DR. EWALD.

*From "The Record" of the 10th ultimo.*

"It is with deep regret we announce the loss of this honoured servant in the Lord's vineyard, whose name will be so familiar to our readers in connection with the mission labours among the Jews. After some months of suffering he passed to his rest early yesterday morning. Few men have more spent their lives in the attempt to realise one grand object than the late Dr. Ewald. His sole desire was to see Israel saved, and with the most untiring industry and evangelical energy, he laboured to bring those whose ancestors had crucified the Messiah to the foot of the cross. And it

pleased the Lord to bless his efforts. From the time when he first joined the London Society for Promoting Christianity among the Jews in 1832, down to the last year of his life, he was a powerful instrument in the hands of the Master to wean many from the dark errors of Judaism. His sphere of work was an extended one. For nine years he laboured on the north coast of Africa—at Algiers, Tunis, Tripoli, and other great towns—and succeeded in effectually establishing a permanent Mission amongst God's ancient people. On the appointment of Dr. Alexander as the first bishop

\* [Rather a suicidal admission. A certain Jewish print stoutly averred that no Jews ever visited "mission halls."—*Editor of H. C. W. & P. I.*]

† [To be consistent with their own clamours for names, the memorialists should have furnished the missionary's name. However, the undesigned admission is instructive. So, heretofore, before "Rabbi Dainow of Russia" appeared in London, the nameless Missionary had not "to preach to empty benches."—*Editor of H. C. W. & P. I.*]

of the Anglican Church at Jerusalem, Dr. Ewald accompanied his Lordship as domestic chaplain, and for some ten years was arduously engaged in the great work of Jewish conversion in the holy city. An account of this interesting period of his life can be read in his autobiography, "Missionary Labours in the City of Jerusalem." Ill health compelled him, in 1851, to quit the East, and he now took up his abode in London, acting as the Principal of the Home Mission of the Jews' Society. In this responsible post, founding the Wanderer's Home for poor Jews anxious to learn the truth, visiting the synagogues, and instructing and arguing with the children of Israel scattered throughout our vast metropolis, he remained till 1872, when a general debility of constitution rendered it necessary for him to tender his resignation to the Society, whose valued servant he had been for upwards of forty years. In one of his speeches in Exeter Hall, the late Bishop Villiers, when speaking of the labours of Dr. Ewald, called him "a missionary genius," and none who knew the devotion, tact, and patience of the deceased will gainsay the title. Dr. Ewald was a graduate of the University of Erlangen, in Bavaria, and on the publication of his translation of certain books of the Talmud, the degree of Doctor of Philosophy was conferred on him. In 1872, the Archbishop of Canterbury admitted him to the degree of Bachelor of Divinity. In the death of this firm and faithful soldier of Christ, the Society for the Promotion of Christianity among the Jews has lost one whom it will with difficulty replace."

### POETRY.

#### THE CITIES OF REFUGE; OR, THE NAME OF JESUS.

##### A SCRIPTURAL STUDY.

[Num. xxiv. 9, &c., with Josh. xx. 7-9 inclusive. Also Isa. xxii. 2; Joel iii. 16 (margin. read.); John x. 30.]

I NEED Thee, "Holy" (a) Saviour!  
For sin defileth me; (b)

(a) "Kedesh" is a Hebrew word (קדש) signifying "Holy." Christ is "Holy,"—"the Holy One." Rev. iii. 7, &c.; Ps. xvi. 10; Mark i. 24, &c.

(b) Rom. iii. 23; 1 John i. 8; Eccles. vii. 20, &c.

And only in Thy Holiness (c)  
Could I my Father see. (d)  
Thou art "the Holy One of God;"  
Yet my Sin-bearer Thou!  
Stern justice lays aside the rod—  
Free pardon meets me now!

I need Thee, "Powerful" Saviour, (e)  
To bear the mountain-load  
Of condemnation, and of guilt,  
Between my soul and God. (f)  
I joy to hail Thee as the King,  
To whom Jehovah gave  
The keys of death and hell, that Thou  
Should'st mighty be to save. (g)

I need Thee, for I need a "Friend," (h)  
Unchanging, true, and tried:  
And such I find in Thee alone,  
Who for lost sinners died. (i)  
An alien from God and Heaven,  
In Thee I'm reconciled; (j)  
And now enjoy sweet "fellowship"  
As Thine own Father's child. (k)

I need Thee, "Refuge" of my soul! (l)  
For in this weary land  
Are drought, and heat, and tempests  
wild:  
Who build here, build on sand. (m)

(c) 1 Cor. i. 30. "Christ Jesus of God is made unto us—SANCTIFICATION."

(d) Heb. xii. 14.

(e) "Shechem" (שכם) means "Shoulder," or that which bears or carries—a word implying strength. Christ is "the Power," or "Strength" of GOD. He hath borne our sins and our sorrows. (Isa. liii. 4-7, &c. &c.) He bears rule, as our King: the keys of government have been laid upon His shoulder. (Isa. ix. 6, and xxii. 22.) He bears the glory (as the only Worthy One) of the Heavenly Temple. (Zech. vi. 12, 13.) He bears the Church—His Bride,—as the "signet" on His heart. (Cant. viii. 6; Isa. xlix. 16.)

(f) Isa. lix. 2.

(g) Rev. i. 18; Ps. lxviii. 20; Isa. lxiii. 1.

(h) "Hebron" (חברון) means "Friendship," or "Fellowship;" it is from the root חָבַר, to be joined or bound together, as a husband and wife, a companion, an associate, &c.

(i) John x. 15, 17, 18, and xv. 13; Rom. v. 7, 8; viii. 34.

(j) Rom. v. 10; Col. i. 21, 22.

(k) John xx. 17; Rom. viii. 15; Gal. iv. 5, 6; 1 John iii. 1, 2; and 1 John iii. 3, last clause.

(l) Isa. xxv. 4; Deut. xxxiii. 27. "Bezer" (בצר), "Stronghold," or "Rock," or "Fortress." (Nahum i. 7; Isa. xxv. 4, and xxvi. 4—margin.)

(m) James iv. 13, 14; 1 Pet. iv. 7; 1 John i. 17, &c.

The only sure foundation Thou, (n)  
The only "Fortress" made  
Invincible to hostile powers ;  
The only *Sun and Shade*. (o)

I need Thee, my "Exalted" Head! (p)  
For I am very low ;  
And, but for Thee, I must have sunk  
In depths of sin and woe.  
But Thou didst conquer death, and rise  
To God's right hand in Heaven ; (q)  
And pleadest there availingly  
That I may be forgiven. (r)

I need Thee, my unfailing "Joy!" (s)  
Earth is a weeping vale ; [bliss  
With Thee are countless heights of  
Which grief can ne'er assail. (t)  
Time's brightest mornings have their  
clouds, (u)

Or, as a dream, depart ;  
But evermore may they rejoice  
Whose chiefest joy Thou art. (v)

Jesus, my LORD ! Thy name I love !  
Its fragrance, spread abroad,  
Hath been a strong magnetic power  
To draw our hearts to God. (w)  
Each barrier which rose between  
Sad exiles and their Home,  
Was broken down when Thou for us  
Didst to this dark world come.

Sin,—Thou hast blotted out, and Thou  
Our "*Kedesh*" City art ;  
Our "*Shechem*," too, Thou *bearest us*,  
And reignest in our heart.  
No longer outcasts from our Home,  
We now in "*Hebron*" dwell ;  
In "fellowship" with God and Thee, (x)  
In joy unspeakable ! (y)

Safe within "*Bezer's*" lofty towers,  
We can look down and smile

Upon the dangers and the griefs  
Which seemed so dread erewhile. (z)  
In sight the gates of "*Ramoth*" stand,  
Erst open'd to our King ;  
And soon within their shining walls  
His ransom'd hosts He'll bring ! (a)

On "*Golan's*" (b) threshold we have  
But oh ! to *enter in*, [stood ; (c)  
Earth's burial clothes must be cast off—  
Death, Misery, and Sin. (d)  
Eternal, cloudless "*Joy*" is there,  
"Pleasures for evermore ;" (e)  
For they who reach that blest abode  
Go out from thence no more ! (f)

*Sin* Refuge Cities—all in ONE !  
For CHRIST is "*all in all* !"  
And they who are in *Him*, are where  
No evil can befall.  
But *out of Him* no Refuge is—  
No other Name 'neath Heaven  
To be the sinner's hiding-place  
Hath God to mortals given. (g)

J. E. J.

"A gift is as a precious stone in the eyes of him that hath it ; whithersoever it turneth, it prospereth." (Prov. xvii. 8.)

"Thanks be unto God for His unspeakable gift." (2 Cor ix. 15.)

Look at *this Gift* in whatever aspect we may, "it prospereth ;" it presents some new beauty ; its worth becomes more apparent. Unto those that "believe He is precious" — *most precious*—the "*unspeakable gift* ;" for language has no words that can adequately express His value — the "Chief among ten thousand" — "the *Altogether Lovely* !"

(n) Isa. xxviii. 16 ; 1 Pet. ii. 6, 7.  
(o) Ps. lxxxiv. 11 ; Isa. xxxii. 2. CHRIST, and CHRIST alone, is a Refuge from the consequences of sin ; from its power ; from all our enemies, visible and invisible, known and unknown ; and from the troubles and sorrows of this present life.

(p) "*Ramoth*" (רָמֹת), i.e., "Exaltation." (This word is applied to Christ several times in Scripture.) Acts ii. 33 ; v. 31 ; Phil. ii. 9.

(q) Mark xvi. 19 ; Heb. i. 3 ; Acts. vii. 55 ; Rom. viii. 34, &c. &c.

(r) Isa. liii. 12 ; Heb. vii. 25 ; 1 John ii. 1.

(s) "*Golan*," (גִּלְיָן) i.e., "*Joy*." John xv. 11 ; Ps. xliii. 4 ; John xvii. 13.

(t) John xiv. 2, 3.

(u) *In loco*. It has been beautifully said by an old divine, "The Lord Jesus CHRIST is the only 'morning without clouds.'" (2 Sam. xxiii. 4.)

(v) Isa. xxxv. 10 ; Lxi. 7 ; last clause lxi. 5 ; 1 Pet. i. 8.

(w) Cant. i. 3.

(x) 1 John i. 3.

(y) 1 Pet. i. 8 ; Heb. xii. 22, 23, 24.

(z) Prov. xviii. 10. (See also marg. reading.) Ps. xviii. 2 ; xli. 1, 2.

(a) Rom. v. 17 ; viii. 17 ; 2 Tim. ii. 12 ; Rev. xxii. 5 ; John xii. 26 ; xiv. 3 ; xvii. 24.

(b) Or, "On '*Golan's*' shore we've pitched our tents," &c.

(c) Rom. v. 2-11, and xv. 13 ; 1 Pet. i. 8.

(d) The redeemed in heaven have "*come out of*" tribulation—the *great tribulation* caused by sin, and consequent suffering and death—and have left it far behind them *for ever*." (Rev. vii. 14.)

(e) Ps. xvi. 11 ; xxxvi. 8 ; Isa. xxxv. 10 ; li. 11. Ps. xxx. 5. "*Sorrow*," "*Weeping*," (like a wayfaring man—a sojourner,) "*lodgeth for a night*," (the night of time, which is even now "*far spent*,") "*but Joy* (Heb. '*singing*') cometh" (and cometh to *abide*) "*in the morning*,"—the morning of the resurrection—the *nightless day* which is "*at hand*."

(f) Rev. iii. 12.

(g) Acts iv. 12.



## Correspondence.

## THE LORD'S PRAYER.

*To the Editor of the Hebrew Christian Witness and Prophetic Investigator.*

I HAVE a few minutes only which I can spare, and would like to devote to a few remarks on the first article in your August number, on "*The Lord's Prayer*;" though as to the subject-matter, I can now only refer you to Lightfoot, Opera, ed. Leusd., tom. ii., p. 299, seq.; and more to the same effect is to be found. It was a sermon by Dean Stanley, in his usual style, tending to represent our blessed Lord as a mere man, which led to my remarks on the subject, in my "*Gospels from the Rabbinical Point of View*," p. 4 sq. On my first arriving in London, after I had received the faith, in 1835, I was asked for a paper, which then appeared in *The Jewish Intelligencer*, in which I briefly dwelt on the fact that the learned Jew cannot but be startled at finding that some of the best things in the New Testament are to be found in Jewish writings, and suggested the possibility that the Jews may have borrowed them from the New Testament; but I am satisfied now that this was not the case. When I was once asked by a very learned Jew, "What one good thing is there in this book of yours (the New Testament), which we Jews have not?" my answer was,—and it is, in the main, the only right answer—"This: 'To me, to live is Christ, and to die is gain.'"

The real statement, however, is not that the whole of the Lord's Prayer *in integro* is anywhere to be found in any Jewish work, but as Dean Stanley maliciously, it might be said, put it, as near as I can remember, in these words:—"A learned man in the seventeenth century (meaning Lightfoot) found that most of the petitions in the Lord's Prayer are to be found scattered in Jewish writings." Upon which he based the lesson, that we should imitate the Lord's example in this, make use of all that is good which is old, and add to it. He preached once to a large number of children, when he held up to them the example of Jesus at twelve years of age, as an *inquisitive boy*, who, thirsting for knowledge, sought instruction at the hands of those best able to teach Him.

G. W. PIERITZ.

[We can assure our well read correspondent that we are not only conver-

sant with Lightfoot's works, but with those of Lightfoot's authorities; such as the works of Bartolocci, Carpov, Poole, &c. &c. &c. When we read any ill-digested statement—with respect to Rabbinical dogma—propounded by certain Gentile-Christian Divines, we dismiss it with a smile, which we can seldom repress. But when we find such untenable statements endorsed by a learned Hebrew-Christian Divine, such as our esteemed and estimable correspondent undoubtedly is, we stare and sigh. We would refer Mr. Pieritz at present to our first article in this month's issue, p. 491.—Editor of *H. C. W. and P. I.*]

## BISHOP WATSON ON GEN. X.

DEAR SIR,—In the life of Watson, Bishop of Llandaff, there is a letter written by him, just before the French Revolution, 1791, to a gentleman whose mind had been disturbed by unbelievers of those days, on the subject of the peopling of the earth by the sons of Noah. Unbelievers then, as now, endeavoured to invalidate Divine Scripture by sceptical suggestions. Dr. Watson was a learned vindicator of Divine Scripture, and would you think the following extracts from the letter I have named worth insertion?

"The tenth chapter of Genesis is one of the most ancient, one of the most authentic, and one of the most valuable records in the world. No person has ever questioned its authenticity; it is universally allowed to have been written by the author of the Pentateuch; and as to its value, it is inestimable; for it explains to us the origins of nations, as distinct scions springing from one common stock, Noah. Bochart, Hue-tius, Goguet, Le Clerk, Bryant, and innumerable other authors have treated this subject with such perspicuity, that it is a shame for any unbeliever to be ignorant of what they have said; and it will be impossible for him to deny the truth of their argumentation. If my memory does not fail me, it is related by Hornius in his book '*De Originibus Americanis*,' that it was proposed by some superstitious people, as a question which none but a man possessed by the Devil could answer, How was America peopled? Yet the question can now be answered without the aid of supernatural assistance. In whatever way the Islands of the South Seas may have become inhabited, the time, I conjecture, will come, when the

mother language of all the various dialects spoken in these islands, will be discovered in some part of Asia. As to the mysteries of the Christian religion, it is neither your concern nor mine to explain them; for if they are mysteries they cannot be explained. But our time may be properly employed in inquiring whether there are so many mysteries in Christianity as the Deists say there are. Many doctrines have been imposed on the Christian world as doctrines of the gospel, which have no foundation whatever in Scripture, and instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ, to reprobate them as gangrenous excrescences, corrupting the fair form of genuine Christianity. That Jesus Christ lived, died, rose from the dead, and ascended into heaven, are facts established by better historical testimony than that Alexander fought Darius, conquered Persia, and passed into India. But on the resurrection of Christ, all our hopes as men, and our obligations as Christians, are founded. And if we have as great or greater reason to believe that fact, than we have to believe almost any fact recorded in history, we shall act irrationally, and, in a matter of such high concern, foolishly and culpably, if we withhold our assent to it; and if we do assent to it our duty is obvious." H.

#### THE DROLLERIES OF THE BELL LANE JEWISH WORLD.

SIR,—I am not at a loss to divine that your monthly space is inadequate to the monthly contributions which I have reason to believe are extensively forwarded to you from our own quarter, Aldgate cum Aldersgate, the London Jewry, East. I, as well as other of your Jewish correspondents, do not feel aggrieved therefore, if you, now and then, defer *sine die* a communication from this point of the metropolitan compass. I am conscious that my last letter to you on the above subject was much too long; and if it should have to wait for insertion till you can afford sufficient space for the whole, it may probably be kept back altogether till the point of the drolleries is somewhat blunted. May I therefore be allowed to make a suggestion?

I forward you, in this communication, another specimen of the humour, of which our Judæo-Bell-Lane sparkling barrel-organ has so rich a supply,

being one of its harmonious tunes of last Friday, the 14th inst. I enclose the cutting from my copy of the *Hebrew Christian Witness and Prophetic Investigator*, on which our droll clown tried his hand at a new tune. I put the cutting from your monthly, and the capers from that weakly side by side; so that your readers may see the point of the drollery at a glance.

I enclose my card. You and I have had many a polemical tossel, and we may probably encounter each other on the same arena again, but I cannot charge myself with ever having had recourse to the petty tricks of the would be wag, and I gladly bear witness that you have never betrayed the faintest bias for that sort of religious (?) discussion.

I am, Sir, yours obediently, J.  
August 19th, 1874.

We subjoin the two cuttings which our correspondent has forwarded last, with his own brief annotation to the "capers," as he not inaptly terms the homours of the " *Jewish world* ."

"ת.—You had better apply to the Editor of the *Jewish Chronicle*; he will be able to give you 'the true reason' for his ignoring his young contemporary, the self-styled *Jewish World*. The probable reason, however, may be that the older *Weekly* applies to the younger one the Rabbinical adage:—*מנני*

*דחציף כולא האי שמה מינה מכור* *הווא*. We own that we have often looked upon the young upstart in that light."—*Hebrew Christian Witness and Prophetic Investigator*.

"We must not omit, however, to remark that the last page of the magazine contains an allusion to the Jews, which could not very well be surpassed in coarseness and obscenity. It is not put in English, for public decency would be outraged; it is not couched in Hebrew, because some scholars might comprehend its meaning: it is put in crabbed Chaldaic, which only the initiated will understand; and no translation accompanies it, for obvious reasons. We could [?] translate it, but our own self-respect and the regard we entertain for our numerous readers forbid us making the attempt."—*Jewish World*, for August 14th, p. 5.

"The humourist, by shifting the allusion from *himself* 'to the Jews' has somewhat overshoot his mark. The poor scribbler seems utterly innocent of the knowledge that the Hebrew-Chaldaic

quotation is a common Rabbinical saying. If he had but been a little better read, of how much merriment might he not have deprived his readers?"

We give one extract, at present, from our correspondent's former letter:—

In his impression of the 10th inst. [July 10th], occurs the following item, on page 2:—

"The Rev. Meshumad Le Hookhiss has just been appointed chief 'deputation' of the Society for Provoking Christianity against the Jews. The salary is £1000 per annum, and the duties are light in more senses than one."

In the same paper there is an article headed "Jews and Christianity," in which the following passage occurs:—

"The Jewish Journals of the day must be consulted, and there, and there alone, can the true sentiments of Jews be discovered. In the very teeth of these reliable sources of information, the most daring falsehoods are published, as descriptive of Jewish feeling."

"Can the force of drollery and humour go further? A Jewish Journal, who could coolly put down such a joke as in the first paragraph, claiming to be consulted as a reliable source of information!!!"

"The most diverting piece of buffoonery, at least the jester may have thought so, was the statement, *inter alia* 'reliable' items of information, which he ascribed to you—to you of all Hebrews!—as having admitted in your last month's issue, the following:—"Hebrew characters, the most filthy, vile, obscene, blasphemous Hebrew."!! Surely, surely, when he pens the terms '*most daring falsehoods*,' and '*Fulso Witness*,' he must do so whilst in *reterio* opposite his looking-glass."

### Literary Notices.

*The Jew.* By the Author of "Both One in Christ." Sixth Edition, enlarged. London: William Macintosh.

VARIOUS are the reasons which make us welcome this new edition with gratitude. The venerable author, the Rev. Dr. Myers, Vicar of All Saints, Dalston, has adorned THE FAITH, which he has professed upwards of two score years, with every Christian virtue. He is a noble type of the guileless Israelite indeed, the genuine Hebrew Christian. We consider this revised edition of THE JEW of suffi-

ent interest and importance to devote to it a certain amount of space in three or four of our monthly numbers. In a certain sense, it furnishes the clearest insight into the prejudiced mind of a large section of religious Jews. In another sense, the little work may be said to contain the antidote to the baneful effect of the misinterpretations which have been so lavishly palmed upon the prophecies respecting the people of Israel. Let the author speak for himself:—

"One man writes for fame; another writes for gain; a third from motives of pure philanthropy; whilst others, impressed with a sense of man's immortality, write for eternity. The following pages are written with a view to the interests of the Church of Christ, as they stand connected with the Jewish nation.

"The Author's manner of life, which was at the first among his own people, and which has been latterly among Christians of different ranks, and of various shades of opinion, has made him acquainted with the errors and the prejudices prevalent in Israel on the one hand, and in Christendom on the other. This little work is intended to remove certain misconceptions and misunderstandings which have most lamentably interfered with the spread of the Gospel among the ancient people; and, as the writer believes, with the interests of humanity at large.

"That a sixth edition of the book is called for by the public, would indicate that in the views here taken the author has appreciated a state of things as it is—THE REALITY; and also that the object contemplated has, in some measures at least, been attained.

"May the blessing of the God of Israel still attend this messenger of peace!"—*Preface to the Sixth Edition.*

The work is divided into three parts. To give our readers an idea of the comprehensive character of the little volume, we reproduce here the tables of contents of all the three divisions.

PART I.—Israel's Mission among the Nations not transitory; The Relation of the Christian Church to the Church which preceded it; Christianity not a New Religion; The Place of its Nativity, Judæa; The Treatment of Christ by the Jews nationally, and their Conduct individually; The Christian Church established in Israel prior to the Calling of the Gentiles; The He-

brew Members predominant in the Church of the First Century ; Notes of the Author upon Reading, for the first time, the Acts of the Apostles ; The Unchangeableness of God's Purpose with Abraham and his Seed ; The Uninterrupted and Universal Influence of that Purpose ; The Present Condition of Israel illustrated ; The Covenant of Abraham, the National Covenant of Israel ; Its Immutability ; The Hon. and Rev. Baptist Noel ; Are the Jews still in a state of Covenant ? Answered ; The Expectations of the Church intimately connected with the Conversion of the Jewish Nation ; the Success of our Missionary Societies limited ; The Kingdom of Christ not yet ; The Post-millennial Advent of Christ untenable ; The Establishment of Christ's Kingdom contemporary with, and inseparable from, the Re-establishment of Judah and Israel ; the Present Dispensation.

PART II.—The Past Policy of the Christian Church towards the Jew ; The Disciples of Moses Excommunicated by the Disciples of Christ ; Its Effects ; Attempted Justification of Christian apathy towards the Jews : Acts xiii. 46 ; Answered ; The Scriptural Position of the Jew in the Present Dispensation in reference to the Gospel : Eph. ii. ; Subject continued : Rom. xi. ; Is the Jew in a worse state than the Gentile ? Peculiar difficulties of the Jew ; Inconsistent Dealings with Unfulfilled Prophecy relating to the Jew ; Such Interpretations of the Prophecies a Stumbling-block to the Jew ; The recent Change of Views in reference to Unfulfilled Prophecy ; Zion remembered ; London Society for Promoting Christianity amongst the Jews ; Jehovah's "Witnesses" ; Israel still Subservient to the Interests of the Church in the World ; The Present Existence of the Jew ; His Identity ; Israel's continuance as a Distinct People inevitable ; For what End Preserved ; The Personal Reign of Christ ; Restoration and Conversion of Israel ; The Converted Nation a Blessing to the World ; The Position of Converted Israel ; Jerusalem's Glory ; Wilson's Theory of the Anglo-Saxons and the Ten Tribes ; Are the Sacrifices to be Restored ? The latter Chapters of Ezekiel ; Signs of the Times ; Changes

in Judaism in reference to Christianity ; Probable Impending Events ; Union of Church and State in the Kingdom of Jerusalem ; The Redemption of Israel to be preceded by "the Day of Jacob's Trouble" ; Armageddon ; The Vision of the renewed eagle.

PART III.—Scene, Russian Poland ; Dialogue between Moses, a Secret Believer, and Samuel, a Young Jew ; Extreme Ignorance of the Jewish Youth respecting Christianity—Enmity between Jews and Christians ; To what to be Attributed ; The Power of Conscience ; Why the Jews are Wanderers among the Nations ; Jewish Prejudices against Jesus of Nazareth ; Effects of Nominal Christianity on the Jewish mind ; Effects of Persecution ; Charge against the Jews of Mixing Christian Blood with the Passover Cakes ; Providence ; The Gospel the Power of God ; Spiritual Conflict ; The Inquirer repelled by the Idolatry of the Mass ; Critical Moment ; The Light in which the Converted Jew is Viewed by his Brethren ; How Jews have proved the Sincerity of their Faith in Christ ; The Inquirer's Perplexities relieved ; Antagonism between Popery and the New Testament ; Continued Conflict ; A New Stumbling-block ; Christian Prejudices against the Jews ; The Inquirer kept by the Power of God ; The Messiahship of Christ objected to on the ground of His having been Crucified ; Answered ; Twenty-one remarkable Prophecies fulfilled in Jesus, prove Him to be Messiah ; The Moral Law not Abrogated by Christ ; Christ the Life and Centre of all the Types ; The Doctrine of the Trinity the Doctrine of the Bible ; This Doctrine taught by the Ancient Rabbies ; The Incarnation and the Deity of Christ ; Christian Sects ; Resolution to Visit a Christian Church ; Our Church Service ; Its Happy Influence on the Inquirer ; Ministerial Faithfulness ; Sanctifying Power of the Word ; Conversion ; Confessing Christ ; The Cross ; The Consolation ; Faithfulness Rewarded : The Appendix.

In subsequent issues we purpose, D.V., to give digests, interspersed with notes, of the respective parts. We feel sure that we shall thus anticipate the wishes of our numerous readers.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

THE Editor does not hold himself responsible for the expressed opinions of his correspondents.

The Editor has but very little time for private correspondence, and this he applies to old and cherished friends.

Several important articles, Literary Notices, Replies to Queries, &c.—some already in type—are unavoidably postponed.

AN AGGRIEVED SUBSCRIBER, G. W., A FRIEND OF MISSIONS, A MATTER OF FACT CHRISTIAN, NO ROMANCE IN HOLY THINGS, NO ADVOCATE OF PIOUS FRAUDS, and many other correspondents after their kind, must address their complaints and remonstrances to the Committees of the respective societies, whose workings, appointments, &c. &c., they, our correspondents, so severely criticise and censure. We state, once for all—and we shall continue the statement as a standing notice for some months to come—we do not consider that it is part of our calling to reform abuses in the *modus operandi* of certain societies.

HISTORICUS.—THE BANISHED ONES FETCHED HOME is intended to unfold a double tale. The principal one is a true, *bonâ fide*, complete History of the Jewish people in this country, their expulsion by Edward I., and their re-admission by Oliver Cromwell; the secondary tale is an illustration of certain facts which have proved stranger than fiction. "Historicus," as "a hard-working student," should possess a little more Christian patience and sympathy. and learn to make allowances for authors, whose peculiar circumstances all the historical lore in the world will not help him to understand.

A LEARNER.—The first day of the Jewish new year, 5,635 according to modern Jewish chronological computation, falls on Saturday, the 12th inst. The Jewish Day of Atonement, this year, falls on Monday, the 21st inst. In our issue of last October, we gave a critical explanation of the significant dual sacrifice, specially appointed, for the Mosaic, typical dispensation. The

first day of the Feast of Tabernacles will occur on Saturday, the 26th inst. It depends on the state of our pages, whether we shall be able to give any dissertation, this year, on the great Jewish festivals of this September and the coming October.

PHILO-JUDÆUS.—We can now speak in favourable terms of *The Jewish Chronicle*. It has very much improved of late in tone and style. The petty impertinence and insolence, the rabid and ribald language, the arrogant and arrant defiance of truth, which so disfigure its upstart rival, have now almost altogether disappeared from the columns of *The Jewish Chronicle*.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S. W.*

The Editor will not, in any case, return rejected communications.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is still unheeded by some.

### LETTERS RECEIVED.

Revs. G. Pinder; J. C. S. Krœnig; W. J. C. Lindsay; N. Nürnberg; R. A. Taylor; G. W. Pieritz; J. B. Goldberg; R. Gascoyne; Messrs. Binion; Professor Warschawski, &c. &c. &c.

### PUBLICATIONS RECEIVED.

ספר תלמוד לשון עברי. Ben Zæb's Hebrew Grammar, revised, enlarged, and edited by Levinsohn.

ספר צמח דוד, A new Edition.

*Saat auf Hoffnung* for June, edited by Professor Franz Delitzsch.

*Impressions of the Epistles of St. John*. By J. H. Maw. London: S. W. Partridge & Co.

*Palestine Exploration Fund*. Quarterly Statement for July.

*Holokléria. What is Man?* By Gershom.

&c. &c. &c.

# The Hebrew Christian Witness

AND

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## THE LORD'S PRAYER.

(Continued from p. 492.)

No. III.

**THY KINGDOM COME.** These few words cannot possibly be over-rated as to their import and comprehensiveness. Whatever construction some of the disciples may have palmed upon this laconic petition when it was first dictated, the Evangelists and Apostles fully comprehended the magnitude and vastness of meaning conveyed in the three words—two only in Hebrew, **THE LANGUAGE OF CHRIST**, though the Greek translators had to make them twice two—when the Comforter, who is the Holy Ghost, whom the Father sent in Christ's name, taught the disciples all things, and brought all things to their remembrance, whatsoever HE had said unto them. We said *some of the disciples* advisedly; for there was one at least amongst the first twelve who put the right construction upon the prayer **THY KINGDOM COME**. Even he who apostrophised the Redeemer, "**RABBI, THOU ART THE SON OF GOD; THOU ART THE KING OF ISRAEL.**"\* We shall presently advert more particularly to that guileless Israelite's exclamation.

The Divine Teacher, the Holy Ghost, when He brought to the remembrance of the disciples the supplication under review, must also have recalled to their mind such inspired passages as the following:—"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us."† "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away,

\* John i. 49.

† Isaiah xxxiii. 17, 20, 22.

and His kingdom that which shall not be destroyed.”\* “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.”† We might easily fill the whole of this our monthly issue with Old Testament predictions respecting the COMING KINGDOM, for which Christ's disciples have been taught and are taught to pray. The above, however, will suffice for the present. We would only remark just now on the divine presentiment which pervaded the souls of the sage, serious, and sober-minded thinkers, amongst heathens as well as amongst Jews, at the first advent of the Redeemer, about the COMING KINGDOM. It was this divine presentiment which led, at the birth of the Redeemer, “wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him.”‡ Nathanael, however, gave expression to expectations with which the thoughts of his like-minded contemporaries were exercised. Never was the whole range of God's purposes respecting Israel concentrated into two such terse declarations as when the Spirit of God inspired that Israelite indeed, in whom there was no guile,—the type of the nation at large in latter days,—to exclaim, “Rabbi, Thou art the Son of God; Thou art the King of Israel.” That exclamation furnished the key to the staple expectation for which the hearts and souls of the Israelites indeed yearned. Even for the coming of the kingdom, the sceptre of which was to be swayed by the Son of God as the King of Israel.

That prevailing expectation, however, in Israel had a tendency to mislead, and has misled multitudes, into the belief that the KINGDOM OF GOD would forthwith, on the first appearance of the Messiah, be established. Notwithstanding that, our people, as a nation, remained uncleansed from their filthiness, profaning the most hallowed name—in which ONLY there is salvation, “for there is none other name under heaven given among men whereby we must be saved.”§ To counteract, therefore, the prevailing notion that the COMING KINGDOM was then on the eve of being ushered in, and by anticipation to refute the unscriptural idea, even now espoused by many pious Christians, that the Jews will have their kingdom restored to them in an unconverted state, the Saviour dictated the petition **THY KINGDOM COME**; for it was to be then, and was to be for generations to come, a subject for prayer. Yes, it is to be a subject of prayer as long as it shall be necessary to pray, **HALLOWED BE THY NAME**. The Saviour Himself elucidates this part of His dictated Prayer by His rejoinder to Pilate, which the beloved disciple preserved in the following narrative:—“Jesus answered, My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

\* Dan. vii. 13, 14.  
§ Acts iv. 12.

† Zech. ix. 9-11.

‡ Matt. ii. 1, 2.

Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth My voice.\* Now is His kingdom NOT FROM HENCE, "NOT OF THIS WORLD;" but when His name shall be hallowed by Israel as a nation, when they shall look upon Him whom they have pierced, and they shall mourn for Him as the mourning for an only son, and shall be in bitterness for Him, like the bitterness for a firstborn.† Then shall the prayer **THY KINGDOM COME** be fulfilled, and cease to be offered up. "For what a man seeth"—using an inspired mode of logic—"why doth he yet pray for? But if we pray for that we see not, then do we with patience wait for it."‡

To revert for a while to the prevailing expectation about the **COMING KINGDOM** at our Lord's first coming. It almost passes all understanding that this prevailing expectation, which was in the days of yore so clearly understood by our people, should have become in process of time a most perplexing problem to the earnest inquirer of the house of Jacob. It seemed perfectly natural, at the first coming of the Redeemer, when the people heard that He was coming to Jerusalem, that they should take branches of palm-trees, and go forth to meet Him, and to sing, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" But ever since His crucifixion, resurrection, and ascension, though the "remnant according to the election of grace" from amongst the House of Israel own Him as the many-crowned Head of universal empire, the bulk of the nation of Judah and Israel is under a sort of judicial spell as to the glorious and prevailing expectation of our forefathers, who were stimulated thereto by the predictions of our prophets. We cannot help connecting this judicial spell with a misunderstanding of the first three supplications in the **LORD'S PRAYER**, of which the one under meditation—**THY KINGDOM COME**—is the sun and centre.

We would invite the most serious attention of our brethren of the House of Israel to think well, and that prayerfully—especially on the first four days of this month, being the last four days of their group of solemn festivals this year—of the **COMING KINGDOM**, the claims of the Redeemer to the Kingship of Israel, and of the prerogatives which belong to those regal claims. No well-instructed Israelite could be ignorant of the Almighty's displeasure against His especially chosen nation, by reason of their asking an earthly king, as well as of the national repentance of that heinous sin. We just quote a couple of verses from that humiliating chapter in our national annals:—"And when ye saw that Nahash the king of the children of Ammon came up against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your King. . . . And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."§

The first king—who was chosen on account of his imposing person, stature, and strength—proved a curse to the people! What a satire on human penetration and potency! Saul—the man of enormous size and

\* John xviii. 36, 37.  
§ 1 Sam. xii. 12, 19.

† Zech. xii. 10.

‡ Rom. viii. 24, 25.



vigour—became demented by jealousy, hatred, malice, and all uncharitableness, and died a miserable death. The second king was elected, in a direct manner, by the Almighty's command; not because of the man's superior powers, but because he was a man after God's own heart. To David was communicated the revelation that the Son of God, who should, in fulness of time, be born into the world through the seed of his posterity, was to be the **KING OF ISRAEL, HENCEFORTH AND FOR EVER**. The same revelation was frequently repeated, in different words, by subsequent prophets. To that revelation Nathanael had respect; hence his exclamation, "Rabbi, Thou art the Son of God; Thou art the King of Israel!" To that revelation our people at large had respect at **THE REDEEMER'S** first coming, hence their welcome, with loud acclaim, "Hosanna! Blessed is **THE KING OF ISRAEL**, that cometh in the name of **THE LORD**!"

This Nathanael, and the mass of our people at Jerusalem—during the ever memorable preparation week—became the most lucid exponents of God's purposes respecting Israel. The Redeemer Himself endorsed the exposition. To Nathanael:—"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And He saith unto them, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."\* To the Pharisees who would, if they could, have stifled the promptings of God's Spirit, Jesus "answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out."†

The first intimation which we have of the real **KINGSHIP** of the Almighty over Israel is in the divine instruction which was vouchsafed to the aged prophet at Ramah:—"And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them."‡ The nation soon found, to their dismay, that a king, unless he be a man after God's own heart, was but a broken reed. The dynasty of Saul was utterly wiped out. God raised up a new dynasty. The first king of that new dynasty was made to understand that for the sake of the eventual **KINGSHIP** of the Son of God would the House of David sway the sceptre of Israel for ever. This astounding item of revelation is more patent in the original than it is in translations. The latter stands at present in the Authorised Version as follows:—"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?"§ But the last clause of this quotation stands thus in the original:—

וְזֹאת תֹּרַת הָאָדָם אֲדֹנִי יְהוָה:

\* John i. 50, 51.

† Luke xix. 40.

§ 2 Sam. vii. 16-19.

Digitized by Google ‡ 1 Sam. viii. 7.

This clause cannot be translated otherwise than, "But this is the prescriptive right of the Man, the LORD JEHOVAH." St. Paul has respect to the meaning of the original when he penned, as he was moved by the Spirit of God, "The first man is of the earth, earthy: the second man is the Lord from heaven."\*

This accounts for the Messianic character of almost all David's Psalms. A few of which we quote:—"Yet have I set My king upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."† "All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's: and He is the Governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before Him: and none can keep alive his own soul. A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."‡ We know not of a more cogent proof that the whole of this Psalm refers to Jesus—in His humiliation and exaltation—than the mockery of the chief priests and scribes, in the hour of the Redeemer's agony, cross, and passion. We read:—"Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If he be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?"§—thus reminding the chief priests, scribes, and elders that their mocking Him was predicted, and where predicted, namely in the twenty-second Psalm, which begins, "My God, My God, why hast Thou forsaken Me?" "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen."|| We need not adduce evidence from Hebrew writers that those Psalms we refer to were understood by Jewish sages, exegetes, and Biblical expositors to speak of the Messiah. Every well-educated Hebrew, Christian or anti-christian, must be aware of the fact.

\* 1 Cor. xv. 47.

§ Matt. xxvii. 41-46.

† Ps. ii. 6-12.

|| Ps. lxxii. 8, 17-20.

‡ Ps. xxii. 27-31.

All Hebrew seers, subsequent to David, made the **KINGDOM OF GOD** over Israel and the world the principal theme of their predictions. The following are a few specimens of such prophecies :—"For unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulder : and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the outcasts of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off : Ephraim shall not envy Judah, and Judah shall not vex Ephraim."\* The thirty-third chapter of the same Prophet we have already cited. His book actually teems with presages on the subject. Just a few predictions, to the same effect, proclaimed by some other prophets :—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely ; and this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt : But, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land."† "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you : and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant : and I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel : and ye shall know that I am the Lord."‡ Daniel has already been quoted on the subject. Thus writes Hosea, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice,

\* Isa. ix. 6, 7 ; xi. 10-13.

† Jer. xxiii. 5-8.

‡ Ezek. xx. 33-38.

and without an image, and without an ephod, and without teraphim : afterward shall the children of Israel return, and seek the Lord their God, and David their king ; and shall fear the Lord and His goodness in the latter days.\* Compare this with a subsequent utterance of the same seer :—" O Israel, thou hast destroyed thyself ; but in Me is thine help. I will be thy king : where is any other that may save thee in all thy cities ? and thy judges of whom thou saidst, Give me a king and princes ? I gave thee a king in mine anger, and took him away in My wrath."† Equally suggestive is the Prophet Amos :—" For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I will build it as in the days of old : that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this."‡ The Prophet Micah was thus inspired to write :—" The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their King shall pass before them, and the Lord on the head of them. . . . But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel ; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth : then the remnant of his brethren shall return unto the children of Israel. And He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God ; and they shall abide : for now shall He be great unto the ends of the earth."§ One of Zechariah's predictions on the sublime theme we have already quoted at the commencement of this our paper.

It was in the spirit of those prophecies adduced in the course of this essay that the angel Gabriel addressed the Virgin Mary :—" And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give Him the throne of His father David : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end."|| Pontius Pilate was constrained, by the same irresistible power, to indite the superscription on the cross, " Jesus of Nazareth, THE KING OF THE JEWS." But none have so fully, so comprehensively, so lucidly explained the whole counsel of God respecting Israel as did Nathanael, perhaps unwittingly, on his first interview with Jesus ; and the mass of the Jews on welcoming, perhaps involuntarily, the Saviour to His last Passover at Jerusalem,

\* Hos. iii. 4, 5.

† Ibid. xiii. 12-19.

‡ Amos ix. 9-12. When these papers shall be reprinted, in the form of a volume, they will be supplemented by critical observations as to the exact import of the original.

§ Micah ii. 13 ; v. 2-4. According to the Hebrew version, the latter reference is v. 1-3.

|| Luke i. 31-33.

which, as He Himself said, with desire He had desired to eat that Pass-over with the disciples before He suffered.\* “Rabbi! Thou art the Son of God; Thou art the King of Israel!” exclaimed the former. “Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord!” sang the latter.

These declarations, however, might have had—as indeed they have produced—a baneful effect upon unlearned and unstable professors, who, by wresting those divinely inspired exclamations, scoffingly asked, and ask, “Where is the coming kingdom? What has become of the rapturous outburst of Nathanael’s confession? What of the loud acclaim of the multitude on Jesus’ triumphal entry at Jerusalem?” The Redeemer, therefore, in mercy to His own chosen disciples, anticipated the bane by an effectual antidote, teaching His disciples to pray,—**THY KINGDOM COME.** And when the disciples, after the resurrection, just before the ascension, ere the Holy Spirit came upon them, began to betray a prying inquisitiveness, asking, “Lord, wilt Thou at this time restore again the kingdom to Israel?” the ascending Redeemer at once and for ever vetoed such curiosity:—“And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”† In other words, Remember, I taught you to pray **THY KINGDOM COME**, and not to spend your precious time in speculating and conjecturing about the time when it will be restored to Israel.

But is not the delay these many centuries, during which the prayer has been offered up by myriads of professing disciples, proof positive that the petition will never be accorded? **CERTAINLY NOT!** Let Israel be summoned to the bar of inquiry, and let their own condition testify in the matter. We cannot insist too often upon the evidence from that quarter. What has been the condition of the House of Israel since their heinous national profanation of the name of the Redeemer, the Lord of Hosts? Why, ever since “the chief priests answered, We have no king but Cæsar,”‡—and thus have our nation a second time rejected the God of Israel from being their King, and thus have they again profaned His Holy Name more than ever—the nation of Israel has remained without a king at all. They have been scattered all over the world, but everywhere—with the exception of a few fractions of the nation in favoured lands, such as England, Holland, Germany, &c.—under the rule of despots resembling the Cæsar to whom they tendered their allegiance in preference to Him who came to seek and to save them.

How fervently, therefore, should the petition **THY KINGDOM COME** be offered up by the children of the synagogue! To do the framers and compilers of the modern Jewish Liturgy justice, they have endeavoured to make extensive, if not the best, use of the respective and suggestive supplications in **THE LORD’S PRAYER**. But, as we have already observed in former numbers, how overlaid with vain repetitions! With respect to the laconic petition under treatment, how diluted it has

\* Luke xxii. 15.

† Acts i. 7, 8.

‡ John xix. 15.

become by the mass of vain repetitions ! In the morning Judæo-liturgical service, in the course of the composition which begins, "Blessed is He who said, and the world came into being," we have the following passage:—"And in the songs of Thy servant David we will celebrate Thee Lord our God, with praises and hymns we will extol Thee, and we will applaud Thee, and we will adore Thee, and we will mention Thy name, and we will have Thee our King, our One God, who liveth for ever, to reign over us ; a King whose great name is ever bepraised and belauded. Blessed art Thou, O Lord, who art a King applauded with dignified exaltation." Yes, our people have become mindful, by the promulgation of the LORD'S PRAYER, that the COMING KINGDOM should be a subject of earnest supplication ; but, as a nation, they are still unconscious of the Hallowed Name, through which alone prayer is accepted. In vain do they fast, in vain do they confess, "Our Father, our King, we have sinned before Thee. Our Father, our King, we have no king but Thee," &c. &c.\* In vain do they repeat in various forms and divers words their orisons for the coming kingdom,†—all, all, all have remained unheeded, simply because Israel as a nation have not yet learnt to hallow the name of Him whom they have set at nought, and preferred a Gentile Cæsar to Him.

Even some Jewish writers entertained presentiments to the same effect. In *Yalkut Simeoni*, and *Medrash*, on Ps. xc., occurs the following:—"What is the reason that the Israelites pray during this dispensation and are not answered ? Because they know not the ineffable name, but in the future one, the Holy One, blessed be He, will make them know it ; for it is said, 'Therefore My people shall know My name.'‡ At that time they shall pray and shall be answered, for it is said, 'He shall call upon Me, and I will answer him.' "§ Rabbi Joseph Albo, in his book *Ikkarim*, part ii. chap. 28, has the following orthodox passage:—"And the Scripture designates the name of THE MESSIAH, THE LORD OUR RIGHTEOUSNESS, because He is to be our Mediator, that we may obtain righteousness from God, by His hand." We would particularly commend these two quotations to the votaries of the synagogue-ritual, who have recently prayed and fasted, in a way they have not done during the other seasons of the year. It may please God to make known unto them the ineffable name, so that they may experience that RIGHTEOUSNESS which is to the true believer in Christ an earnest of the COMING KINGDOM. In our next paper, on the LORD'S PRAYER we hope to demonstrate that the answers to the first three supplications are anticipated in the REVELATION vouchsafed to St. John.

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\* This is a sort of Litany, the opening sentences of which, no less than forty-two times, are "Our Father, Our King," &c.

† To quote them all would occupy too much of our monthly space at command. We may adduce some when the papers shall be published in the form of a volume.

‡ Isaiah lii. 6.

§ Ps. xci. 15.

## ISAAC JAQUELOT;

## AN APOLOGIST OF THE SEVENTEENTH CENTURY.\*

IN no part of Christendom have apologists who have defended Christianity against the Jews worked with so enthusiastic and purely Christian a spirit as in Holland. When the Spaniards and Portuguese, from motives of fanatical hatred, and, under pretence that in a Christian state no Antichristians ought to be tolerated, had driven the Jews out of the irterritories, it was the Dutch Protestants who, in a specially hospitable manner, not only welcomed the unfortunate people out of Christian sympathy, but also gave them soon after political liberty, such as the Jews at that time enjoyed in no other Christian country. But the Dutch were well aware that there existed yet another and higher freedom to be given; they regarded it as their Christian duty to speak to them earnestly and affectionately about it, so as to awaken in them the longing to become free through the Son of God. Many Synods busied themselves with the spiritual Jewish question, looking at it from this point of view, and earnestly considering what the Church and her ministers could do, or cause to be done, in order to find means to introduce Christianity among the Jews. So they founded a professorship at the famous university of Leyden for the "Controversy between Judaism and Christianity," and the celebrated Hebraist, Constantine l'Empereur, was invited to undertake its duties. The fidelity and discrimination with which the Dutch then fulfilled their duty as Christians towards Israel is still a noble example and earnest reminder to all Christian people.

Schutz raised a loud outcry about the "really excessive freedom" enjoyed by the Jews in Holland, since they were granted a privilege there which they had in no other country, namely, that of receiving proselytes from another faith into their religious community. This is a fact; and faithful Christians needed to exercise themselves daily in patience and forbearance when they could not help seeing, to their bitter sorrow, so many wretched creatures openly breaking loose from their Redeemer; so many infidel books published; and so many foreign apostates wielding against Christianity the long-disused weapons of ridicule and satire. It was indeed a shocking abuse of the freedom accorded to them; but the Dutch, in spite of it all, maintained their Christian principles, manfully defending their sacred things, albeit only using spiritual weapons.

The praise we have given to the Dutch of the sixteenth and seventeenth centuries belongs also to the French refugees, who had been driven from their own land for the sake of their faith, and were heartily welcomed in Holland. They had brought the freedom of Christ Jesus with them into Holland, and, as they now obtained also political liberty, they were bound to the natives of the land by the closest ties of Christian brotherhood, and fought side by side with them the good fight of faith. We have already (in "*Saat auf Hoffnung*," 1871) introduced our readers to Gousset, the French scholar, who lived in exile in

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\* Translated from the German of our talented brother the Rev. A. Fürst— which appeared in the June issue of *Saat auf Hoffnung*—by our accomplished sister, A.F.O.I.

Holland, and utterly upset all the arguments of the Antichristian Chiz-zuk-Emuna. We would now draw the reader's attention to the doughty apologist of this (the seventeenth) century—Isaac Jaquelot, who defended Christianity, not only against the Deists, but also against the Jews. He was born December 16th, 1647, at Vassy, in Champagne, where his father was a teacher of the reformed faith. On completing his theological studies, he became his colleague; but, on the promulgation of the Edict of Nantes, was obliged to leave his fatherland, and go first to Heidelberg, then to the Hague. In after years he obeyed a call to Berlin, to take the office of preacher to the French congregation there, where he died of apoplexy, October 20th, 1708.

Jaquelot had already published his work against Deism—“*L'Existence de Dieu*”—when he resolved to take up the cudgels against Jewish objections to the Christian faith. This appears by his “*Dissertations on the Messiah, in which it is proved to the Jews that Jesus Christ is the Messiah promised and foretold in the Old Testament*” (1699). He divided his work into two sections, the first of which deals mainly with Christian Evidence, the second with the objections which have been brought against it. The whole is written in so lively and familiar a style, that we are powerfully impressed by it. We seem to be reading a work that might have been written in our own century. The author has made it his business to become intimately acquainted with the chief Jewish objections; and he goes so far as to say that he has himself read the works of all the Jewish writers whom he quotes; above all this, his book conveys to us an impression of his beautiful Christian sympathy and pity for Israel, whom he would fain see under the protection of the Good Shepherd. “Christians,” he says in the preface, “should regard the errors of these poor people with compassion and sympathy, for they were formerly so much beloved by God that their national ancestor is the Father of the Faithful, and also of the Messiah; the Law and redemption too sprang from them. The apostle Paul was willing to allow himself to be under the curse, if by that means he might save his people; and we should at least consider it our duty to contribute to their conversion; by bringing near to them instruction in Christian truths; for persecution will only harden them still further, and is besides contrary to all humanity and to the Gospel. So, as we cannot blame their Rabbis, if they defend the religion, of whose truth they are sincerely persuaded, without invectives against Christianity, it is also the duty of Christian scholars to set before them the Christian religion as the development of the Old Testament dispensation, and to do this by better arguments than brute force and popular tumults against them. We believe that God will take them once more into a new covenant with Him; and we must further the Divine purpose by every means in our power, and not suffer them to perish in spiritual destitution, nor even drive them out of the countries where the Gospel is preached. Can we expect them, if we do, to become Christians among the Mohammedans or heathens?”

We will look a little more into Jaquelot's work, and see how he discharged his duty. We know how the Jews have ever wearied themselves to prove that Christ Himself taught nothing new, and that what He really did teach, was to be found already in the Old Testament Scriptures or in the Talmud; and in this they found many credulous followers even among



Christians. In order to strip the King Messiah of His divine glory, they had degraded Him to the level of a Rabbi, though a superior one. This was already the case in Jaquelot's time. "The Jews," he says, "maintain that Jesus Christ, as one of their teachers, found all that He taught in the Law, from whence He instructed them. Good! but what enabled this Incomparable Teacher to purge His national religion of so many childish fables, with which it had been overlaid by other teachers, as we perceive by the Talmud? This reflection places Jesus in a favourable light. But still further, He speaks with authority, such as no other man could; and gives Himself out as a teacher come direct from God. He raises the ancient promises, visions, and types out of their former obscurity. He foretells the fall of Jerusalem, the centre of the most elaborate ritual of the Law. He announces that the time is coming when God, who is a spirit, shall be worshipped in every place. It cannot be urged that these announcements were first ascribed to Him after the terrible events took place, for both Tacitus and Suetonius inform us that there was a persecution of the Christians at Rome as early as Nero's time. Thus Christ must have lived many years before then, and, indeed, in the reign of Tiberius, in whose time, according to the Gospels, He fulfilled His ministry and died. How wonderful, then, it must have sounded at such a time, that from the Jews, who lived in a small province of the Roman empire, salvation should spring forth, and conquer the world, which was then under the sway of the Roman sceptre! However, the announcement was verified; Jerusalem was destroyed, the nation scattered, and the name of Israel's God preached in every land by the disciples of Christ. The idol temples have been laid in ruins, and the cross erected over their *débris*. This is without controversy the work of God; and Christ is a Teacher come from God, to whom also the Jew must finally submit, unless he is prepared to deny that the mission of Moses and of all the prophets was true."

The modern Jews are not tired of making the world believe, that Judaism has a great mission to perform among the nations, and above all, has to make known to them the Unity of the Godhead. But if they are asked what they have been doing for the heathen for the last two thousand years, they excuse themselves by various meaningless evasions. Two men may be here brought forward, who may be considered to represent fairly the most current and favourite ideas of the Jews on this subject: the Frenchman Cohen, in his "*Le Décides*" (Paris, 1861), and the Judæo-German historian Grätz, in his treatise, "*The Rejuvenescence of the Tribe of Judah*," which appeared in the "*Wertheimer und Kompert's chen Jahrbuch*, for the year 5624 (1863-1864)," and brought down on its editor Kompert the well known trial for heresy by the orthodox Jews of Vienna. Cohen excuses the indolence of the Jews by quoting the activity of Christians. According to his account, the Jews have no need to bestir themselves at first, since Christianity is a bridge between heathenism and Judaism, and all Christianised nations who are passing over this bridge must be coming nearer to Judaism, "the religion of the soul and of duty." In his opinion, Christianity is a "mighty mediator" between Israel and mankind, an "untiring pioneer," which is to make ready in the wilderness of heathenism the way of the Lord; "a missionary" that carries the words and book of Truth to the uttermost ends of the earth;

"a sower" who is scattering the mysterious seed into all the fruitful ground, but—"Judaism will one day celebrate the Harvest Home!"

So the modern prophet concludes his sententious work! He is indeed wide-awake enough to perceive what a beneficent spiritual power Christianity has become in all parts of the earth, and how vigorous and active it still is, and this gives him serious uneasiness; but he knows where to find comfort; all this labour and trouble of the Christians is to turn out finally to the advantage of Judaism! We will leave him, and turn to Grätz, who dreams with closed eyes, not open ones; he gives the latter-day glory to no Messiah, Israel personally is the Messiah, we must not expect any other. While Cohen, with a heavy heart, wonders at the great and vigorous spiritual power of Christianity, Grätz affects to know nothing about it; he ignores all the doings of Christianity up to the present time; he claims all present and future honour for Judaism. Instead of seeing Christians and Christianity all around him, he sees only heathens and heathenism, to whom his "Nation-Messiah" is sent as a Deliverer from the darkness and slavery of idolatry. "The Jewish nation," he says, "is the messenger that God sends to the idolatrous, God-forgetting, corrupt world. It is to be the Light of the nations, by whose instrumentality the salvation of God is to be carried to the ends of the earth."

"When?" we would ask. "When, indeed, will this Messiah, or Apostle, enter on his Divine Mission, that of delivering the people?" Two thousand years have already been allowed to elapse. Are two thousand years more needful for due preparation to be made, or has Israel more important affairs to settle beforehand than this, to take into consideration the soul's health of those millions of "idolatrous, God-forgetting, corrupt men?" What deeply wounding words are these for assembled Christendom to hear! Even in Jaquelot's time the Jews—though they had not got so far as the present fashion of denying a personal Messiah—lulled themselves to sleep with such dreams of vain self-exaltation. "Rabbi Isaac," says he, "maintains that the promise given to the patriarch Abraham is fulfilled already, in that the Israelites have taught other nations the Being, Unity, Providence, and Eternal Power of God; but where are those nations who have been converted by Jewish teachers? What idols have they caused to be broken in pieces by their preaching? Even the prophets have never yet taken much pains to convert the heathen! Jonah alone preached to Nineveh of the coming judgment and exhorted repentance; and this happened by the express command of God, which he only obeyed from compulsion. David and Solomon were allies and friends of the kings of Tyre, but this did not help the latter to the knowledge of the true God. On the contrary, the heathen king's daughter, whom Solomon married, turned his heart away from God's ways. In a word, history records but a very small proportion of proselytes who embraced the Jewish religion; but it tells us much more about the falling away of Israel from the worship of the true God. Christianity first took up the work of converting the heathen, and set about it from the very day on which the risen Saviour gave to His disciples the command: "Go ye into all the world and preach the Gospel to every creature!"

The important question—"What, then, was the personal work which

Messiah was to perform?"—is still, by the modern orthodox Jew, answered in this fashion:—"He is to gather the scattered nation and lead them back to Jerusalem, there to sit as a mighty king enthroned on Mount Zion, and to subdue all the nations of the earth." They only dwell on the mighty kingly power of their Messiah; so they agree in referring Isaiah lii. 13-15 to Him; but they apply the whole of the fifty-third chapter to the whole Jewish people. What we understand of the Messiah, and find fulfilled in Jesus, Grätz attaches to his "Messiah-nation;" he traces their path through suffering to glory; they must wear a "crown of thorns" patiently, that they may be worthy of a "royal diadem;" through "suffering and death to resurrection, through the gates of the grave will they be aroused to everlasting life." We could hardly believe our eyes, as we read this, for we always thought that any Messiah who was to suffer first was totally opposed to modern Jewish notions. We read these remarkable passages more than once, and indulged at last in the fond hope, that this might prepare the way for the mission to Israel; for if the Jews believe all this about the Messiah, as Grätz maintains, they might—we should think—find all this easily in the crucified and risen Christ, and joyfully acknowledge Him. Grätz, indeed, declares that all this, when referred to "a single individual," becomes a caricature, and savours of romantic fanaticism; but we are still of the opposite opinion, and have sound common sense and the Holy Scriptures on our side. In refusing to acknowledge any other Messiah but the nation, He sets himself in open opposition both to the Holy Scriptures and also to the traditions of his own nation.

The District Rabbi, Solomon Kutua, in his noteworthy little tract, entitled, "*Open and Honourable*," (Halberstadt, 1864,) in which he opposes the way in which Grätz does away with the fundamental belief in a Messiah, says, among other things:—"In the thing itself there is no difference, and the belief in a personal Messiah is the first distinct fact in the faith of the nation, the hope and aim of the people ever since their Galuth (Exile) wandering, and even before that, when they were drawing near their fall. It is announced by all the prophets—from Moses, the first, down to Malachi, the last—it is a necessary consequence of God's justice; it is, so to speak, the revelation of the foundation stone of Israel's religion, and may be regarded as its top stone also." So also do all the Jews believe who hold fast to the thirteen fundamental articles. They believe in a personal Messiah, who is *not* to wear any "crown of thorns," *but* to be adorned with the "royal diadem." It is with *such* Jews that Jaquelot also has to do.

"The cross of Christ," says he, "is to the Jews a stone of stumbling, because they misunderstand the counsels of God, and have imagined a Messianic Kingdom, like the kingdoms of this world. If, as the Rabbis teach, all nations are to be swayed by the sceptre of Messiah—and the natives of Japan, America, and Australia are to become and remain subjects of the King of Jerusalem, and then turn their weapons of war into implements of peace—this becomes an impossibility, unless the sin of mankind is first atoned for and taken away; for does it not require before all things that man's nature should be entirely changed? And shall we think that, if any difference exists between people in any part of Messiah's kingdom, they are to appear before

Messiah to receive sentence from Him? Does this not appear to us—looking at it from outside—as not to be thought of? And then, will this Messiah, whom they are expecting, be liable to death, or live eternally on the earth? Will he have children or not?—If he is to have children, will they be like him in power and majesty, or like the rest of mankind? If they were like him, there would be a plurality of Messiahs. If not, who would, then, in the event of the Messiah not being immortal, rule after him with justice and righteousness? Such, and many other questions, confuse the superstitious believer in a worldly Messiah (a Messiah-conqueror) with the attendant absurdities. In these and similar ways does Jaquelot attack the erroneous belief of the Jews about Messiah. He stands firm on one point, which he works out by referring to the records of Old Testament prophecy, judged of by the universal interpretation which all ages have put on the spirit of the New Testament.

In our troublous times, when Judaism, in its unbelief, is stepping so boldly forward, such faithful witnesses and champions of the truth in old times deserve more consideration than we have thought it our duty to give them. If we were only to read over their numerous works with more carefulness, we might find much in them that would do us good and profitable service in our present struggle. They fought the good fight of faith in God's strength, and exhort us to be, like them, mindful of our solemn duty as Christians.

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## WHAT DID THE ANCIENT HEBREWS KNOW OF ASTRONOMY? \*

**I**S a proposition which has been often propounded, but never satisfactorily, nay, not even feasilily, demonstrated. The writers in Bible dictionaries have never sufficiently availed themselves of the only right and bright telescope for the purpose of viewing the firmament and the orbs therein, in the same manner as the ancient Hebrews have done; and they have, consequently, only beclouded themselves, and no doubt many of their believers also. That telescope is the most ancient Hebrew book extant, by whose aid I trust to be able to demonstrate, not only feasilily, but satisfactorily, the proposition which heads this paper.

No author could have penned, and no reader could have fully comprehended, the Mosaic narrative of the fourth day's creation, as given us in the first chapter of the Bible, without a general knowledge of the laws which regulate and affect the sidereal system, which we call by the technical term ASTRONOMY. Pregnant with no ordinary import are the words, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of heaven," &c., &c. Had we nothing left of the oldest Hebrew book but the first chapter of Genesis, it would have been sufficient for my purpose to prove in the present instance that the antiquity of the science

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\* This article appeared in the first volume, 1866, of *The Scattered Nation*. It is reproduced here with the Author's sanction.

of astronomy does not derive its value from heathen writers. Apart from inspired revelation, this chapter is the most wonderful in the annals of the world. Its antiquity makes the oldest Pagan chronicle appear but yesterday. Its wisdom renders the sagacity of man's understanding absolutely foolish. Its profoundness makes the depth of human intellect extremely shallow. Its truth, which is day by day more and more elucidated, and made better and better understood, makes the falsehood and doom of the would-be philosopher ominously clear. Every fresh assault which man's frail wisdom makes upon our chapter is overruled to render its sterling accuracy and pure orthodoxy more palpable than ever. But there are many rays irradiating from other portions of that old Hebrew book alluded to, which tell pretty plainly that the ancient Hebrews knew more of the science of astronomy than modern *savans* are disposed to credit them with.

The current belief amongst the Hebrews was, from time immemorial, that the science of astronomy was a direct emanation from "the Father of lights." Josephus, who committed to writing a variety of floating traditions amongst his people, thus speaks of the science (*Antiq. i. iii. 9*): "God afforded them [the aboriginal patriarchs] a longer time of life, on account of their virtue and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded them the time of foretelling the periods of the stars unless they had lived six hundred years; for the great year is completed in that interval." Upon which Cassini annotates: "This period, whereof we find no intimation in any monument by any other nation, is the finest period that ever was invented, for it brings out the solar year more exactly than those of Hipparchus and Ptolemy, and the lunar year within one second of what is determined by modern astronomers. If the antediluvians had such a period of six hundred years, they must have known the motions of the sun and moon more exactly than their descendants knew them some ages after the flood."

It has been the fashion of late years to trace every ancient science and art to Egyptian and Chaldean sources; and Hebrew astronomy has been treated in like manner. There can be no doubt that those ancient nations retained much light of the pristine illuminations in the knowledge of the celestial bodies; but that that light became, in process of time, fearfully overlaid with clouds of thick darkness is equally certain. The modern mania of tracing the science of astronomy to the Chaldeans is only reviving the presumptuous arrogance of the Babylonians themselves. I cannot do better than refer the readers of "THE SCATTERED NATION" to Isaiah's withering satire respecting Chaldea's boast of superlative wisdom, as given in his forty-seventh chapter, the eighth and five following verses, the last of which, verse thirteenth, runs thus, according to the original: "Thou art wearied in the multitude of thy counsels. Let those who search the heavens stand up and save thee; even they who are gazing at the stars, giving intelligence respecting months; [let them save thee] from the things that shall come upon thee." Who could fail to perceive that the Hebrew seer was a far more accurate astronomer than the wisest of the wise Chaldeans were?

Again, were the Chaldeans indeed the great astronomers which they themselves pretended, and which certain modern authors make them out

to have been, how came it to pass that among the captive children of Judah "in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm?" (Dan. i. 20.) It is noteworthy here, that it was then, when Daniel, Shadrach, Meshach, and Abednego were at Babylon, that Pythagoras arrived there in search of the sciences of the East, whence he carried to Europe the doctrines of a heliocentric system, and the daily rotation of the globe on its axis. It was owing to Daniel's calculations and predictions respecting the appearance of a certain star, that, at the first advent of the Saviour, "the wise men from the East" were led to Jerusalem, to worship the infant Redeemer of the world.

These fragmentary considerations alone would have been sufficiently circumstantial evidence to prove that the original writers and primitive readers of the Hebrew Scriptures possessed a pretty accurate knowledge of the asterisms of the celestial sphere, which lie in the annual path of the sun—termed by Moses "signs," and which mythological writers designated "the zodiac." But we have in the oldest Hebrew book, the Hebrew Bible, positive traces of the asterisms, or "signs." Joseph's dream (Gen. xxxvii. 9) had evidently reference to the sidereal system. For a long time the signs of the zodiac numbered only eleven, according to the ken of man.\* Balaam's picturesque description of Jacob's tents had a palpable allusion to the asterism Aquarius (Num. xxiv. 7). The Hebrew term for that sign of the zodiac is דָּלִי, *Delee*, "bucket." I shall presently point out the aptness of the figure of speech which the prophet of Pethor employed. So thus Deborah, in her triumphal ode, makes mention of the same "sign."

"They fought from heaven;  
Even the stars in their path,  
They fought against Sisera.  
The river Kishon swept them away,  
That ancient river, the river Kishon."

(*Judges* v. 20, 21.)

The ancients represented the zodiacal sign Aquarius by rivers—such as were in the immediate neighbourhood—or by a man pouring water out of a bucket or buckets. The Egyptians utilised the Nile for that purpose; the Chaldeans, the Tigris and Euphrates.

In that ancient book, the book of Job, we have mention made (xxxviii. 32) of מַזְרֹוֹת, "Mazzaroth." I consider Sir William Drummond's version of that passage the soundest, namely, "Canst thou bring forth the zodiacal signs, each according to the season in which it ought to appear?" The "Mazzaroth" of Job is the same as the מַזְלֹוֹת, "Mazzaloth" (the ל and ר are mutable in the Hebrew language, as they are in other languages) of 2 Kings xxiii. 5, which the margin properly renders "twelve signs or constellations." The writer of the Book of Job records the names of several asterisms, even עֵשׂ, *Ash*, translated, in the authorised version, "Arcturus"; כֶּסֶל, *Keseel*, rendered "Orion," but

\* Amongst some Hebrew ballads which the Jews are in the habit of singing on the first two nights of the Feast of Passover, there is one which contains a verse with the following beginning:—"Who knows anything about the number eleven? I know something about eleven: eleven are the planets," &c. &c.

unquestionably the proper rendering of which is "satellite"; כִּימָה, *Keemah*, which has been translated "Pleiades" (Job ix. 9; xxxviii. 31-33). One of the great Hebrew luminaries in astronomical science, Rabbi Samuel by name, said that that constellation was called *Keemah*, because it produced the appearance כְּמַיֶּה *Kémayah*, i.e., as of a hundred stars.\* The latter names, *Keseel* and *Keemah* are also mentioned by Amos (v. 8). The passage referred to in the Book of Job invests Ps. cxlvii. 4, with a literal prose meaning:—

"He telleth the number of the stars;  
He designates them all by certain names."

(*To be concluded in our next.*)

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE  
JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK IV.—CHAPTER VII.

THE JEWS UNDER EARL RICHARD, KING OF THE ROMANS.—SANCHA'S FUNERAL EXPENSES.—MORE MASSACRES AND BANISHMENTS.—THE JEWS PAWNED AND BARTERED.—THE EFFECT OF THE BATTLE OF LEWES UPON THE BRITISH JEWS OF THAT PERIOD.—THE JEWS OF OXFORD.—MERTON COLLEGE.—PARTICULARS ABOUT THE FAMOUS UNIVERSITY CROSSES ERECTED IN THAT LONG AND DREARY REIGN.

(*Continued from page 511.*)

**E**ARL RICHARD, having obtained his election as successor to the Emperor of Germany, named himself King of the Romans. This exaltation had no favourable effect upon our down-trodden people. Tyranny and cruelty seemed to have been the predominant features of royalty in those dark ages. He caused the Jews to be arrested, and would not accept of any bail. The attorneys he employed were Jews—in all probability of very indifferent characters, such as his favourite Abraham, the murderer of his own wife—who made no effort to alleviate the oppression of their suffering brethren; perhaps helped forward their affliction, by telling the Roman King the Jews could raise the money at once, if made to do so. There can be no doubt that our people had then able judges and lawyers of their own, and whom the King's court considered competent to decide all sorts of questions, spiritual as well as temporal. This circumstance annoyed the ecclesiastics not a little, which they did not fail to resent. The prelates began to complain that the Jews were protected by the King's courts. Alas for the protection! Boniface, the primate, who was honoured with the merited appellation of "this ruffian, this cruel smiter . . . no winner of souls, but an exacter of money," convened a provincial synod, in which the prelates enacted the following severe and cruel edicts:—

"That because ecclesiastical judicature is confounded, and the office

\* Talmud, treatise Berachoth, fol. 58, col. ii.

of prelates obstructed, when a Jew offending against ecclesiastical persons and things is convicted of these, or other matters, which belong to the ecclesiastical court of pure right, and yet is not permitted by the King's sheriffs or bailiffs to stand to the ecclesiastical law, but is rather forced to betake himself to the King's court; therefore all such Jews shall be forced to make answer, in such cases, before a judge ecclesiastical, by being forbidden to traffic, contract, or converse with the faithful; and they who forbid and obstruct them, and distress the judges and others on this account, shall be coerced by the sentences of excommunication and interdict."

This primate, "elected by female intrigue," proved a great source of trouble and virulent persecution to the poor Jews in this island. He having been uncle to Queen Eleanor,—who, in fact, was the sole monarch of England, and even of her husband,—had, as a matter of course, great influence with the king. Henry therefore, though he opposed the decrees of the Church against the Jews during Stephen Langton's primacy, entirely concurred with the Church in persecuting our people during the administration of Boniface. Accordingly, by an edict enacted in the thirty-seventh year of this reign, Henry sanctioned Stephen Langton's decrees; and it was ordained that, "no Jew should remain in England who did not render service to the king; that there should be no schools for Jews, except in places where they were wont to be of old; that, in their synagogues, all Jews should pray in a low voice, according to the rites of their religion, so that Christians might not hear them; that every Jew should be answerable to the rector of his parish for parochial dues, chargeable on his houses; that no Christian woman should suckle or nurse the child of a Jew, nor any Christian serve any Jews, eat with them, nor abide in their house; that no Jew nor Jewess should eat meat in Lent, or detract from the Christian faith; that no Jew should associate with a Christian woman, nor any Christian man with a Jewess; that every Jew should wear a badge on his breast, and should not enter into any Church or Chapel, except in passing to and fro, and then should not stay there to the dishonour of Christ. That no Jew should hinder any other who was desirous to embrace the Christian faith. That the Jews should not abide in any town without the king's special license, save in places where they were formerly wont to reside. On offending against any of these provisions, their properties were to be immediately confiscated.

Unfortunately for our people, in the year 1261, Sancha, the Queen's sister, Countess of Cornwall, and Queen of the Romans, died. The king and queen made great lamentations for her, and gave her a magnificent funeral. As usual our people had to supply the needful, for the king ordered that new inventories should be made of all their lands, tenements, debts, ready money, plate, jewels, and household stuff. The king's commissioners were to be assisted in their strict search by all sheriffs, constables of castles, mayors, &c.

The king's opposition to the barons proved a two-fold scourge to our oppressed brethren. He took away their money, in order to be able to continue his opposition to the barons; whilst the barons took away their lives, with the remainder of their wealth, for yielding to the intolerable pressure of that covetous monarch. It was, therefore, a



cause of joy to the Hebrew congregations in this island, that a truce was established between the sovereign and his barons, and that the former was prevailed upon to sign an amicable arrangement with the latter, by which he bound himself to confirm the provisions of Oxford. Henry, however, was not a man to abide, for any length of time, by an agreement; and, as a matter of course, refused to adhere to the rules of the compact, under the pretence that his consent and signature were extorted from him. He withdrew to the Tower of London. The offended barons unexpectedly entered the city. Eager for plunder and athirst for blood, they raised a dreadful clamour against our luckless brethren, which was the prelude to a personal attack upon the queen, the most unpopular of all the queens of England. The following are some of the particular details of this tumult. The great bell in the church named after one of the greatest pillars of the Church of Christ, St. Paul, sounded. This was a signal for a multitudinous mob to sally forth. This mixed rabble was hounded on by the then marshal of London, Stephen Buckrell by name, and by a certain baron, John Fitz-John by name. They killed and plundered many of our helpless people without mercy. The ferocious leader, John Fitz-John, ran through with his sword, in cold blood, Kok-ben-Abraham, the wealthiest of our people, then resident in London. Besides plundering and killing seven hundred of our suffering race, the mob turned the rest out of their beds, undressed as they were, keeping them so the whole night. During which catastrophe, a newly erected synagogue was reduced to ashes.

The oppressions exercised towards our Jewish brethren by the king, rendered our people obnoxious to the inhabitants of the places where they resided. The continual exactions to which they were subjected, had necessarily the effect of withdrawing large sums from the towns in which they resided. It could not fail to be discovered, sooner or later, that though the tax, in the first instance, fell upon the Jews alone, yet that eventually the wealth of the neighbourhood was thereby considerably diminished. It may have been partly with a view to this consequence, that many towns obtained, during the present reign, from the king, charters, or writs, directing that no Jew should reside within their walls. Charters or writs to this effect were granted to the towns of Newcastle, Derby, Southampton, as I have already stated, Wycomb, Newberry, and to other places, from which our people were obliged to remove with their families and effects. It would have been happy for them if the necessity of changing the places of their residence had been the only hardship to which, through the popular feeling, they were exposed. In many parts of the country, the so-called Christians treated the banished ones with open violence; charges of the wildest description were raised against the persecuted ones, and made excuses for the exercise of every species of cruelty, and extortion. Tumults were excited, the Jewish houses were pillaged and burned; hundreds fell victims to the frenzy of the populace. At Norwich on the occasion of some Jews being executed upon a charge of having stolen a Christian child, to which I have already referred, the citizens broke into the houses of the Jews there and stripped them, then set fire to them, and burned them to the ground. At Canterbury, the Jews were subjected to a similar violence, the immediate cause of which is not mentioned;

but it is stated, that the clergy there, did not scruple to encourage the outrage, and to take an active part with the rabble on the occasion. At Oxford, the scholars of the University, having upon some pretext picked a quarrel with the Jews, broke into their houses and pillaged them of their property.

When Prince Edward returned from his victorious campaign in Wales, he was so poor, that he could not pay the arrears which he owed to the troops, and unwilling to disband men, whom he foresaw his father's cause would require, the king fixed on the expedient of presenting him with the Jews—the King of the Romans must have got, by this, all he wanted from our people—with a new privilege, namely, that of having all writs of judicature, which had been formerly sealed by the justices of the Jews, sealed by the Chancellor of the Exchequer, the profits of which were to be paid to the prince. Edward, however, could not keep them long in his grasp. Being in want, at once, of ready cash, he assigned them, with his father's consent and signature, for two years to the Catercensian merchants. No more did the latter keep them long, for Edward was soon after accused of a conspiracy against his father; whereupon the king formed the accusation into the pretext to seize upon the Jews.

The battle of Lewes is another memorable event in the history of our people in this country. This battle, as is well known, terminated in the complete discomfiture of the king's party. The common people having been disbanded and out of employment, had betaken themselves to persecute our unfortunate brethren. They pretended that our people conspired with the king's party to destroy the barons and the good citizens of London; this, they thought, gave them a right to plunder the defenceless Jews, wherever they could find them. They began with London; and the conduct of the metropolitans was soon followed by the inhabitants of the provinces. Lincoln, Northampton, Canterbury, and many other towns in the kingdom, became the scenes of plunder and persecution. The London Jews were placed in imminent danger. In all probability, those who had survived the massacre of Montfort and John Fitz-John, would have shared the fate of their seven hundred brethren who perished in that city. Most humanely, however, the constable of the tower opened the gates of that fortress to afford the persecuted ones a timely refuge.

The king, in conjunction with the barons, endeavoured to quell those riots, and issued letters-patent to the mayor and sheriffs of London, and to the persons put under authority in all those places where outrages were committed, to suppress all sorts of disorders. The letters-patent ordered that as peace had been established throughout the kingdom, the Jews should share in that peace. A proclamation was therefore published, for the Jews to return peaceably to their homes. Few indeed, must have been the number of those who had found homes to come back to. However, it was announced that any molestation offered to the Jews would subject the offender to the danger of life and limb. The generous Henry had a politic object in view.

The king being anxious to obtain for himself the services of his friends after his disastrous differences with his Gentile subjects, resolved to do so at the expense of his Jewish ones. This he did, by remitting the interest-money which was owing to our Hebrew brethren from several of his friends. So that, though the Jews were permitted to return to their

homes, they had well nigh been deprived of any means of subsistence when they had reached those homes. Parliament, however, soon met, and enacted that the Jewish houses, goods, and chattels, should be restored to their Hebrew owners in the same condition as they were in before the battle of Lewes. Our people therefore enjoyed comparative tranquillity for the period of four years, from the time of the meeting of that parliament. They agreed to pay a thousand pounds to be free from taxes during that period; under the proviso, however, that neither the king nor the prince should undertake any crusade during that time. Some few had even great favours conferred upon them, especially those, who had rendered effectual service to the king in his distresses. Yet was their tranquillity only comparative; they were by no means universally exempt from trouble and annoyance. Individuals were subject to grievous calumnies and accusations, as was the case with the Jews of Lincoln during that period. The dean and chapter of that city would not pay their debts; they contrived therefore to accuse their Jewish creditors of forging a bond. It is a faithful picture of the English of those days. "that when churchmen and laymen, prince and prior, knight and priest, come knocking at Isaac's door, they borrow not his shekels with these uncivil terms. It is then, Friend Isaac, will you pleasure us in this matter and our day shall be truly kept, so God save me? and, Kind Isaac, if ever you served a man ghow yourself a friend in this need.—And when the day comes, and I ask my own, then what hear I but the curse of Egypt on your tribe, and all that may stir up the rude and uncivil populace against poor strangers."\*

The Jews in Oxford for a long time, seem, upon the whole, to have been more prosperous than their brethren in many other places. I have already demonstrated from these chronicles, that our people, especially some of my own ancestors, had schools and seminaries there at an early period of our history in England. Their occupation there seems to have been almost altogether in literary and scientific fields; so that we do not find any documents respecting forged bonds there. Our people have always appreciated learning very much, and encouraged it. We read of individuals selling some land at a very low rate indeed, for the erection of an institution for that purpose. The celebrated Sir Walter de Merton, the founder of a college in Oxford bearing his name, purchased a site for that building from a Jew. The college treasury possesses still the deed of sale. Yet our people were now and then subjected to some eccentric and apocryphal accusations.

We learn from a writ of release, to which I have already alluded, that several Jews in that city were imprisoned, on a charge, brought against them of having taken away a boy who belonged to a Hebrew Christian, and concealed him. However, it proved a false alarm; the child was soon found; and, the prisoners were therefore forthwith released. Had it been a Gentile child, the ecclesiastics might have prevailed on the parents not to find the child, or to find it murdered somewhere. Prynné briefly notices an investigation respecting the murder of a certain Jew there, Jacob by name.

The university, however, was at that time badly off for a nice elegant cross; the authorities had no means for erecting one. by They, therefore,

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\* Sir Walter Scott.

ingeniously contrived to make the Jews erect one for them. A member of the Oxford synagogue was hence accused of having, on Ascension day—whilst the chancellor, masters, and scholars of the university were walking in solemn procession, to visit the sainted reliques of Frideswide, bearing the cross before them—snatched the cross, a wooden one, from its bearer, and trodden it under his feet, in contempt of Christ. A very likely story! Strict search was made for the culprit, but in vain. Of course,—there was evidently no culprit to find; if there were, he could not possibly have escaped, as no Jew was allowed to travel from place to place without especial license. All those therefore who could be found within the city were seized and imprisoned, until they had provided sufficient funds for the erection of a cross of white marble, with golden figures of the Virgin and the child Jesus. Also to provide a rich silver cross, to be carried before the masters and scholars of the university in their processions. The marble cross was placed in Merton college, and the silver one entrusted to the fellows of that Society.

The large marble cross appears to have existed till Henry VI., according to John Ross, a contemporary antiquary, who copied from it just before it was destroyed, the following inscription:—

QUI MEUS AUCTOR ERAT? JUDÆI.

QUOMODO? SUMPTU.

QUIS JUSSIT? REGNANS.

QUO PROCURANTE? MAGISTRIS.

CUR? CRUCE PRO FRACTU LIGNI.

QUO TEMPORE? FESTO ASCENSUS DOMINI.

QUIS ERAT LOCUS? HIC UBI SISTO.

At Brentfort the Gentiles rose up against the Jews, and robbed our people of whatever goods they could lay their hands upon. On that occasion, forty-five of the principal actors in the outrage were apprehended by the authorities of the place. All of them were, however, shortly after liberated, upon the intervention of the Bishop of Lincoln; his prelateship maintained that no man could impeach the barefaced robbers of any crime, or of breach of the peace.

*(To be continued.)*

## Notes.

### A NEW SOLUTION IN PART OF JOHN'S REVELATION OR APOCALYPSE,

SHOWING THAT CHAPTERS I. TO XI. MAINLY DESCRIBE  
THE APOSTASY.

BY REV. RICHARD GASCOYNE, M.A.

*(Continued from page 521.)*

"AND I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw

a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth,

neither under the earth, was able to open the book, neither to look thereon." (Chap. v. 1-3.)

Here an occurrence takes place which suspends the divine service until it is resumed (verse 8) under new circumstances occasioning great joy to the Church. John sees a book in God's right hand. When Jehovah is represented in a bodily form it is in condescension to our infirmity; he is a pure spirit, and is then only rightly seen when we regard him as the object of our intelligence and affections; hence a literal sense is here altogether out of place. As in the Jewish Church God's presence was denoted by the Shekinah, and men approached it in token that God was there, so the Divine presence in the militant Church is here described as one sitting on a throne surrounded by the four beasts and twenty-four elders, his ministering servants. The sealed book, too, is equally a symbol denoting something which professes to be Divine or to come from God. To be in His right hand cannot claim less than a divine origin either in pretence or in reality. But then it forms part of a vision relating to things which must be hereafter, centuries after John's death, things of moment to God's servants, since they were revealed to them in particular, and things which would probably be of an evil nature and tendency, since they precede an advent of Christ which all the tribes of the land lament. The book was also written within and without, or it was partly known and partly hidden; and it was sealed or under powerful restraint; for to seal a book can only mean to forbid its perusal. Put all these things together and they will amount to high pretensions to Divine authority set up in the Church long after revelation had ceased to make further communications. Now what is all this but an unexaggerated description of the corrupt doctrines and practices which obtained in the Church before and during the fourth century? What indeed they were will be better explained hereafter. The sealing of the book, too, supposes a restraint imposed by a power extraneous to the Church, or that the Church also was

under the same restraint. And this, indeed, is denoted by the silence of the service, which was not broken till the Lamb took possession of the book. But what power opposed to the Church do the seven seals represent? My reply then is, that the Pagan Roman empire at its close under Diocletian, Galerius, and others, is here intended. That power had existed from apostolic days and was adverse to the Church, and the apostle intimates that when it should become a let or hindrance to the mystery of iniquity, preventing its development into the Man of Sin, it would be taken away.\* That period had now arrived. The mystery of iniquity is here under restraint, and it will appear as the history proceeds that first the paganism of the empire, and then the empire itself, will be removed to make way for the full expansion of the apostasy under the guidance of the Man of Sin. I fix the period of this persecution under Diocletian, because that alone was succeeded by unparalleled changes in the visible Church. It was, moreover, like this, almost universal, and had for its object the total annihilation of Christianity and of its name, whilst also that persecution alone was immediately followed both by the establishment of Christianity as the state religion and by the rapid growth of corrupt doctrine and practices then already considerable for magnitude and extent in the Church. No power for a while stood up in its defence, the courage of the Christians in many woeful cases gave way, martyrdom, though it was then well nigh idolised, had feeble adherents, for that very reverence in which martyrs were held was evidence of the loss of its true spirit.

This great danger to Christianity is implied in what next arrests the attention of the prophet. A strong angel with a loud voice called for some one from heaven, earth, or under the earth to come forward and break the seals, or as here interpreted, to give toleration and free course to Christianity. The Church had gradually so identified grace with forms

\* 2 Thess. ii. 3-8.

and ceremonies, and much of its worship had become so manifestly formal, superstitious, and idolatrous, whilst the better features of Christianity that yet remained were so responsive to the felt wants of humanity, that very many heathen stood ready to enter the church, and only waited for the removal of the law's heavy penalties against it. For Christianity was then ignored, the law supposed its non-existence, and favour shown it, and much more the profession of it, made one amenable to the final severities of the law. Some authorities by bribes were occasionally tempted to wink at its observance, but the laws of Diocletian did in fact wholly forbid its existence. On these, and perhaps on other accounts, it is probable that the strong angel symbolises the feeling of the times, both in the church and among the heathen, that toleration, if not something more, could no longer be denied to Christianity.

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the Elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the Elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Verses 4-6.)

Nothing was more natural than John's grief that a book apparently divine (being in God's right hand) could not be broken open. But as he here describes things which must be hereafter it was not necessary that he should understand their meaning, and being moreover in an ecstasy, his emotions personated those of others, and were not his own. According to the theory here laid down, John described the feelings of the Church during the Diocletian persecution. So many then relapsed or wavered that both the feeble and resolute were equally dismayed, and the latter began to regard the safety of the church as nearly compromised. But just at that criti-

cal moment, relief was at hand, and that one of the Elders anticipated its arrival implies that the leaders of the Church were observant of the signs of the times and of the conflicting measures concerning the church that were at work, and that were gravely canvassed in the empire.

No sooner had John described the deliverer as the Lion of the tribe of Judah, the Root of David, than a Lamb as it had been slain, having seven horns and seven eyes, comes forward and takes the book. The lion and lamb are therefore identical. John saw that no one, as it is in the original, and not as our version renders it, no man, could open the book. This altogether precludes both from being a person, and drives us to the conclusion that they represent a power or principle. Jacob in his prophecy calls the tribe of Judah a lion's whelp, and in Daniel and elsewhere the same term denotes a kingdom. On this principle the lion would designate the kingdom of Judah which was the root and source of David and of the line of kings that reigned over Judah. But that economy no longer existed when John saw the vision. Besides, as the Apocalypse is for the most part symbolical, and especially what was presented to John's senses, the kingdom, laws, and religion of the Jews would here describe the kingdom of God under the Gospel. These phrases therefore denote the Christian Church and kingdom with the king at their head. But no such visible church and kingdom were erected by the Apostles, nor did they exist till the fourth century, when Christianity was made the religion of the Roman empire by Constantine called great. We must determine therefore whether his church and kingdom are here described in the Lamb with seven horns and seven eyes, which is the next subject of inquiry, and which is identical with the lion, forasmuch as it does what it is affirmed the lion was to do.

Many regard the Lamb as Jesus Christ, which, however, cannot be, for Christ is a person, and it is expressly declared that no one could open the book. But this is not all, for a still greater objection to such an

application of it remains. The Lamb is not only a complex creature, having no likeness in the Divine works, but it is also a symbol receiving Divine worship. This altogether forbids its application to Christ. If we may worship the God-man under a symbol, why may we not also worship a symbol of the Deity? But Scripture would condemn such an action as gross idolatry. This symbol, therefore, can only be taken in a bad sense. Nothing is more guarded against in Holy Scripture than a symbol of the Deity made an object of worship. Moses reminded the children of Israel that they saw no manner of similitude at Sinai; a voice only was heard. Neither the Shechinah nor the pillar of cloud and fire; neither the Lamb, whether for atonement or for any other purpose; nor yet the cherubim, which were in the Divine presence, rather than the divine presence itself, were ever objects of worship; and when the Jews in the days of Hezekiah perverted to idolatry the brazen serpent on a pole, evidently a complex symbol of Christ crucified, he had it destroyed.\* Nor is there an instance in the Old Testament of a symbol approvingly made an object of worship. And has the clearer revelation of the New Testament rendered such precaution unnecessary? Witness the idolatry which early sprang up in the Christian Church. Witness the pertinacity with which it is even now speciously defended. But all this God foresaw. Would he then even seemingly give countenance to such an error? Surely not. And though it has hitherto been taken for granted that the God-man, Jesus Christ, is here worshipped, I have no hesitation in denouncing it as the positive idolatry set up in the Christian Church in the fourth century. This I will now endeavour to prove. He saw a Lamb as it had been slain, having seven horns and seven eyes. As this, if literally taken, would be a monstrosity, we are driven to the conclusion that we have here a group of symbols; and occurring, as we have shown, in the fourth century, it portrays what then existed. But a lamb slain in the

Jewish temple would have denoted a sacrifice either of atonement or thanksgiving; and as the heavenly temple here symbolises the Christian Church of the fourth century, it describes the worship then and there observed. But the sacrifices under the law represented Christ's atonement for sin, made once, and only once, for the sins of the whole world. Have we, then, here a reference merely to that atoning death, or a memorial of it only? Certainly not. A present, or at least a recent death, is here implied. But though "as it had been slain," the lamb continued to live, and stood in the midst of the holy of holies, not only in the place, but also an object of worship. Now was there any dogma of the fourth century that this scene would represent? There was, and it has been handed down even to the present day. The minister then began to be held a priest, and the bread and wine of the ordinance the real and true body and blood of Christ. They were consequently regarded with a reverence that eventually degenerated into positive and undisguised worship. Christ was then firmly believed to be presented in the Lord's Supper as a sacrifice for sin, notwithstanding that he was then bodily present in a glorified state in and before the throne of God. Now what can more plainly represent these errors than the scene here before us. It being Jewish throughout, the sacrament that memorialises the atonement is here denoted by a Lamb as it had been slain, whilst its life is yet continued in it. What feature moreover in the fourth century was more fitted to characterise the Church than this dogma concerning the Lord's supper? It was a giant and master sin and error, and such it has remained to the present day. In perfect agreement with this view, the four beasts and twenty-four elders are here officiating priests. But if the Lord's supper be more than a memorial—if it be propitiatory—if it nourish the soul not by faith only, but by something additional, then Christ's atonement is not a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world, and faith alone, or without an

\* 2 Kings xviii. 4.

adjunct. cannot purify the heart and work effectually by love as Paul maintains it does. As the sacrifices under the law were not efficacious in themselves, for it is not possible that the blood of bulls and goats can take away sin, but were merely symbolical of the meritorious death of Christ, so the Lord's supper in like manner, the cross, and crucifix, ought to be regarded as memorials only of the transactions of Calvary, whilst the benefit of their observance or their efficacy will depend altogether on the faith and thanksgiving that attend them. Such was visible Christianity or its crying cardinal error when Constantine made it the national religion of the Roman Empire.

But whilst the Christianity of the fourth century is here described by its predominant erroneous feature—the worship of the sacramental elements—its union and incorporation with the empire as its church is here denoted by seven horns and seven eyes. If we compare together the Lamb, the fourth beast of Daniel, (chapter vii. 7, 8,) and those of the Apocalypse, (chapters xii. xiii. xvii.) we shall find sufficient resemblance to justify the theory that they all alike denote the same kingdom at different periods of its history. Now the Lamb and the fourth beast of Daniel have horns and eyes, and if Popery, the last of the seven forms of government of the Roman domination is there in Daniel denoted by a horn and an eye, why may not the seven forms of government be so represented as in the Lamb? In such case, the seven horns and seven eyes would denote the seven forms of government by which the Roman domination during the empire was to be distinguished. But I shall hereafter show that the beast (chapter xii. of the Apocalypse), had crowns on its heads, and none on its horns, in order to distinguish the Roman empire from the Republic that preceded and from the popish kingdoms that followed, and which had crowns on their horns, and none on their heads. As then the Lamb and the beast (Apoc. xii.), have nominally each seven forms of government, they describe the period of the empire

which succeeded the Republic, and preceded the Popedom. This empire was first pagan as described (Apoc. xii.), and then nominally Christian, as represented by the Lamb. Cæsar, on becoming supreme in Rome, allowed the seven republican forms of government to remain in use, in order not to wound the feelings and prejudices of the people, which practice was continued down to the destruction of the western empire. The seven eyes are here declared to be symbolical, and are interpreted to denote the seven spirits of God sent into all the earth. But can the true God be here intended? Certainly not, and for the reason already given, that they form part of an idolatrous worship, and can only be referred to the spirit of propagandism that arose out of Constantine's adoption of the cross as the standard of his army. This he himself avowed. He was perplexed on the subject of religion, and prayed to his father's god \* to remove his doubts, whereupon, says Eusebius, in the afternoon of October 26, A.D. 312, the day before his battle with Maxentius, he and his whole army saw in the heavens, just above the sun, a brilliant cross, with its motto, "By this conquer;" and in the same night Jesus Christ appeared to him in a dream, with an image of the cross, and promised him success by his making it the standard of his army. Lactantius and Sozomen speak only of the dream. Now, I have no hesitation in saying, that this vision and dream, whatever their origin, were not of heavenly birth. Not only have they no resemblance to those approved in Holy Scripture, but they recommend what is there condemned as gross idolatry. When we bear in mind that the Roman soldiers worshipped their standards, together with the image of Cæsar and the fortunes of the Empire, and that the Christian Church had already from the third century revered the cross, I cannot believe this message came from Christ with-

\* The historian does not mention the name of the god of Constantius Chlorus. It remains very doubtful whether, though he favoured, he ever professed Christianity.



out allowing that it sanctions what the true Church has hitherto regarded as undisguised idolatry. If Constantine were commanded by Christ to look for protection from the presence of the cross in his army, can Protestants condemn the worship of the cross by Romanists? Certainly not. There is no escape from this dilemma. But it is not so. God has never sanctioned dependence on a symbol, but always requires his worshippers to look not at it, but through it, and recognise Himself as the sole object not only of worship, but of dependence. The children of Israel in Eli's days were punished for a superstition bordering on idolatry. They took the ark into the camp, hoping that its presence would preserve them from defeat, or at least from capture. They trusted in the ark, not in God; in the symbols of worship, not in Him who appointed them merely to lead the worshipper to Himself. That is our idol which we depend upon or substitute for God, though we perhaps offer it no bodily worship. If Constantine had been directed by Christ to make the cross, which was then idolised by the Church, the standard of the army, which was equally worshipped by the soldiers, then I have no hesitation in maintaining, that the idolatry of the cross cannot be condemned. But whilst I leave every one to form his own opinion as to the origin of this remarkable story, no one can deny that from that time the cross was the standard of Constantine and of the Empire, and that he attributed to it his victories over his competitors, the promoters of Paganism; whilst it is equally true that he did not himself profess Christianity for many years after that event. Thus the worship of the cross was enlisted against the old Pagan idolatry, and obtained the sole dominion over the Empire, forming one of the most remarkable epochs of history. Thus it was not Constantine who obtained victory over Paganism, but a new form of error which sprang up in the bosom of the Church, whereby he restored Christian worship, and placed it upon a new basis. The Christian Church from that time began a new career by drawing the

sword against Paganism, and in favour not of pure ancient Christianity, but of a profession wherein error and superstition chiefly prevailed.

Now, the object fought for, the standard of the cross, or the labarum, as it was termed, was not the cross simply, it was a shaft surmounted by a crown, with the monogram, or letters "ch," intersected by the letter "r;" the image of the Emperor was underneath, and lower still the bar from which depended the flag or drapery. These were combined into one, and it must be admitted, that it was accommodated, whether by design or accident, to gratify both the Pagan and the Christian: the image of Cæsar suited the idolatry of the one, and the cross the superstition of the other. If, however, the dependence of the mind, given to something else instead of God, be condemned as idolatry—and who can deny it?—surely the worship of the labarum by the soldiers, must be of the same character. Behold, then, the spurious work of Constantine! But was there nothing good in this achievement? I do not affirm that true Christianity ceased to exist because the Church availed itself of the civil power to obtain protection from its enemies, and to diffuse abroad its influence. Why, then, do I describe as spurious the great work which Constantine accomplished? For this simple reason, that what was good of the Christianity of that day was not his work, but the Apostles' and their followers', since Constantine found the spirit and essence of the Gospel deeply rooted in the hearts of his people when he began his career, whilst the work which made him notorious was the strong infusion of superstition which he laid hold upon and promoted, and was instrumental in pouring into the Church, by which it was eventually surcharged as by a deluge.

This was an epoch or era to the Church. All the subsequent Emperors, except Julian, favoured Christianity, and discountenanced paganism, down to Theodosius the Great, when heathenism was almost extinct, and visible Christianity, by the seeds of error gradually sown, was ripe for

the iron reign of the Man of Sin. In this group of symbols the sacrificial character of the Lord's supper, and the veneration amounting to idolatry of the cross, are made the leading features of the Apostasy, which, headed by Constantine, defeated the pagan party, and became the national religion of the Roman Empire. Living, direct, and simple faith in the God-man crucified, or in His propitiatory life and death, which, when rightly viewed and deeply felt, imparts the profoundest conceptions of the heinous and inexcusable nature of sin, are here thrown out of view, whilst puzzle and mystery bewilder and darken the mind, reduce religion to form, will-worship, and superstition, and impede effort in the way of true vital and elevated godliness.

We have, here, therefore, the Constantinian church set up in the fourth century. The Lamb symbolised the leading error in the church, and the symbols of horns and eyes the Divine ordinance of civil government. What other errors, whether of doctrine or practice, already existed in the Church, will be disclosed by the rupture of the seals, which did not originate but only let loose and sanctioned what had been long held and observed. As the rupture of the seals occupied all the time that Constantine took to subdue his enemies and rivals, it is highly probable that, during such interval, these errors in the Church grew both in number and in flagrant intensity.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." (Verses 8-10.)

We learn from history that Constantine laid before his friends an account of his dream and vision, where-

upon he made the cross the standard of his army. But as he was not then a professor of the Christian faith, his friends, if not entirely, were chiefly Pagans. How, then, can we explain the fact, that an army for the most part composed of Pagans consented to fight under the cross, and at a time when its followers were suffering a severe and almost exterminating persecution in those parts of the Empire not under the government of Constantine? This can only be accounted for by supposing that the general feelings of the Empire were favourable to Christianity. Constantine saw, and acted upon this, and as success crowned his choice, he was emboldened first to tolerate all religions, but afterwards, finding that Paganism and Christianity could not exist together, he determined to make the latter the only religion of the Empire. But what effect had the measures of Constantine upon the Church? It was no careless observer of his standard, much less was it ungrateful, that he was enabled by it first to protect, and then disposed to profess Christianity; and though perhaps, thus far he followed his own suggestions merely, yet when he required all his subjects to profess the new religion, and divided the Church into patriarchies, answering to the four civil divisions of the Empire, he was probably guided by the leading members of the Church.\* In conformity with this view, an Elder declares beforehand that the Lamb shall open the book, or give freedom to the Church. But on renouncing the worn-out superstitions of which as Emperor he was *pontifex maximus*, and making Christianity the national religion, he probably regarded himself as its supreme and governing head. Nor would this be disavowed by the Church. As early as in the second century the bishops held provincial councils, which soon originated a difference of rank and consideration in the episcopate,—the bishops of Rome, Antioch, and Alexandria being especially regarded with deference. Then also began the mischievous appropriation of Jewish terms to the

\* Gibbon, chap. xx., p. 468.

Christian Church, by designating bishops, high priests; presbyters, priests; and deacons, Levites. Hence as a matter of course, sprang up soon afterwards the far greater error of regarding the Lord's Supper as a literal and true sacrifice. These evils very much increased in the third century, and no person promoted them so much as the great and excellent Cyprian. Such a state of things was favourable to the measures of Constantine. If, however, covetousness—if supreme love of the world is idolatry, our conduct is of the same character when dependence is transferred to human power. "Cursed is the man who trusteth in man." But was the Church aware that it was guilty of idolatry by its incorporation with the Empire? No, certainly not. God's most devoted servants probably regarded Constantine's interposition as a gracious providence for the benefit and enlargement of the Church. They hailed his measures with joyful acclamations, and entertained the most sanguine hopes of an approaching millennium of universal Christianity. This is intimated in the verses under consideration. No sooner did the Lamb (the Empire Christian) take possession of the sealed book (sealed by the Pagan part of the Empire) than the Church broke out into a song of joy, confidence, and exultation and said, "we shall reign upon the earth." But though God's servants then sanguinely looked for the rapid conversion of the world, such were the corruptions then in general favour, that the union was prejudicial rather than helpful to the interests of true religion, and hastened on the coming and foretold apostasy. It was not the cause of the downward tendency of the Church, it only gave an impetus to what already existed. This great departure is here brought before us. The worship of the four beasts and twenty-four elders, in chap. iv. 8-11, was addressed alone to God, but here, on resuming the suspended worship, the Lamb engrosses, if it does not entirely absorb, the attention of the Church. Here is dependence on the civil power combined with the worship of God and of the sacramental elements.

On resuming the Divine service, the four beasts and twenty-four elders here *acknowledge* that the Lamb made them official kings and priests unto God, but in chap. iv. it is *implied only* that the elders are priests, but here they declare that they are both kings and priests; and this is still more strongly confirmed in that they are *not* provided each with his own harp and vial, but each has *harps* and *vials*. Why? Evidently because they officiate not for themselves alone but for others also, and as no such office under the Gospel has existed, either in heaven or upon earth, except the royal and priestly office of Christ, it is just of that objectionable character which was established in the Constantinian Church. That the service also takes place on earth and not in heaven is undeniable. Had there been vials only, we might justly infer that the definition given of them is used in its loosest sense for prayer generally, which includes praise, but harps and song forbid such a general notion, and oblige us to restrict the former to deprecation, and the latter to praise and thanksgiving. But the union of the two is an earthly, not a heavenly service. This is still further confirmed by the character of the song, that it is new, which cannot describe the novelty alleged to Christianity when first announced, for at the time of the scene it was at least centuries old, but must denote something new, when compared with the Gospel set up by Christ and by His apostles. The vision evidently points to novelties which hitherto had no existence. Now, the Church of Constantine exactly answers to this description. Never was a greater change than what he brought about—never did a superstition more truly deserve prophetic reprobation and exposure. It was, indeed, new when compared with that at the opening of the vision; for if chapter iv. was Jewish in its character, it was neither superstitious nor idolatrous; but Constantine's was both, and was composed of evils which could not be too highly reprobated, and were not likely to be passed over by prophecy.

It is remarkable that the four beasts, which I have supposed to be

the civil power under Christianity, are here official priests, confirming my theory, that the priesthood very soon appropriated all power, both civil and ecclesiastical, to itself.

No writer of the New Testament uses the word "redeemed," whatever Greek word it stands for, in reference to heaven, but always to describe something on earth. No violence, therefore, will be done by such an application of it here. Nay, what authority have we to give it any other meaning? Even John himself elsewhere uses it in this sense. In chapter xiv. we have two contemporaneous events—the downfall of Popery and the propagation of the Gospel. The chapter opens with the worship of the Reformed Church: the song is new, new to the world long accustomed to Popery, and understood only by the redeemed. And who may these be? They are with the Lamb on Mount Zion, listening to God's worship there established. They are virgins, or uncorrupted by the spiritual idolatry surrounding them. They follow the Lamb whithersoever He leads them. They are the first-fruits of that era, just as the apostles were of the Christian dispensation. What are these but descriptions of an earthly service, and how can they with any propriety apply to heaven proper? If, indeed, they do, then must the angels (chap. xiv. vers. 6-8) preach the Gospel in heaven proper, and not in the metaphorical heaven, the visible Church. But this cannot be. We have here, therefore, the redeemed in the militant Church; for if St. John uses the term in this sense in one part of the prophecy, he may likewise do so in the verse under consideration.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*" (Verses 11, 12.)

Following the principle I have adopted, as the only consistent rule of interpretation, viz., that whatever

was present to John's senses was a symbol, and cannot be taken literally, these angels are not inhabitants of heaven, but members of the visible Church. Nor am I deviating from the New Testament generally or from the principles of the vision itself. In the first part of the prophecy we are expressly told that the angels of the seven Churches are human agents. But even the Gospels and Epistles use this term figuratively, when it is entirely surrounded by the literalities of prosaic and earthly life. Take the following instances:—The two men sent by the Baptist to Christ are in the original termed angels;\* so is the Baptist himself, "Behold I send my messenger"† (angel); the disciples sent by Christ to a village of the Samaritans, "And he sent by messengers"‡ (angels); and finally, so are the two men sent to Jericho and sheltered by Rahab.§ But if this word is often used figuratively, in letters and history, what other sense is it likely to bear in a vision, the greater part of which is evidently symbolical, and where the prophet who witnessed it, representing events which took place after his death, was himself, in those instances at least, if not in others, a symbol? Who, then, are intended by the multitude before us? I reply, the laity of the Church. And the term angel was highly significant when so applied. In what light were laymen regarded by the spirit of innovation and apostasy then prevalent and growing? As its servants. It was not, indeed, denied that they were brethren and members of the Church; they were not, however, so much regarded as brethren as property; for the term Church was generally restricted to the priesthood, whilst the laity held a position much more ambiguously defined.

*(To be continued.)*

#### THE MUCH-NEGLECTED BOOK; OR A PLEA FOR THE BIBLE.

BY J. G. SPARKES.

Two questions will naturally suggest themselves to every inquiring mind.

\* Luke vii. 24. † Matt. xi. 10; Mark i. 2.  
‡ Luke ix. 52. § James ii. 25.

1. *What book is referred to?* 2. *Against whom is the charge brought of neglecting it?* The answer given to the first question is this: viz.—the book of which we complain being neglected, we will not say, altogether despised, is no ordinary book; but a very extraordinary one. It is of very ancient date. In fact, the oldest extant. It is not only very old; but it is the best, yea, the very best book in the world. Its author was not any human person; but a Divine person—not man—but God. Written by the finger of Deity and with the pen of inspiration. A volume, therefore, of such an high and holy character—stamped with such an authority, demands the most solemn respect, and the greatest reverence. In a word, the book alluded to, is none other than the Bible. It is the *book of books*; for there is not another to be met with equal to it, for beauty of diction, or sublimity of style, or simplicity of language. It deals with subjects of the highest moment. It should not be taken up lightly and laid down at will. It has reference to eternity; and the deep things of an eternal world are its theme; therefore, the person reading or studying it, should read it as for eternity. Of its excellency, too much can never be said.

The exclamation of the Queen of Sheba to Solomon, when she had seen the manifestation of His wisdom, power, and greatness—"Behold," said she, "the half was not told me," may, with equal propriety be applied to the *Holy Book*. In praise of it, none can speak too highly; nay, none can ever eulogise it enough. It has that of which no other book can exult. Not only does its greatness of matter, and dignity of title, exceed all other books; for it is rich, high, and holy, and yet so simple, that it is not beyond the weakest mind to comprehend. Yes, a child of ordinary capacity may understand the blessed truths it contains. Beyond this, it possesses that within itself, which no other book does; viz. an *inherent power*, yea, an energy which none can gainsay or resist (Heb. iv. 12); under whose force giants of mighty intellect have been prostrated;

for its power is irresistible, whilst the humblest mind has been marvellously upheld and supported, the afflicted quickened; an influence, we affirm, which it makes the devoutest student know, feel, and own; for it can convince the unbeliever, convict the gainsayer, and, at the same time, console the backslider, and comfort the oppressed and persecuted child of God. Where, then, we ask, is there another book to be found of equal magnitude and power? Search every library throughout the universe, and we venture to say its like can nowhere be discovered. It is the ordinary means of conversion. (Ps. xix. 7.) It is the vast instrument for the evangelisation of the world. By the Word of God souls are born again. It is the medium of light to the spiritually blind. (Ps. cxix. 130.) It is Jehovah's proclamation of love and mercy to guilty man,—the record of His revealed will. Learn it well, that thou mayest know how to do it.

It is the potent lever which raises the moral as well as the spiritual tone of society. It is in fine, the most complete and precious thesaurus of all true piety. For what has made men wise, holy, and good, and powerful? What, but the Bible? Yes, what has made England the first in civilisation? what, but the Bible? Yes, she owes her greatness, grandeur, and glory, to the adoption of Bible principles, and that alone. It were indeed an insult to God, and derogatory to the Bible, to say that the *altar*, and not *the Bible* were the safeguard of the nation. Such an utterance is the effect of a disordered mind,—the ebullition of a feverish brain. What the material sun is to the natural world, so is the Bible to the moral and spiritual world. It gives light, warmth, life to the soul. Yes, not like the moon, which only shines with a borrowed light, but rather like the sun, illuminating the dark parts of the earth with its own bright beams. How could the preacher, the Scripture reader, or the missionary do the Lord's work without it? Impossible. What, again, we ask, would the Christian do without this chart? How could he traverse the road to glory, or reach the land of

immortal bliss? Surely, then, we may say, that, next to the great gift of God's eternal Son, it were the best, richest, the most glorious boon, yea, the highest behest ever bestowed on man by his beneficent Creator. Such, and much more, is that blessed of all books, the Bible. It is the pastor's text-book of theology, his flock's richest treasury of knowledge—the Church's safe guide-book to heavenly wisdom—the believer's passport to glory. Ye who possess this treasure, prize it; sell it not; but keep it as your heritage for ever and ever.

Let us hasten, in the next place, to show that this blessed book is much neglected by many. This charge it is feared, may be brought against those who possess the *precious life-giving word*, as well as against those who do not. Now, however startling the statement may appear, yet, it is nevertheless true, as we shall presently prove. That it should be disregarded by the irreligious and profane, is no wonder; that it should be so frequently made light of by the professing Christian, is a thing to be wondered at. That it should be so surpassing strange. One can well imagine why the infidel, for instance, the scoffer, the sceptic, and the free-thinker should despise it. The reason is obvious. If it were a book written *for* him, rather than *what* it is,—*against* him,—then would he love it, and write in its defence and not against it. Be this as it may, yet even he is sometimes compelled to own that it differs from all other books, both in point of doctrine and authority; though he is at a loss to know the cause. It is a fact, much to be deplored, that, in all ages there should have been found persons who have written against it, both in the Church and out of her. To their shame be it spoken; yet all their attempts to lower its dignity, power, and influence have, as well might be expected, proved fruitless. Miracles and fulfilled prophecy are the arguments generally brought forward to prove its divine authority; but we are apt to think that a much weightier reason might be given; viz.: that of *experience*. Other evidences may fail to convince the doubter, but this will

prevail; for it is impossible to disprove that of which a person is conscious of to himself.

In proof, a champion of this stamp once boasted to a Scripture reader, that he had been often visited by clergymen and others, but no one had been able to convince him that the Bible was true. "You know," was the earnest appeal of this man of God to him; "*you know what I once was; you see what I am now—a Christian.*" This was too much for this Goliath of infidelity. "*You have done me,*" were his emphatic words. To return; our purpose is not so much with men of that class, but rather with others of a more hopeful character. Our desire is, if possible, to speak to the conscience. Oh, may the arrow of conviction, by the power of the Holy Ghost, enter into that chamber of the soul! Be it remembered, that this is how God works with man now. To inform the mind and yet never reach the conscience, were worse than useless. This, surely, should be the aim of every Christian teacher; and yet, at the same time, he should endeavour to speak the truth in love, and from his own heart to that of another, for—as saith the "wise man"—"*As in water face answereth to face, so the heart of man to man.*" (Prov. xxvii. 19.) Having said this much, turn we now to establish the charge which is brought not only against the non-Christian, but also against the professing Christian.

It is an axiom in law that every man is innocent until proved guilty. Now what is the real nature of the case? Let us first state this,—that we do not say, O Christian, that thou altogether despisest the *Book*, but that thou dost not esteem it so highly as thou oughtest to do. Permit a few questions to be asked of thee. Hast thou learnt to look upon it as the ultimate court of appeal in all matters touching thy eternal interest? Hast not thou rather gone to other books for wisdom and counsel? Like King Asa, who, in his sickness, "sought not to the Lord, but to the physicians." (2 Chron. xvi. 12.) To the traditions of men hast thou gone for advice, and with what result? Has thy mind been relieved under

the pressure of some heart-felt disease? Is not thy case like that recorded of the woman who had the issue of blood, and of whom it was said, that she "had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse?" (Mark v. 26.) Thy God has spoken to thee, it may be, by the "still small voice" within, telling thee thy heart is not right with His? Under such circumstances, how hast thou acted? Instead of going in thy distressed state of mind to thy Father and God in secret prayer, thou hast repaired to a fellow-sinner like thyself! It may be thou hast told him the whole state of thy soul; yea, even confessed to him the very "sins of thy youth;" thus putting him in the place of God, and listened to his words, rather than to the words of thy best and only *tried* friend. Some earthly trouble or social trial hath come upon thee, and, in order to get thyself out of the one, and to deliver thyself from the other, hast not thou gone to some worldly companion, instead of consulting thy sure and safe guide-book—the Bible? thus ignoring, in a measure, its divine authority; yea, more, proving thy lack of love for that best of all books, the *Book of books*. Now we would ask of thee this other question: Supposing thou hadst received a letter from a distant friend, one whom thou lovest, wouldst thou treat his letter thus? Wouldst thou take that epistle and just scan over its contents, and then throw it away as thou wouldst a piece of waste paper? Wouldst not thou rather take that letter, and read it over and over again, until thou hadst made thyself fully acquainted with all its contents? Dost thou deal thus with that letter sent to thee from thy best, yea, the very best of friends—thy Father in Heaven? Is not the charge brought against thee, O Christian, fully made out, not of altogether despising the Book, but in not regarding it with that veneration and esteem that thou shouldst do? To this indictment must thou not plead guilty? Yet, pray that the Lord may forgive thy neglect, and ask Him to shed abroad His love in

thine heart, so that thou mayest learn to value His Word, and, like David, to say, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." (Ps. cxix. 103.) "It was the speech of a holy man—after God had made this precious text (Matt. xi. 28) the messenger to open his dungeon of spiritual distress, and bring him into the light of inward joy, that he had better be without meat, drink, light, air, earth, life, and all, than without this one comfortable Scripture." "If one simple promise," as Gurnal sweetly remarks, in giving this story, "like an ear of corn rubbed in the hand of faith, and applied by the Spirit of Christ, can afford such a full, satisfying meal of joy to the hunger-bitten, pining soul, oh! what price can we set upon the whole field of Scripture, which stands so thick with promises every way as cordial as this!" (Gurnal on Ephes. vi. 17.) Well might the immortal star of the Reformation, Martin Luther, say, "I have covenanted with my Lord, that he should not send me visions, or dreams, or even angels. I am content with this one gift of the Scriptures, which abundantly teaches, and supplies all that is necessary, both for this life and that which is to come." It is the highest mark of a true Christian to love God's word; "*For his delight is in the law of the Lord; and in his law doth he meditate day and night.*"

The extent of our love for a person can only be measured by the amount of interest we take in anything which belongs to him. This remark is not inapplicable to God and His Word. For just in proportion as we value that Word, so, in like manner, shall we regard its Divine Author. If, then, we love His Word, we shall love Him also; yea, more; He will delight in us. And not only so, but we shall thus show that we honour Him by honouring His Word. And what saith He in His Word?—"Them that honour Me I will honour, and they that despise me shall be lightly esteemed" (1 Sam. ii. 30.) Now, no one likes to be little thought of by his fellow-men, but all desire, in some respect, the esteem of others. Apply, O Chris-

tian, this rule to thyself, and only just consider what it must be to be *lightly esteemed* by God. To be treated thus by other men is nothing to be compared to being regarded so by God. If then, thou wouldst avoid His displeasure, and obtain His favour, learn to value *His Word*. It is related of Dr. Johnson and his godson, that the latter called to see him a short time before his death. The Doctor asked him what books he read. He replied, "The books, sir, which you have given me." Dr. Johnson, summoning up all his strength, fixed his eyes upon the youth, and exclaimed, "Sam, Sam, read *the Bible*. All books that are worth reading are founded upon it, and are only valuable for what they derive from it." The same good advice would we give to all who possess this blessed book. Dig deep into this mine of precious store which contains truths of priceless value, to be known, understood, and believed, in order to their saving. Search diligently, prayerfully, and daily, *for impression and information* respecting Him of whom they testify, even Jesus the Messiah, who was and is Israel's glory, and the Gentiles' Light. "A nation," observes a pious writer, "would indeed be truly blessed, if it were governed by no other laws than those of this blessed Book. It is so complete a system, that nothing can be added to it, or taken from it; it contains everything needful to be known or done." How beautifully, and yet how truthfully, does a Christian poet express, in glowing language, its estimable worth! His words we give, altho' ignorant of his name:—

"Within this volume you will find,  
The best of food to feast the mind;  
'Twill be a light to guide your feet  
Amidst the dangers you may meet.  
And should it be your lot to know  
The bitter cup of human woe,  
When friends shall fail, and clearly prove  
How fickle is a mortal's love;  
Here you will find a friend sincere,  
Your sighs to hush, your heart to cheer;  
When sin, that foe to all mankind,  
That monster to the human mind,  
Shall strive to draw your heart astray—  
Or lead you in some devious way;  
The mighty prevalence of this word—  
The Holy Spirit's glittering sword,  
Will cause the foe abashed to yield,  
And leave you conqueror in the field."

## SCRIPTURE EMENDATIONS.

Acts xiii. 32-34. "And we declare unto you glad tidings concerning the promise which was made to the fathers—that God hath fulfilled the same unto us their children, having raised up Jesus; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee: and—That He raised Him up from the dead, no more to return to corruption, even as He said, I will give you the sure mercies of David."

There are two parts to "the promise which was made to the fathers;" 1st. The Incarnation. 2nd. The Resurrection. The A.V. includes the fulfilment of the promise in the resurrection alone. It is difficult to discern how such easy Greek could have been so misunderstood.

"How that" has no representative term in the Greek whatever: the same may be said of "in that he hath," and also of "again." In this last addition we can, perhaps, detect the source. The translators considered that the birth of Jesus was well known to the audience which Paul was addressing, and also His death; but His resurrection was not, and so they thought that his announcement was concerning the resurrection alone. The emendation we give for *ἀναστήσας*, *having raised up*, is sustained by Acts iii. 22: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up (*ἀναστήσει*) unto you;" and verse 26, "Unto you first, God, having raised up (*ἀναστήσας*) His Son Jesus." An objector might point to Acts ii. 30. On good authority the Greek is rejected for "according to the flesh, He would raise up Christ." We should then read, "God had sworn with an oath to him, that of the fruit of his loins, one should sit on his throne." This is in strict accordance with God's gracious declaration to David in 2 Sam. vii. 12: he at that time saw nothing further than that his natural issue should reign after him, which was fulfilled as long as Judah was a kingdom—"for ever." Then in the next verse, "he, seeing this before," is more than the simple



translation of *προϊδών*, which would be as in Gal. iii. 3, "foreseeing." He is not said to predicate of the resurrection of Christ, what he knew only concerning heirship to his throne. The latter he knew as a man beloved of Jehovah—a special communication to Him; the former he knew only in the dimness of prophetic vision: he was one of those "to whom it was revealed that not unto themselves, but unto us they did minister the things . . . which the angels desire to look into." (1 Pet. i. 12.)

For *εὐαγγελιζόμεθα*—"we declare glad tidings concerning," consult Parkhurst. It is almost uniformly followed by an accusative, and requires "concerning" or "of" as a part of its own meaning.

Thus is destroyed the outrage on propriety of applying to the resurrection of Christ, the words, "this day have I begotten (*γενένηκα*) Thee." This is the word applied to the birth of Christ, "that which is begotten (marg.) in her is of the Holy Ghost." (Matt. i. 20.) Such is its uniform meaning for the natural and spiritual generation and consequent bringing forth.

Advantage has been taken of this passage, now emended, to support the illogical doctrine of the "eternal Sonship." It matters not how illogical a doctrine may be if it is scriptural; but on both grounds it is untenable. "Does not even nature itself teach you," that if a man have a son, that is, one begotten of his body, the father had an existence before the son? "But this is not orthodox." Well then, we say, the worse for orthodoxy. One must be prepared to sustain such an outcry as this. In reply, we say: Give a single text that plainly states such a doctrine, and then we have nothing to do but bend, and take our place as an uncompromising advocate. We will do no more now than give a few hints. First. What is meant by the term "Son of God?" "The angel said, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee (or, begotten), shall be called

the Son of God." (Luke i. 36.) Secondly. Did this Holy Thing exist from all eternity, or did it then begin to be—viz., at the mother's conception? If one will say, "from all eternity," then is matter eternal; for the body of Jesus was material. The Son of God is the same as "the Word made flesh." Here perhaps has arisen the confusion of ideas. That wonderful complex being which is called Jesus, a Saviour; and Christ, the Anointed; was "very God and very man:" eternal as to His Godhead, but not as to His manhood. Now it is this union of existences that we hail as "the Son of God." But some one may say, "Is not the Son equal with the Father?" Yes, and No. "I and My Father are one." (John x. 30.) "That all men should honour the Son even as they honour the Father." (John v. 23.) Those who would deduce equality of the Son and the Father from the first of these Scriptures would also, or should, assert the equality of the saints and their Lord from such Scriptures as "I in them, and Thou in Me, that they may be made perfect in one." (John xvii. 23.) Then as to the second Scripture, we do not honour the Son as we do the Father, unless we honour Him as He gives us commandment. We honour Him as our all-sufficient Redeemer in all the grand conditions of redemption. We honour Him as giving all our prayers efficacy when we pray unto the Father in His name. Time would fail us to state all the various ways in which we honour Him, but always as the Son of God, who came not to do His own will, but the will of Him that sent Him. Christ Himself declares, "My Father is greater than I" (John xiv. 28); and this He sustains by prayer to the Father, and referring all things to Him, even His commission of atonement." (John x. 18.) Consider also Heb. ii. 9; 1 Cor. xv. 28, and xi. 3. "The everlasting Father," in Isa. ix. 6, is really "the Father of the everlasting ages," a Hebraism, and illustrated by Heb. i. 2, "on whose account also He (God) appointed the ages." (See the Greek.)

The Son of God must be every

thing to us, as He is every thing to the Father. We do not think there is any real difference in the above statements from what is so commonly, but we are persuaded, loosely held respecting the Son. He uniformly represents Himself as the servant carrying out the purposes of Him who sent Him; now on His Father's throne, ere long to be seated on His own throne for a stated period; then, having accomplished all, He will yield all to Him who "gave Him to be the Head over all things to His Church." (Eph. i. 22.) What this giving up involves; how He will Himself become subject to the Father; which conditions, we are told, could not be reversed (1 Cor. xv. 27); what the church will be, &c. &c., we are not informed. Eternal life we are sure of, and with it, eternal blessedness; whether our regal condition and priesthood continue or not, is not for us to know. We may be sure that the cost of redemption would never have been incurred for only a thousand years' reign: rather should we look upon that as a prelude to a still greater exhibition of that love which so filled the Father's heart that He spared not His own Son—the Son of His love, that He might bring us home again.

The question was put above, "Is not the Son equal with the Father?" The answer, "No," has been considered. With equal confidence we answer, *Yes*. This, however, is not as regards the Sonship. The positive is sustained by such Scriptures as "Before Abraham was, I am" (John viii. 58), and "Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." (Philip. ii. 6.) This word of our Lord Himself declares His pre-existence, and we know from John i. 1, 14, that this was the eternal Godhead. But the expression, "I am," takes us back to Ex. iii. 14, "I AM hath sent me unto you;" thus do we identify Jesus Christ, "the Word made flesh," with the "I AM THAT I AM"—with JEHOVAH, the self-existent, ever-blessed Almighty One. "My Lord and my God" was no surprised exclamation of Thomas, but an inspiration of the Spirit of

truth, testifying to the Godhead incarnate. Again, "Your father Abraham rejoiced to see my day: and he saw and was glad." (John viii. 56.) Thus is Jesus identified with Him who made Himself known to Abraham as God Almighty. (Ex. vi. 3.) We doubt not also that Melchizedek, that mysterious being, who met Abraham when he returned from the slaughter of the kings, was the same who, as "priest of the most high God," set forth, by "bread and wine," his future sacrifice of Himself.

The other Scripture from Philip. ii. 6, has had various interpretations. We cordially agree with one excellent Greek scholar, who writes, "Our translators, rightly, I think, render the expression." The Spirit is inculcating humility, and He places before us Jesus, our great Exemplar. "Being in the form of God:" as such, humility would be out of place, because there is none greater; yet being this, "he thought it not robbery to be equal with God;" notwithstanding "He made Himself of no reputation," &c. This is one of the happiest efforts of our translators. The rendering, "emptied Himself," is as bad as can be, for it is not true. How could Christ empty Himself when "all fullness was pleased to dwell in Him" (so the Greek); when He was "the image of the invisible God" (Col. i. 15); "the express image of His person" (Heb. i. 3); when "in Him dwelleth all the fullness of the Godhead bodily." (Col. ii. 9.) But some one may rejoin, "He emptied Himself of His glory:" nay, He made water into wine, "and manifested forth His glory." (John i. 11.) "But His visible glory." That would be divesting, not emptying. "To make of no reputation" is of a kindred meaning with "to empty," and it has the recommendation of being most literally true.

Archbishop Tillotson translates this passage: "He did not arrogate to Himself to be equal with God, i.e., He made no ostentation of His divinity." Calcott says, "He did not eagerly covet to be (as He was of old) equal in all His appearances with the Deity," quoted by Parkhurst. Dean Alford says, "Υπαρχων—(subsisting

originally) οὐχ ἀπραγμόν, deemed not His (existing pre-incarnate) equality with God a matter for grasping and retaining, but emptied Himself (of the μορφή Θεοῦ—the glory which He had with the Father.—John xvii. 5.) "The ὑπάρχων is, no doubt, compositionally "from the beginning," illustrated by John i. 1, 2; but the "pre-incarnate" condition is not sustained by the word except as Melchizedek, or as when Jehovah appeared to Abraham as "he sat in the tent door;" but surely these were not strictly incarnate manifestations, but pro-human spiritual bodies (see 1 Cor. xv. 44); such was not "the Word made flesh." (Luke xxiv. 39.) One can easily see here that the notion of emptying Himself would suggest the Dean's view of ἀπραγμόν. The teaching of this passage is, it seems—Consider Jesus; who, though in the form of God, and without robbery, equal with God, sought not the honour such a condition would bring, but made Himself the servant of all; so "let this mind be in you which was also in Christ Jesus." Dean Alford, to whom we are under such great obligations, says: "'thought it not robbery to be equal with God,' is altogether wrong, both in rendering and in the sense conveyed." We have considered the sense. As to the rendering, we venture on an opposite dictum. Many passages might be adduced, let two suffice. James i. 2: "Πᾶσαν χαρὰν ἡγήσασθε, count (think) it all joy." 2 Pet. i. 13: "Δίκαιον δὲ ἡγοῦμαι, I think it meet." Correlates too are found in each passage to complete the grammatical similarity. In Phil. ii. 6, there is the correlate Τὸ εἶναι ἴσα θεῷ; in James, "when ye fall into divers trials:" in Peter, "to stir up." Clifton. W. HOWELL.

Since writing the above, being in a friend's house, Dr. Macbride's Lectures were put in my hands; from only a cursory glance the following note presented itself.

"If ἀλλά had been rendered here nevertheless, the meaning would have been more clear. The improved ver-

sion, as it is called, translates, without any authority, Οὐκ ἀπραγμόν ἡγήσατο, he caught not at the robbery of being equal with God. Nor is Whitby's interpretation, he did not covet to appear as God, satisfactory. In a case where all depends on the meaning of a Greek phrase, the judgment of Theophylact, as representing Chrysostom, ought, I conceive, to be decisive. "The Son of God was not afraid to descend from His own dignity, since he had not this by robbery (ἐξ ἀπράγης), being equal with God the Father, but knew it to be His by natural dignity, therefore He chose to humble Himself, as even in His humiliation, retaining His ὕψος, eminence.'" W. H.

#### THE EVE OF THE DAY OF ATONEMENT.

ON Sunday, September 10th, the eve of the Day of Atonement, the most solemn fast in the Jewish year, whilst thousands of Israelites thronged the synagogues to mourn and lament over their misdoings of the past year; a little congregation of Hebrew Christians assembled within the precincts of Palestine Place Chapel to pray for their unbelieving brethren still in ignorance of the only true atonement for the sins of the world.

Service was held as usual in the chapel, and a sermon on the subject of the atonement was preached by the Rev. H. A. Stern, who took for his text Hebrews x. 12-13: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." The preacher after briefly alluding to the various perverted forms of worship amongst the different nations of the earth, went on to speak of the Day of Atonement as it is now observed in contrast with the manner in which God had commanded it to be kept; he would not advert to the particular rites and ceremonies practised, as he had done so before on a similar occasion, but he would at once proceed to the chief topic of his discourse, the Messiah, the only atonement for sin. In olden

times, when the Mosaic dispensation was in force, one day in each year was set apart for an atonement. It was in compassion to the high priest that this institution was limited to one day, for had he constantly entered the Holy of holies, he would have continually exposed himself to the Divine wrath, and consequently he would have been in perpetual terror for his life, owing to the danger connected with his office. After having offered the sacrifices and sprinkled their blood, as God had specified, he took a censer of burning incense and placed it on the ark of the covenant. The smoke ascending on high, concealed from the gaze of the priest, the shekhinah, or visible presence of God descending from heaven; a sure token that the sacrifice had been accepted and atonement made. The crowning ceremony of the day, and one of peculiar significance, was the laying on of the high priest's hands on the head of the scape-goat, and confessing the sins of the people over it, after which it was sent away into the wilderness. This remarkable act was intended to prove to the arch-enemy of mankind that, as he had been the means of introducing sin into the world, so his work of ruin and destruction would be mercifully defeated by Divine interposition.\*

The preacher then went on to say that these and many other rites and institutions would have been unmeaning acts, had they not all pointed to the great Antitype, Jesus Christ a High Priest after the order of Melchizedek. But there was this difference between Messiah's atonement and that made by the high priest. He made an atonement *once for all*, and after that ascended to heaven, "expecting till His enemies be made His footstool." His enemies are to be found everywhere; not only in the dark places of idolatry and heathenism, or in the haunts of superstition and vice, but also in Christian Congregations, amongst professing Christians, and even in the heart of each individual. These, however, are all to be

subdued, and they will gradually yield to His power till all, even the last enemy death, is crushed, and then He will reign triumphant over His redeemed people throughout the endless ages of eternity.

It was gratifying to notice how large a number of Hebrew Christians had assembled on this occasion, and, as they afterwards came down from the galleries and took their seats in the body of the church, many faces were to be recognised of old pupils from the Hebrew schools, as well as of former inmates of the Wanderer's Home and Operative Jewish Converts' Institution. The proceedings commenced with the hymn

"The living fountain, once revealed,  
To cleanse from guilty stain,  
To Israel's eyes has long been sealed,  
Its stream has flowed in vain.

"For ages they have wandered o'er  
The desert waste and wide;  
Nor ancient Horeb, as of yore,  
Welled forth its silver tide.

"In each, unbroken gloom has sped  
Their long and cheerless night;  
Nor fiery pillar on them shed  
Its guiding, cheering light.

"Pleading Thy promise, Lord, we pray,  
The long-closed fount unseal;  
And now at length in this our day  
Thy saving health reveal.

"Oh, let Thy Spirit's cheering beam  
Bring light, and joy, and peace;  
Thine ancient people, Lord, redeem,  
Let Israel's troubles cease."

It was followed by a prayer offered up by Mr. Ehrlich, himself a converted Israelite, on behalf of his Jewish brethren still in darkness and ignorant of the saving power of the Gospel. The Rev. H. A. Stern then read a portion of the sixteenth chapter of Leviticus; and Mr. Simon, an old pupil of the Hebrew schools, since then grown gray in his Master's service, earnestly pleaded for those, who, at that very moment, were gathered together, but from very different motives, in the various Jewish synagogues throughout the world. When he had concluded, Mr. Rosenzweig, another Christian Israelite, read from the first to the fifteenth verse of the ninth chapter of the Epistle to the Hebrews, and once more the congregation bent their knees as the Rev. H. A. Stern offered up the closing prayer. Another hymn was

\* See our view of the typical character of this "crowning ceremony" as propounded in our October No. of last year.—*Edit. II. C. W. & P. I.*

sung and the meeting was concluded by the Rev. W. Warren pronouncing the benediction.

A BELIEVING DAUGHTER  
OF ABRAHAM.

A GLIMPSE OF JEWISH  
TOLERANCE.

HEBREW Christians—no matter what their status as scholars or gentlemen may have been—have hitherto been treated with such virulent and relentless intolerance by the Anglo-Jewish press, that a glimpse of commendation, the earnest of toleration, makes us fasten on the phenomenon with the same absorbing wonder which a slender silver lining on a thick cloud attracts our wondering gaze. We therefore mark the first Friday in last month, the fourth of September, as a red letter day, in the history of Jewish Tolerance in this country.

On that day the *Jewish Chronicle*, the oldest and most respectable Anglo-Hebrew weekly periodical, makes honourable mention of the literary productions of two Hebrew Christian *Literati*. On page 362, of that weekly, we have the following paragraph:—"Mr. J. E. SALKINSON, an English subject residing in Hungary, has just published at Vienna his translation of Shakespeare's 'Othello' into Hebrew, with a critical introduction by Mr. Peter Smolensky, the Editor of the Hebrew periodical *Hasschachar* (Aurora), at Vienna, and author of various Hebrew works. Mr. Salkinson is already favourably known by his translation of Milton's 'Paradise Lost' into Hebrew, and his present version of 'Othello' is very highly praised by Mr. Smolensky, who contends that it is the best translation of the play into any foreign language."

On page 368, we have a notice of a lecture by M. N. Adler, M.A., [son of the Chief Rabbi of England], entitled *The Light thrown on the Bible by recent discoveries*; in the course of which we are informed, "Dr. Ginsburg's translation, or rather interpretation, of the celebrated Moabite Stone is also given at length." We need not inform our readers that both Mr. Salkinson and

Dr. Ginsburg are Hebrew Christians. The former a missionary of the "British Society for the propagation of the Gospel among the Jews," to our Jewish brethren at Pressburg Hungary; and the latter an acting member of the Committee of the same society. Both those gentlemen, are fair Hebrew scholars. They are not ashamed to own that they had been inmates of the Jewish Converts' Operative Institution, Palestine Place, when that establishment was in its palmy days.

We are glad of this symptom of toleration on the part of English Jews, for their own sake. Hitherto, when we pleaded for toleration in behalf of our unbelieving brethren, we were met by English Christians with the stubborn rejoinder, "Tolerance to the most intolerant people on earth is any thing but fair play. Look how the Jewish press in this country vilifies you Hebrew Christians, simply because conviction and conscience constrained you to return to the Faith taught you by Moses and the Prophets!" We shall now be able to back our plea by an appeal to the above glimpse of Jewish tolerance as an omen of brighter feelings, just as the silver lining on a thick dark cloud inspires hope that the sun is not far off.

THE GORSEDD (WELSH) PRAYER.

At the Corwen Eisteddfod, some weeks ago, the Rev. T. R. Lloyd (Estyn), who officiated as arch druid or high priest of the Gorsedd, read the following Gorsedd prayer in Welsh:—

"Grant, O God, Thy protection,  
And in Thy protection strength,  
And in strength learning,  
And in learning knowledge,  
And in knowledge to know the truth,  
And in knowing the truth to love it,  
And in loving it to love all truth,  
And in loving all truth to love God."

This prayer is held in much veneration by Welshmen, in consequence of its great antiquity—having been composed, it is asserted long before the advent of Christ by a famous Welsh patriot—and the beauty and simplicity of its language.

The well-read Hebrew in Jewish liturgical lore, will have no difficulty to recognise the Jewish prayer, of which the above is an adaptation,

## Poetry.

## Correspondence.

## RETROSPECTION AND ANTICIPATION;

OR, THE FIRST HEBREW-CHRISTIAN FESTIVAL, AND THE CHRISTIAN FEAST  
"TILL HE COME."

"As He sat at meat with them, He took bread, and blessed it, and gave to them. And their eyes were opened, and they knew Him. . . . He was known to them in breaking of bread."—Acts xxiv. 30, 31, 35.

"KNOWN in the breaking of bread :"—  
The "bread," and the "cup" filled  
with wine ;

To be "till He come" for the glad  
"marriage feast"

The simple memorial "sign." (a)

"Known in the breaking of bread :"

Can any who love turn away ?

"That I may know HIM !" the one wish  
of the heart

That believes HIM to Heaven "the  
Way." (b)

"Known in the breaking of bread :"

Then oft would we meet to "break  
bread,"

That we, now but babes, may grow up  
unto HIM

Who is our adorable "Head." (c)

"Known in the breaking of bread :"

And thus to be known in the hour  
Of His ultimate triumph and "glad-  
ness of heart,"

The day of His kingdom and power.

"Known in the breaking of bread :"

For, has He not said, in His grace,

'Twill be His delight still to minister  
where

We shall "see HIM" with unveil'd  
face ? (d)

"Known in the breaking of bread :"

How simple ! yet oh ! how sublime !

The "peace" breathed of old in a small  
"upper room"

Sheds a holy calm over all Time. (e)

"Known in the breaking of bread :"

Then gratefully let us unite

Thus to seek fuller manifestations of  
CHRIST,

Till faith is supplanted by sight.

J. E. J.

## IN RE CALVINISM.

To the Editor of the Hebrew Christian  
Witness and Prophetic Investigator.

MY DEAR MR. EDITOR,—On the first page of my article in your number for this month, "*Idolatry among the Ancient Israelites*," I have the following words in this order :—"And to Calvinistic texts we can oppose enough of anti-Calvinistic ones ; but note, in particular, Amos iii. 2." Upon this there is the following editorial note :—"But what are we to do with the Pauline hypothesis, Rom. ix. ?" &c. Now it is quite true that the juxtaposition of the reference to Amos with *Calvinistic* and *anti-Calvinistic* might tempt some readers to fancy that I saw in Amos iii. 2 some bearing upon the Calvinistic controversy. You happen to know from my private letters that I must have written my paper in a very great hurry, and I wrote only to show you good will. I have long felt the want of a good religious periodical in England, with original articles upon Bible questions, and I should be glad to contribute my share towards such a periodical ; and so I made an extra effort against time, which, indeed, I am doing again this very minute, or that juxtaposition would have been cleared away. This mere juxtaposition, however, is surely not decisive, and I certainly had not the remotest idea that Amos iii. 2 could be forced either into *Calvinism* or *anti-Calvinism* ; I referred to it only as showing that God did not pass over the sins of His people merely because they were His people. (Luke xii 47, 48.) But Calvinism must be excluded from every question, as a disturbing element. Some years ago a little volume of sermons appeared by a strong Calvinist, under the title of "*Mount of Olives*," and in every sermon the preacher tried to prove that Calvinism is not opposed to prayer, but evidently felt to the end that he had not succeeded, as he certainly had not. The doctrine of election must be true, or God would not be the moral Governor of the world. If an Alexander the Great, a Napoleon, or a Pope of Rome could do all they please, then the moral government of the world by a supreme Sovereign will would be at an end. But this election is a mystery, because it must be consistent with man's free will, as that of a

(a) Matt. xxvi. 26-31; Mark xiv. 25; 1 Cor. xi. 25, 26.

(b) Phil. iv. 10; Jno. xiv. 6.

(c) Eph. iv. 13, 14, 15.

(d) Luke xii. 37, with Exod. xxi. 5, 6.

(e) Jno. xx. 19-23 and 26-30; Acts ii. 42, 46.

justly responsible being,—and we see that man does his own will,—while the boundary between the Divine Sovereign will and the free-will of the mortal it is impossible for man to fix or to form any conception of. It stands with this as with a certain argument showing man's limited capacity, which unbelievers constantly try to deprive believers of, but never will,—that is, the argument derived from *time* and *space*: we can neither affirm that they are bounded,—for then, what is, or what was, or will be on the other side of that boundary?—nor can we say that they are without bounds, for that is for man language to which he can attach no meaning; it is like speaking of a chamber that has neither walls nor ceiling. Man must be content to remain ignorant in this world of everything in which infinity is concerned. And this applies just as much to the sovereign will of God in dealing with man as it does in reference to time and space. And as in reference to these we are quite safe in all speculation to assume the infinity of time and space, though we do not know what this means, so we are equally safe in assuming the absolute justice of God, without being able to show how this accords with an eternal purpose and counsel. It is something like an element in the air: it affects the air chemically, but does not make it at all the less passible. If this is not Calvinism, neither is it Arminianism.

I am, my dear Editor, yours truly,  
G. WILSON PIERITZ.  
Oxford, Sept. 5, 1874.

#### WHAT GENTILE DIVINES THINK OF THE COMPOSITION OF THE LORD'S PRAYER.

REV. SIR,—The adoption by our Lord of some of the aphoristic sayings from older Jewish schools, affords a presumption that a similar course might be followed in the form of prayer which He taught His disciples. It is found accordingly that the petitions therein are for the most part assimilated to more ancient devotional formulæ. It is observable that this divine condition of forgiveness, "Forgive us our debts, as we forgive our debtors" (Matt. vi. 12), is solely and exclusively the dictate of the great Author of our redemption. I like your remarks on this prayer—a breviary of

the Gospel, and compendium of saving doctrine; it is framed somewhat like the Decalogue: the three former petitions respecting GOD, the three latter, ourselves and others. Every word is weighty. OUR, there is *charity*; FA-THER, in that word is *faith*; IN HEAVEN, there is our *hope*.

1st petition: "Hallowed be thy name." Deus S. B. vult ut nomen suum glorificetur in terra quemadmodum gloriosum est in cœlo.—*Sohar*. Exodus, fol. 28, col. 110, 111.—*Schoettgen*.

2nd petition; "Thy kingdom come." "R. Jehuda et R. Seira ambo dixerunt: Quæcunque preces nihil habent de regno, nomen precum non merentur." Sanhedrin, fol. 28.—*Schoettgen*.

3rd petition: "Thy will," &c. "What is the short prayer? R. Eliezer saith—'Do thy will in Heaven, and give quietness of spirit to them that fear Thee beneath,' i.e. in earth."—*Lightfoot*.

4th petition: "Give us," &c. "Quicunque creavit Diem, creavit etiam cibum ejus. Propterea dixit R. Eliezer: Quicunque habet quod hodie comedat, et dicat quidnam crastino die comedam? ille est *ὁ ἀγαπῶνς*."—*Schoettgen*.

5th petition: "And forgive us," &c. "Eodem modo res procedit circa peccata quæ homo committit contra Deum, et circa ea quæ committit contra proximum suum."—*Schoettgen*.

6th petition: "And lead us not," &c. "Phrasis occurrit in Jalkut Rubeni, fol. 139, 2. Venit tempus ad inducendum illum in manus tentationis."—*Schoettgen*.

"But deliver us," &c. "Rabbi Judah was wont thus to pray: Let it be Thy good pleasure to deliver us from impudent men and impudence; and from an evil man, and from an evil chance, from an evil affection, from an evil companion, from an evil neighbour; from Satan, the destroyer, from a hard judgment, and from a hard adversary."—*Lightfoot*.

N.B. "Hæc oratio ex formulis Hebræorum concinnata est."—*Wetstein*.

I am, Rev. Sir,  
Yours respectfully,

A LOVER OF SACRED LITERATURE.

P.S.—Whether shall we think less excusable, those who omit this petition (v. 12), "Forgive us," &c. (as conceiving themselves to be pure, and to have no more need of remission of sins—having received forgiveness in justification), or those atheists who, being

not willing to forgive their enemies, will not say their *Pater Noster* at all?

[We know our learned correspondent well; we esteem him cordially. No one is more legitimately entitled to the name—"A Lover of Sacred Literature"—than is this our correspondent. But we would venture to qualify the name by prefixing the word *indiscriminate*. He sometimes falls in love too readily with the *ipse dixit* of a certain class of ancient writers. We had occasion to express, elsewhere, our surprise "at the trifling originality, in modern works, on Holy Scriptures. . . . And when one is curious enough to look up the respective referees, in order to find out on what authority the latter founded their conclusions, then the curiosity is gratified by strings of references to former authors, and so on and on."

We have often smiled at the "short cut" conclusions at which Schoettgen, Wetstein, Lightfoot, and some other learned writers have arrived. As regards their assertion respecting the composition of the LORD'S PRAYER, we think that we shall make it perfectly clear to "A Lover of Sacred Literature" that it was made in defiance of defined chronology. The author of the *Sohar*, R. Jehuda et R. Seira, R. Eliezer, the author of *Jalkut Rubeni*, have all taught and written long after the LORD'S PRAYER had been promulgated. As we proceed with our articles we shall dispose of our correspondent's referees, though we do not think it necessary to mention their names. In the meantime, as we weigh very carefully every statement which we make on the subject, we would respectfully request the same treatment for our expositions from our readers and correspondents. The supposed analogy—though trite and hackneyed—between the LORD'S PRAYER and the Decalogue is untenable, as we shall demonstrate in a subsequent paper on the subject.—*Editor H. C. W. and P. I.*]

#### THE NATURE AND EFFICACY OF THE GOSPEL PARDON.

DEAR SIR,—To grant a pardon without some indication of a change of mind on the part of the offender is contrary, it will readily be admitted, to every principle of natural justice—for by so doing, the offended party does in effect declare that what he once condemned, he now authorises and approves; the pardon ceases, therefore, in reality to be one,

but is rather a justification of the delinquent, and is consequently no removal of the offence incurred, but the very increase and confirmation of it. Nor is this insult to the requirements of truth greatly removed, by causing the pardon to proceed through another's mediation, or from a regard to natural and social obligations, for in all these cases some injury is done to that moral sense which renders every tie sacred and effectual. But even where forgiveness springs from a change of mind on the part of the offender, it is still in many respects unfriendly to the interests of truth, being something of a compromise between mercy and justice—a substitution of penitence for righteousness—of promise for performance. "Who indeed can rightly forgive sins but God alone?" Who remove the burden of guilt from the transgressor's shoulder without violating what gives security to a promise and stability to the gracious movements of the heart?

The pardon offered to lost sinners in the Gospel of the grace of God, unique in its character, will be found like its sovereign Bestower, replete with unfathomable wisdom, as with unutterable love. Not only a remission of past sins, but containing within itself the fruitful germ of all true obedience in the recipients of this mercy, it may well be deemed the brightest manifestation of unwavering justice, and perfect holiness. The Law was indeed "honoured and magnified" when the great Lawgiver Himself stooped to its fulfilment. The heavy penalties thereby entailed; the obedience learned in depths of suffering by God's righteous servant, though His beloved Son, when He wore the likeness of sinful flesh, and appeared as the representative of the fallen, may well convince the astonished universe that rebellion against its holy Governor can only be cancelled by such a display of omnipotent wisdom as finite beings can never adequately fathom. The angels we are told by St. Peter desire to penetrate the wondrous depths of a love that entailed such blessed contradictions—that made the sovereign a serf, the Creator a creature—that numbered with transgressors the Holy and Just One, making Him in fact the only sinner. It became the Saviour's *duty*, be it reverently spoken, as born under the law, to love His neighbour as Himself with a love therefore commensurate with the workings of His mighty



heart; thus made every man's brother, spending Himself in unwearied labours for their instruction and benefit, and finally bearing away their guilt, by His self-devoting sacrifice. Yet was this love of the great Mediator so wholly unintelligible to the favoured nation among whom it was displayed, that nothing but omniscient wisdom, and omnipotent patience could have sustained Him through the terrible conflict with the powers of darkness,

But did not Israel know? When they led Him as a sheep to the slaughter, when they taunted Him with "saving others," and defied Him to "save Himself," did no sacred words of Psalmist or of seer occur to their darkened memories and alienated hearts? Yes, their long promised Messiah had given them, by Isaiah's sublime pencil, and David's hallowed strains, a faithful portrait of Himself; but pride and unbelief had so obscured their mental vision, that, notwithstanding all His mighty works, we know that the leaders of the nation, (for there was a blessed minority) would not and could not believe in Jesus as the Redeemer of Israel.

Their subsequent dispersion, during centuries of suffering and humiliation explains the mode of Jehovah's dealings with nations apart from individuals; that its rulers are held responsible for the general weal or woe. Would that England might now lay to heart the solemn lesson! But hath God forgotten Zion? The question to every student of the revealed Word needs no reply. "If heaven above can be measured, or the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 35, 36, 37.)

The progress of events in these last perilous times, enables us to forestall with the certainty of Christian hope the speedy accomplishment of those splendid promises indited by the Holy Ghost concerning their future restoration and blessedness, written with an overflowing fulness of love that passeth knowledge in its breadth, and depth, and height." We learn from Zech. xii. that Jerusalem's bitter grief, and repentance for her great national transgression, will occur at the precise period of her full deliverance and the manifestation of the Saviour's arm in its accomplishment. The torrent of regretful feeling thereby awakened is affectingly described by the sacred Prophet: "They shall look on

Me whom they have pierced, and mourn as one mourneth for his first-born." So truly does the goodness of God lead to repentance, and faith in the great atoning sacrifice of the Son of God and Son of David awaken sentiments of the liveliest gratitude, and self-devotedness in Jewish and Gentile heart, the sacred bond of consanguinity in Israel's case adding increasing depth and tenderness to the general lamentation.

As a true son of Abraham, accept dear sir, these faithful but imperfect remarks, and believe me always respectfully and truly yours,

JANE BURNETT.

WHAT IS MEANT BY "THE MORROW AFTER THE SABBATH?"

WHAT IS SIGNIFIED BY THE "TWO WAVE-LOAVES?"

DEAR MR EDITOR,—When you can command time and space, would you kindly give your opinion on the two following knotty questions, which were asked at our "Teachers' Bible Class" last week? Our lesson was on "The Three Jewish Feasts," and we got into the following difficulty. The wave-sheaf of first ripe corn is directed, in Leviticus xxiii. 11? to be offered on "the morrow after the Sabbath" in the Passover Feast; and the Feast of Weeks is to be reckoned from this "MORROW AFTER THE SABBATH." Now does this mean - asks our beloved Pastor—the morrow after the "holy convocation," or first day of the Feast, or the morrow after the Sabbath which falls during the Passover week? I inclined to the former opinion, but our revered Pastor observed, "Would not the Editor of the HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR tell you?"

The other point was about the "two wave-loaves" offered at the Feast of Weeks. (Lev. xxiii. 17.) Mr. T. says that some Christian writers regard them as typical of the two Churches,—Gentile and Jewish,—but he said that the Jews could hardly have looked upon them in that light, and he wanted to know whether there was any particular signification attached to them? I hope you will not mind being troubled with this.—Yours very truly, A. L. O. I.

[We may truly say, in this case, "the trouble is a pleasure."] Our readers will recognise in the signature the accomplished translator of Professor

Delitzsch's charming novelette EIN TAG IN CAPERNAUM, as well as of the second paper in this issue. It is a pleasure, therefore, to comply with the wishes of such a fellow-worker. On the subject of the meaning "on the morrow after the Sabbath," the ancient and modern Jewish exegetes are as much divided as Christian expositors are. The latter have respectively adopted the opinions and arguments of the former. We feel convinced that had the typical import of "the wave-sheaf of the first ripe corn" been understood, in the inspired sense which St. Paul supplied, there would have been no difference of opinion in the matter. All would perceive at once that "on the morrow after the Sabbath" must mean the day after the Sabbath which falls during the Passover week, that is, according to our modern nomenclature, Sunday. St. Paul was very explicit on the typical meaning of the first fruit-offering, both in his preaching and writing. He told the aristocratic congregation which Festus got up for him:—"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."\* He wrote to the Corinthian septsics:—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."† Agrippa, Festus, and the rest of the audience, as well as the Corinthian self-styled philosophers, must have perceived—whether they were convinced or not—what the preacher's and writer's allusion pointed to. The report of the resurrection of the Redeemer was then the staple topic throughout the known world. That resurrection, rumour—"with its ten thousand tongues," for once at least truly—reported to have taken place on the day after the Sabbath which fell during that eventful Passover week. We stedfastly believe, therefore, that the wave-sheaf of first ripe corn was to be offered on the morrow after the ordinary Sabbath in the Passover week, that is, on the

Sunday in that week, thus typifying the resurrection of Him whom St. Paul designated "CHRIST THE FIRST-FRUIT." The Feast of Weeks was computed from that Sunday, or that "the morrow after the Sabbath." It is a very interesting feature in the typical festivals, that the Feast of Weeks, or Pentecost, is the only festival for which the day of the month is not prescribed.

The two "wave-loaves" offered on the Feast of Weeks we believe to have typified Christ, as the Bread of Life, and His Word, which He declared to be meat. We may just observe that the following prescription respecting the celebration of the Feast of Weeks furnishes a further illustration as to the meaning of the expression "on the morrow after the Sabbath:—"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall ye complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord."‡ The two loaves may also signify the two covenants. The Jews, we believe rightly, commemorate the Feast of Weeks as the anniversary of the giving of the Law from Mount Sinai. We, as Hebrew Christians, commemorate this festival as the consummation of the New Covenant, which was sealed with the blood of Christ on Mount Calvary.—*Editor H. C. W. and P. I.*

#### RECORDS OF CAPTIVE ISRAEL FROM A MARBLE SLAB FOUND IN THE RUINS OF NINEVEH.

DEAR SIR,—A friend has favoured me with the following interesting statement, which you will, I think, find worthy of a place in your columns.

"A French gentleman, present at a meeting of 'the International Palestine and Syrian Committee,' sent to his friend, Professor T., the following communication, which has a very important bearing upon the researches of all interested in the question of the Israelitish origin of a nominally Gentile

\* Acts xvi. 22, 23. † 1 Cor. xv. 23, 22,

‡ Lev. xxiii. 15-17,

People, such as the inhabitants of Great Britain and kindred nations.

"In the ruins of Nineveh, a marble slab has been discovered of much interest to the archaeologist. It bears the following inscription:—

"Sargon marched against the city of Samaria and against the tribe of the Beth Khumri, of which he took away 27,280 families into Assyria."

Now the Israelites of Samaria were often called Khumri, because of their idolatrous priests, "Chemarim."

The Cimbri, Cumry, or Cimri, are mentioned by Tacitus (s. xxxvii.) with the Teutons, as making part of the great German race.

As Scythians, they have occupied Denmark, a small portion of the north of Germany and Great Britain, where the Cambrian, Scythians, and Cumry, are also called Welsh.

Herodotus says (b. iv. s. ii.) that the Cimmericians came from the region called Kimmerion (or the Crimea), the land of the Khumri Israelites.

Pliny states that the Saccassunī gave to their country the name of Sacasena (Saxonia). Query, Saxons, "Sons of Isaac" (Amos vii. 16). Sunna signifies son. Now the Sacs were the most celebrated of the Scythians, or "wandering tribes."

Parkhurst's Hebrew Lexicon, Rawlinson's Herodotus, and Layard's Nineveh, may be consulted on the foregoing.

Judah, as well as Israel, were concerned in the idolatrous worship of which the "Chemarim"\* were the leading teachers. The word is only found three times in the Old Testament. In Zeph. i. 4, in relation to Judah, and of which 2 Kings xxiii. 5 (see marginal reading) is the historical fulfilment. The passage relating to Israel is in Hosea x. 5, of which we, "upon whom the ends of the age have come," find the historical fulfilment attested by the disinterred monuments of Nineveh, concerning that long buried people, whose graves the Lord has promised to open and to bring them out of them, to place them in their own land, to be made *there* and *then*, and not before, one, with Judah,† the well-known, and, therefore, not buried portion of Israel;

whilst concerning the house of Joseph or Ephraim, the promise of their *national* recovery and manifestation yet remains to be fulfilled, with the forgiveness of their iniquity also as a people. "The iniquity of Ephraim is bound up; his sin is hid . . . I will ransom them from the power of the grave; I will redeem them from death," &c.‡

Now to return to the inscription on the Nineveh tablet, and the natural deduction suggested by it as to the increase of the people, whose multiplicity is so often and distinctly foretold in the Scriptures, even to the hour of their final triumph and restoration, "and they shall increase *even as they have increased*,"§ but so contrary to the solemn predictions concerning the disobedient and unbelieving portion of Israel, as actually fulfilled in the Christ-rejecting house of Judah, "and ye shall be left few in number, because thou wouldest not obey the voice of the Lord thy God."|| If "Sargon then carried away 27,280 families" of Israel, and we allow the usual average of five to a family, the actual number of persons taken captive would be 136,400.

The date of this captivity in Samaria, as given in our Bibles, is B.C. 721; and a remarkable passage in Ezekiel xxix. affords interesting data respecting the time of their regaining their independence, coinciding with the account given by Herodotus of the various disturbances in the cities of the Medes, whither Israel had been deported by the Assyrian monarchs. The prophecy to which we refer (Ezek. xxix.) begins at verse 17, and the marginal date there given, B.C. 572, is that of the invasion of Egypt and its spoliation by Nebuchadnezzar; and then it is written, "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them," &c.

Now between the date of Sargon's raid on Israel and that of Ezekiel's prophecy, there is an interval of one hundred and forty-nine years; and, allowing one for its actual accomplishment, one hundred and fifty years would have run their course, during which period (at a rate of increase far below that recorded during their sojourn in Egypt) these 136,000 captives, doubling their numbers every twenty-

\* The final letter *m* being merely part of the masc. plural termination, the word actually stands in English letters, K M R Y.

† Ezek. xxxvii. 11-16.

‡ Hosea xiii. 12-14. § Zech. x. 7, 8.

|| Deut. xxviii. 62.

five years, would have increased to above 8,000,000 !

What wonder then that their "horn" or power should have begun to bud forth, at the very time when that of their brethren of the house of Judah, captives in Babylon, or refugees in Egypt, and doomed to destruction there, was at its lowest ebb ! IOTA.

Sept. 12.

### Literary Notices.

## ספר תורת אלהים עם עשרה פירושים :

*The Book of the Law of God, with Ten Commentaries. A New Edition of The Hebrew Pentateuch, with Ten Rabbinical Commentaries. The Widow Rom and Brothers, Wilna.*

### PRELIMINARY.

THE principal feature of this edition is that the commentaries of Rabbi Solomon Isnac (Rashi), Ibn Ezra, Ramban, Rashbam, Baal Hatoorim, Toledoth Aaron, Sephorno, Pathshegen, Abhi Ezree, are supplemented by a very elaborated Commentary, on the Chaldee paraphrase of Onkelos, commonly known as TARGUM, by Dr. Nathan M. Adler, Chief Rabbi of England. Judging from the introduction to the work, Dr. Adler is not only one of the Commentators of the present edition, but is the responsible Editor of it. We have only space in this our issue for a couple of prefatory observations on the Editor's performance.

The chief Rabbi of England has demonstrated that he is a better Hebrew scholar than his continental confreres were disposed to credit him with. Dr. Adler can write—as was to be expected from such a Jewish dignitary—good Hebrew. The first evidence, however, of this ability has been furnished in the work before us. This is all we have to say in praise of it. The *tout ensemble* of the performance proves Dr. Adler to be a Jewish Rabbi of the old old type. All the conceits and prejudices—and the immolations of grammatical rules and sound criticism to those idols—which mar the writings of the Jewish Rabbis of the

middle dark ages, disfigure this his performance. We shall abundantly demonstrate this hereafter. The Chief Rabbi of England must have been conscious of the fact ; or else why, as Chief Rabbi of England, did he not publish his principal contribution to the work—which he quaintly entitled נתינה לנר, NETHINAH LAGGER—in the English language, for the benefit of the mass of the people committed to his spiritual charge???

This edition of the Pentateuch improves, however, most effectually, the silly assertions made by ill-informed persons, who ought to know better, that Rabbinism, or Talmudism is relaxing its hold upon the Jewish mind. Here we have the Chief Rabbi of England, in 1874, as Commentator of the Chaldee paraphrase of Onkelos, and therefore of the Pentateuch itself, whose great *forte* is Talmudical impregnation !

We must say one word more at present. We regret that we cannot congratulate the venerable head of the English synagogues for good taste in the choice of a title for his contribution to the edition under review. Of course, Dr. Adler meant the designation NETHINAH LAGGER—"A GIFT TO THE PROSE-LYTE"—as a compliment to his favourite author. But the term must have been floating in the Rabbi's memory apart from its context. The term is employed in Talmud Treatise PESACHEEM (chap. ii. fol. 21 col. 2), where it is maintained that a NEBHAYLAH, i.e., the carcass of a beast which died of itself, is to be offered as NETHINAH LAGGER. We are rather curious to know how the continental Jewish Rabbis will receive this problematic compliment to Onkelos. We think that they will agree with us that Luzzato's title, נר, displayed better taste, on the part of the learned professor of Padua, than that exhibited by the far-fetched name, and of somewhat unsavoury association, chosen by the chief of English Judaism.

We purpose to give the work a close and conscientious sifting ; the result of which we shall submit to our readers, in five separate articles, according to the number of volumes of which the work consists.

# NOTICES TO OUR READERS AND CORRESPONDENTS.

All Letters, intended for the REV. DR. MARGOLIOU, to be addressed—till further notice—to **Pelham Library, 151, Fulham Road, Brompton, S.W.**

THE Editor does not hold himself responsible for the expressed opinions of his correspondents.

The Editor has but very little time for private correspondence, and this he applies to old and cherished friends.

Several important articles, Literary Notices, Replies to Queries, &c.—some already in type—are unavoidably postponed.

J. WHATKIN.—The late lamented Dr. Ewald, whose decease we mentioned in our last issue, was a Jew by birth; he was in no way related to the German Orientalist Heinrich Georg August Ewald, of Göttingen.

J. D. B.—The reason, we believe, why a becoming "Obituary Notice" of the demise of the late Dr. Ewald, did not appear in the *Jewish Intelligence*, is because of a wish said to have been expressed by the deceased, that nothing should be published about his life and work.

INQUIRER.—We are told that the writer of the "Obituary Notice" of the late Dr. Ewald, which appeared in *The Record*, of the 10th of August last, was Alexander Crickmer Ewald, son of the deceased.

We have ready an article on *The International Congress of Orientalists*, but want of space compels us to postpone it, along with other important matter, to some future issue.

P. I. HERSHON.—Your work came too late for any notice of it in this our issue. We may call attention to it at some future time.

AN AGGRIEVED SUBSCRIBER, G. W., A FRIEND OF MISSIONS, A MATTER OF FACT CHRISTIAN, NO ROMANCER IN HOLY THINGS, NO ADVOCATE OF PIOUS FRAUDS, and many other correspondents after their kind, must address

their complaints and remonstrances to the Committees of the respective societies, whose workings, appointments, &c. &c., &c., they, our correspondents, so severely criticise and censure. We state, once for all—and we shall continue the statement as a standing notice for some months to come—we do not consider that it is part of our calling to reform abuses in the *modus operandi* of certain societies.

HISTORICUS.—THE BANISHED ONES FETCHED HOME is intended to unfold a double tale. The principal one is a true, *bonâ fide*, complete History of the Jewish people in this country, their expulsion by Edward I., and their re-admission by Oliver Cromwell; the secondary tale is an illustration of certain facts which have proved stranger than fiction. "Historicus," as "a hard-working student," should possess a little more Christian patience and sympathy, and learn to make allowances for authors, whose peculiar circumstances all the historical lore in the world will not help him to understand.

SAMUEL SAMPSON. — Your letter reached us when the last sheet was going to be worked off. It shall appear, D.V., in our November issue.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S.W.*

The Editor will not, in any case, return rejected communications.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is still unheeded by some.

LETTERS AND PUBLICATIONS RECEIVED in our next.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אָתָם עֵדֵי. "Ye are My Witnesses."—Is. xliii. 10.

No. 23.]

NOVEMBER, 1874.

[NEW SERIES.]

## REFLECTIONS ON THE CHURCH CONGRESS, A.D. 1874;

"ESPECIALLY IN RELATION TO MODERN JUDAISM."

"Thus each man was selected for his unacquaintance with the genius of the method in which he was to work."—MR. GLADSTONE, on *RITUALISM* and *RITUAL*.

THIS was the fourteenth Church Congress. It was held at Brighton in the week commencing with Monday, the 5th ult. According to the official announcement, the inauguration of that Congress was not to take place before Tuesday, the 6th ult., but the inauguration had actually taken place on the evening of the previous Monday, at the Brighton Town Hall, by that most extraordinary man of this age, Deacon James Lyne, who elects to be called by the whimsical appellation of "Father Ignatius." We call him the most extraordinary man of the age advisedly, for so he is. We own that some of his peculiarities lay him open, in this artificial and unreal age, to the suspicion of insanity. But "if he is mad, 'Would to God'—we use a reported exclamation of George III. respecting a similar charge made against John Wesley—"he might bite all the Christian ministers in the realm!" Mr. Lyne's lecture was announced under the title of "A Monk's Thoughts respecting the Church Congress." There was much in the lecture which appeared to us as peculiarly grotesque; but on the other hand there was much in it, important and eternal, which the clerical members of the Congress, archbishops and bishop included, might with advantage lay seriously to heart. Let the following few extracts from that earnest, impressive, and effective anticipatory inaugural lecture speak for themselves:—

"He did not think any thing could be more terrible for the powers of hell, or more rejoicing for the choirs of angels than a Church Congress,—an assemblage of the Lord's household. There was going to be a Church Congress in Brighton, and the sanctified saints of Jesus Christ from every part of England were coming to take part in it. There was going to be a Congress of men and women, presided over by the chief pastors of the national Church of this land. What mighty scenes would there be if it were only a real congress of the people of God. Oh! the crowds of people there would be upon their knees weeping over the breaches in the walls of Zion! All the subjects that

had been selected for mention or discussion were very excellent and good, intensely interesting and most deeply exciting to the feelings of Christians; but unless the secret of the Lord lay at the bottom of every one of them, and unless they were handled by men full of the Holy Ghost and of power, very likely there would be wrangling, disputing and discord. . . . .

"The spirit in which they ought to gather together at such a meeting as the Church Congress. In a spirit of loyalty, not to the Church of England first, much as they might love her, it was in the spirit of God they ought to meet. It was a spirit of love and holiness. The spirit of saints, whose conversation was in heaven, who knew that they were redeemed by the blood of Christ. If that were the spirit of the Church Congress, what speeches would there be. Each speaker would speak as a living member of Christ. He would speak with the tenderest sympathy for the weakness of his brethren, remembering that he had weaknesses also, and they would thus make even outsiders declare, 'Behold, what a good and joyful a thing it is, brethren, to dwell together in unity.' Did they recognise what kind of men they were who met together at this meeting. He had seen a very grand list of powerful names, but should they see that they were men whose names were in the book of life? That was the question? If the blind led the blind, they would both fall into the ditch. If men got up to speak at the meeting of the Lord's household who did not know the Lord's secret; if the Spirit had not revealed to them the man Christ Jesus, their speeches might have a logical ring in them, but they would have no power for the glory of God or the real benefit of His holy Church. The men who called themselves churchmen, who stood up in this unbelieving atheistical age, with the eyes of the whole world upon them with curiosity, hatred, ridicule, or jeering, ought to be inspired men. They ought to be men, who can say, they know the spirit of their Father speaketh in them. Jesus Christ had given them the promise, and was it presumptuous to rely upon it, 'It is not you that speak, but the Spirit of your Father.' The men at the Church Congress, who undertook to introduce religious questions and speak upon them, ought to spend the greater part of their time the day before upon their knees in their closets before God. There was going to be a celebration of the Sacrament in the morning, and there was going to be sermons preached, but let them pray for a blessing on those sermons, and if they were written sermons, and if they had been written with any other view than the glory of Jesus Christ, without reference to party, let them pray that those sermons might be cast into the fire, and that they might preach in dependence on the Spirit that had been promised. . . . .

"He would humbly suggest that the object must be the extension of a living faith in the one atonement of the God made Man. All other subjects must be but radiations from this glorious centre, or the Congress would end in talk, or something worse than talk. Jesus Christ must be not only the Chief and acknowledged end, but He must be so determinedly thrust forward, that men, no matter what they might be, would declare, 'These men seek Christ, and Him crucified.' . . . . .

"He was not religious that he might be saved; he was religious because he was saved. He did not go to Church or frequent the sacraments that he might be saved, but because Jesus Christ had perfected the work of His salvation by the sacrifice upon Calvary. After referring in detail to one instance in which he had been misjudged, he continued to state that the power of a real Church Congress would be to turn the world in Brighton upside down, and there was a great deal of the world in Brighton, although there were many Churches and many Christian Ministers. This Church Congress was to turn it upside down, but it could only be done by acting as Paul and Silas had done at Thessalonica. . . . .

"If they were determined to win the victory, they must win it in the way the first Christians won it. It was not by bringing their differences before a gaping, mocking world. It was not in this way they would win the victory."

If Mr. Lyne is a maniac, there is certainly wonderful Christian method in his madness, and we repeat the royal exclamation to which we have alluded—"Would that he might bite all the Christian ministers in the realm!" We think that our readers will agree with us that, judging Mr. Lyne by what he said respecting the essential characteristics of a Church Congress, that he is not mad, but speaketh forth the words of truth and soberness, and is thoroughly acquainted with the genius of the method in which he works.

The Church Congress, as programmed, was preceded by services on Tuesday, the 6th ult., at St. Peter's, with a sermon by the Lord Bishop of Ely; and at St. Nicholas, with a sermon by the Lord Bishop of Salisbury. We attended the former sanctuary, and thus had the privilege to listen to one of the most masterly discourses on the overruling power of God, in the growth and development of His Church on earth, that we have ever heard. The illustrations which the right reverend preacher adduced from ecclesiastical and secular history were happily chosen and forcibly applied. Bishop Woodward did ample justice to his model, the late Bishop of Winchester. Yet we cannot conceal from our readers that our gratification was not unalloyed by disappointment. The Bishop of Ely chose for his text, on the occasion, a sentence from Isaiah xlii. 16:—"I will lead them in paths that they have not known." As a motto for his discourse, the divine text was a happy choice. If the Bishop had, in the first instance, explained that his text and context had reference, primarily, to ISRAEL'S FUTURE—as the last twenty-seven chapters of Isaiah incontestably maintain—but that it was legitimate to apply the promises to the Church of God during this dispensation, our gratification would have been without alloy. But the eminent preacher did not do that. In a few introductory remarks to his interesting essay, he repeated the hackneyed but untenable assertion that the promises had reference to the return of the Jews from Babylon. We confess that the adoption of the crude opinion by so keen a student of history not only disappointed us, but greatly surprised us.

The Congress was fairly inaugurated on that afternoon, under the dome in the Pavilion, by an address from the President, the Lord Bishop of Chichester; but, owing to the terrific crush, we could not catch one word in twenty. It is inconceivable to our understanding why so many tickets were issued to so many juvenile young ladies, whose presence could not possibly minister to edification. We were wedged in the vicinity of several young girls, whose giggling and laughing and chatting conduced to anything but to promote the spirit which should pervade so solemn a meeting. It may be a pleasant gratification to the Brighton Committee to be able to announce that they issued more tickets than were hitherto disposed of; but a ready reckoner will soon point out that no provincial town has at this time of the year such a number of very young girls, whose minds are bent upon sight-seeing in one aspect or another, as Brighton can muster. Let us hope that the managers of next year's Congress will profit by the mistakes of this year's Committee.

The subject which interested us most in connection with this year's Church Congress was that which was programmed "Foreign Missions, especially in relation to modern Judaism, Mohammedanism, and other Oriental systems of religion." This manifold theme came under treat-



ment on Wednesday morning, the 7th ult. Only one hour (ten to eleven) was apportioned to "Modern Judaism." Of that hour more than twenty minutes were abstracted by the Right Reverend President welcoming the venerable Patriarch of the Syrian Church, and his suffragan Bishop of Jerusalem; also by a telegram received from the Congress in America, and some remarks thereon by the Chairman. It was about 10.25 when the first programmed reader, the Rev. C. H. Banning, was announced. Mr. Banning read his paper from proof-slips, with copies of which some of the reporters of the Brighton and other papers were evidently favoured, in which the address appeared *in extenso*. There was nothing strikingly original in the performance. No reasonable man expected anything new from a quondam stipendiary "friend of Israel"—whose staple speech for nearly a score of years, on a thousand platforms, has been one and the same thing over and over again. Mr. Banning, however, read his paper in his usual tone and style, which now and then elicited much clapping of hands and stamping of feet. It puzzled us sorely to know whether it was the peculiar tone of voice, or gesticulation, or modulation of cadences, or varied attitudes, or the grotesque assurance of repeating stale things as if they were inspirations, which secured the problematic demonstration. We neither clapped our hands nor stamped the boards on which we trod. We simply thought of Mr. GLADSTONE's winding-up of his narrative of the architects of the Houses of Parliament, namely, "Thus each man was selected for his unacquaintance with the genius of the method in which he was to work." Not a single reliable illustration did Mr. Banning vouchsafe to his immense audience on the theme he was to treat, namely, "Modern Judaism." Good reason why; he seemed to know the reason why he was "selected."

The Rev. Dr. Barclay followed with a creditable paper on "Modern Judaism." In a very short time, a little more than a quarter of an hour, he furnished a very fair bird's-eye view of the rise, progress, and development of that system which we designate "Modern Judaism." Dr. Barclay did not think that it was beneath him to acknowledge that he was indebted for much of his information to the Editor of THE HEBREW CHRISTIAN WITNESS AND PROPHETIC INVESTIGATOR.

The Venerable Archdeacon Churton addressed the Congress next. He spoke somewhat to the following effect:—He was very glad that the Church Congress had now, for the first time in the fourteen years of its existence, taken up the question of missions to the Jews—a question which ought to stand first in the mind and heart of the Christian. He heartily congratulated the Church Congress on that account. If he might be allowed to refer to those who were gone, he might say that the late Bishop of Chichester, beginning to take an interest in missions to the Jews, was led on, year after year, to enter more and more into the cause, not only heartily, but enthusiastically. It had been a grief to him for the last thirty years that the chief work of carrying Christianity to the Jews had been in the main supported only by one section of their Church, and not by the Church as a whole, and he felt it ought to be. One speaker the day before had alluded to the old Catholic movement as a means of encouraging unity among the different Churches in Christendom, but it would seem almost that the realisation of that great hope of the Christian, and that prayer of the great Head of the Church for

unity, was distant yet, as they could not, and ought not, to hope for any real unity so long as the elder brethren of the family of the Church were still alien and cast out. Archdeacon Churton expressed his regret at the alteration which had been made in the pre-Reformation Liturgy, by which, on Good Friday, a special prayer for the Jews had been omitted, and by which the Jews were now joined with Turks, infidels, and heretics. He asked to be allowed to throw out a humble suggestion, which might serve to definitise and encourage the prayers of the Congress for the Jews. If they had already one day in the year in which they were especially called upon for such prayers, so they had also a season, and that season not very far distant, which he could not but think might be employed, amongst other ways, in special prayer for missions to the Jews: he meant the season of Advent. At that season they were at one with the Jews on one point. They acknowledged a Saviour that would come again, whilst the Jews looked forward to a Saviour still to come. While, then, this season of the Church brought them hand to hand with the Jew, let them not forget in that solemn season, but remember Him who sprang from the tribe of Judah, who was Himself a Jew, who had commanded them to preach the Gospel to every creature, beginning at Jerusalem.

The Rev. Dr. Margoliouth was the last speaker on the same subject. He adverted to Archdeacon Churton's opening remarks, in which the venerable Divine congratulated the Church Congress that now at long last, in the fourteenth year of its existence, they bethought themselves of the Jews. He, Dr. Margoliouth, felt grateful that his remonstrance, on the neglect with which this important subject had hitherto been treated, had the desired effect. In the last November number of *THE HEBREW CHRISTIAN WITNESS* appeared an article headed *UNGRATEFUL CHRISTENDOM*,\* in which the unaccountable oversight has been

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\* It has been suggested to us, on leaving the Congress, the desirability of reproducing that article. We comply with the suggestion and print the article here in the shape of a note:—

**"UNGRATEFUL CHRISTENDOM.**

"Both hemispheres have, in the course of last month, made no small display of their Christianity. In this country, the Church of England held an imposing Congress at Bath. In America, the *Evangelical Alliance* held a most enthusiastic Conference at New York. Both had our heartfelt sympathy; but both have utterly disappointed our most sanguine expectations. We are utterly at a loss how to estimate either at its right value. It is a matter of grave doubt to us whether the promoters, speakers, and habitués at the Congress or Conference put any value themselves on their meetings. We generally prove our estimation of a boon conferred upon us by the gratitude which we feel and express in acknowledgment of the boon. But the Congress and the Conference which have recently taken place, and glory in the grandiloquent designations of *Church* and *Evangelical Alliance*, have evinced an amount of ingratitude, for which even professedly worldly-minded assemblies would have been scouted. We have scanned in vain the Bath and New York programmes for an item of plan, prayer, or intercession, either in behalf of believing Israel or in behalf of those who have not yet submitted to the righteousness of God. Ye, Promoters of the Congress!—Whence have ye that Church which is justly your glory! Can you forget your own very beautiful and comprehensive prayer, in the form of the following Collect:—'O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their

faithfully animadverted on. Hence the present change for the better. He had therefore great pleasure not only in joining the Archdeacon in congratulating the Church Congress on the happy change, but also himself, that his humble remonstrance was taken in good part and acted upon. He differed from a former speaker in the construction which that speaker put upon the circumstance why "Modern Judaism" was placed under the category of FOREIGN MISSIONS. Dr. Margolionth was under the impression that the "Subjects Committee" evidently intended to place the spiritual exigencies of the English Jews under the department of HOME MISSIONS. Very wisely so. The English Jews were members of certain parishes. They were under the legitimate, responsible, and spiritual charge of the parochial clergy. This solemn responsibility has already been treated at some length in the pages of the HEBREW CHRISTIAN WITNESS.\*

doctrine, that we may be made a holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.' Ye, Evangelical allies, whence have ye that Gospel from which ye borrowed that sublime adjective EVANGELICAL? Did it not come to you through the Jews? How dare you ignore their sins and sorrows, and not make intercession in their behalf, when you meet under this banner! This is not our remonstrance, but that of one of our greatest Evangelists and Apostles:—'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. . . . For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.' (Rom. xi. 13-18, 25-29.) With what scathing words would not that Apostle have branded the promoters both of Congress and Conference for compassing sea and land to show their THANKLESS CHURCHMANSHIP and EVANGELICALISM, in speeches of brilliant platitudes which may be better imagined than described! O for the spirit-stirring sympathy of such a soul as that of the sainted George Herbert, which could indite the following:—

"Poore Nation, whose sweet sap and juice  
Our cyons have purloin'd, and left you drie:  
Whose streams we got by the Apostles' sluice,  
And use in baptisme, while ye pine and die:  
Who by not keeping once, became a debtor;  
And now by keeping lose the letter:

"O that my prayers! mine, alas!  
Oh that some angel might a trumpet sound:  
At which the Church, falling upon her face,  
Should crie so loud, until the trump were drown'd,  
And by that crie of her deare Lord obtain,  
That your sweet sap might come again!"

See the volume of HEBREW CHRISTIAN WITNESS for 1873, pp. 490-1.

\* See the vol. of Hebrew Christian Witness for 1872, p. 45.

But it may be said that the most eminent Jews were inaccessible. No more were the most eminent Christian professors accessible. He, the speaker, knew as much of parochial work as any clergyman in the Church Congress, and he was perfectly well aware of the reception to be expected from eminent Christian professors by Christian ministers, who have the courage to tell the higher classes in their parishes of their inconsistencies, and of the disgrace which their unchristian conduct brings upon their Christian profession. However, Dr. Margolouth could tell the Church Congress that some of the most eminent Jews and Jewesses in this land read very reverently Christian books. More than that, some of the Jewish ministers of certain synagogues read Christian discourses for the preparation of their own sermons. A Jewish gentleman has recently pointed out to him, in the reading-room of the British Museum, a certain Jewish minister, a popular synagogue preacher, poring over, and taking notes from, Christian sermons. Anyhow, the eminent Jews, or the inaccessible ones, need not deter the Christian minister from endeavouring to minister to the accessible ones.

Then came the question as to the required equipment for the work. The Subject Committee had evidently an eye to that requirement. They evidently chose the term, "Modern Judaism," to suggest another desideratum in the training of the clergy. Mr. Lowe's recent appeal to Christian ministers with regard to the study of the Hebrew language\*

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\* We reproduce the beginning of an article on the subject which appeared in a former number of the *H. C. W. and P. I.* :—

"A BROAD HINT TO THE POWERS THAT BE IN CHURCH AND STATE.

"The above was tendered on the afternoon of Thursday, the 9th ult., by the Right Honourable Robert Lowe, M.P. for the University of London, on the occasion of presenting Baroness Burdett Coutts' prize for proficiency in mathematics, in Sir Roger Cholmeley's School, Highgate. After offering some very interesting observations on education generally, he concluded his address in the following words :—

"One more remark I shall make, and that is—I am speaking now of optional subjects—that there is one language which I think it is a great pity is almost excluded from school education in England. It is the most ancient and perhaps the most interesting in itself of all languages—I mean the Hebrew. It seems to me, I confess, inconceivable how it should happen that so very few of our clergy are acquainted with Hebrew. I cannot understand how a man can consider himself as having competently mastered the elements of theology when he is not acquainted with that language. It is not merely the knowledge of the language itself, but the light which it throws, and which nothing else can throw, upon the text of the New Testament for instance. The view a man has, the knowledge that a man gets of the Bible, when he reads it standing on the vantage-ground of a knowledge of Hebrew, is infinitely greater than can be got by taking them up and passing to them not naturally from the knowledge of the Old Testament, but from the Greek classics. I hope to see the day when in our schools there will at any rate be an option for the study of Hebrew. Nothing can tend more to develope a thorough and sound knowledge of the Bible, or to make our clergy learned and competent in their avocation."

"WELL SAID. If the powers that be in the Church and State take the hint, and endeavour to act upon it in their promotions to ecclesiastical functions, the next generation in the Church of England will be infinitely more privileged; as regards spiritual instruction, than the present one. Should we live to see Mr. Lowe Prime Minister of England, we shall hope to find that he acts in his appointments according to the broad hint intimated in his address last month at the Highgate School," &c. &c. &c.

More on the same subject will be found in our impression of last August, pp. 456-60.

should be given heed to at last. This is a subject which the speaker was very solicitous to impress upon the Church Congress. The study of the genius of the Hebrew language, and that of "Modern Judaism," should be made a permanent subject for inculcation upon the minds of the Clergy by every Church Congress. Reading up for a paper or a lecture on "Modern Judaism" will not do. "Modern Judaism" should be made part and parcel of a clergyman's education. A clergyman who is not master of it should not undertake the duties of a parish in which there were Jewish parishioners. He has no right to hold his incumbency, if he cannot take cognisance of the spiritual exigencies of the Jewish souls under his charge. Such a clergyman should resign his incumbency under the circumstances. He has no right to relegate his Jewish souls to a society. If the parochial clergy did their duty by their Jewish parishioners, then there would be no need for that necessary evil, a Society for Promoting Christianity amongst the Jews. The English Jews come fairly under the head of HOME MISSIONS. Dr. Margoliouth called emphatically upon the Church Congress, to take the subject into their most solemn and serious consideration, and make the study of "Modern Judaism" by the Clergy a vital question. A knowledge of it is not easily acquired. Modern Judaism is a fabric of extraordinary dimensions, of multifarious component parts and styles. It embraces the whole range of post-Biblical Hebrew Literature. To describe it properly and correctly in all its departments requires the knowledge and experience, theoretically and practically, of well practised masters. No 'prentice hand should meddle with it; no matter how quick and skilful that hand may now and then prove itself. The speaker maintained, and what he maintained he wished to impress upon the attention of the Church Congress, present and future, that the Church requires able professors and exponents of Modern Judaism. In every University in this land, as well as in every theological college, there should be a professor's chair, filled by an able master of that curious, but important medley. It is true, that at present, there are but few Gentile Divines, who could either expound or teach Modern Judaism. But there were a few such experts; some such were on the platform, whose names he therefore forbore to mention. The only Gentile Divines that he ever knew who were thorough adepts in this department of learning, were the late great Dr. M'Caul, and his two elder sons, Canon M'Caul, Rector of St. Michael Basishaw, and Professor M'Caul, Rector of St. Magnus. The two latter should be appointed professors of "Modern Judaism." They would not be selected for their unacquaintance with the genius of the method in which they were to work. Having mentioned that honoured, beloved, and sainted name M'Caul, he would add that his genuine love for Israel has been inherited by all his children. There was a lady on the platform [Mrs. Finn, who officiated as interpreter to the Patriarch of Syria and his suffragan Bishop of Jerusalem], who is actively employed as Honorary Secretary in behalf of the valuable institution at Plochocin, near Warsaw.

Dr. Margoliouth had much more to say, but he had no time to say it in. If he had at command the twenty minutes which were so worthily bestowed on their illustrious visitors, and on the Transatlantic Church Congress, he would have been glad to do some justice at least to his subject.

He would however advert to the concluding remarks of the speaker who preceded him. The Venerable Archdeacon Churton directed attention to certain festivals, such as Good Friday, and the season of Advent, on which the spiritual weal of Israel might be thought of, and stimulate intercessory prayer in behalf of the Saviour's kinsmen after the flesh; the speaker thought that not only those solemn seasons afforded opportunities to the Christian to think prayerfully of Israel, but day by day is the opportunity furnished. The Bible, which the members of the Church Congress read and valued; the Psalms which they sang, the prayers which they offered up—modelled according to the Scriptures of truth, no matter who the compiler happened to be—were all Jewish. Whenever they contemplated a dying Saviour's love, a risen Saviour's power, an ascended Saviour's glory, a returning Saviour's majesty, they could not, they dared not be unmindful of that race from which after the flesh that Saviour sprang.

On Dr. Margoliouth returning to his seat, the Right Reverend President observed that the last speaker was inaccurate in interpreting the intention of the "Subject Committee," as regards the term "Modern Judaism." The Subject Committee meant to intimate by that term the difference between the present state of Jewish thought, and the old Rabbinical traditions. All we have to say to this *ex cathedra* explanation, at present, is that his lordship and the Subject Committee of the Church Congress just held, were cruelly imposed upon *in re* "Modern Judaism." We can assure both the Right Reverend President and the Subject Committee, that there is not the slightest difference between the present state of Jewish thought, and the old Rabbinical traditions. It is true that in the modern synagogues are found a very, very small percentage of *free thinkers*, but those very few, comparatively, "Jewish philosophers" have no more changed the present aspect of Jewish thought of the nation at large from that of the old Rabbinical traditions, than the few Tyndalls and Huxleys, who have seceded from the Church of England, have changed the present state of thought amongst English Churchmen, from the old reformed Christian faith in this land. There are about 80,000 Jews in the United Kingdom of Great Britain and Ireland. Search we ever so diligently, we cannot muster four hundred Jews in England who have discarded the thoughts which old Rabbinical traditions have given birth to during the dark ages of the Christian era, and which centuries of cruel persecution have nursed, bred, and developed. In foreign lands, where the Jews reside in far greater numbers than in this country, such as Russia, Turkey, Austria, the percentage of Jewish "free thinkers" may be reduced to a much smaller ratio than in this country. Does any one question our statement, then we would refer such a one to our articles on the Clifton Conference, as well as to our preliminary notice of the Hebrew Commentary of the Pentateuch, which appeared in our last issue. The Bishop of Chichester's explanation, therefore, must be ascribed to imperfect information derived from suspicious quarters, by this year's Subject Committee of the Church Congress. We hope for better things, and a more intelligible programme from the next, when moreover speakers on the subject, under our special review, will be selected not for their unacquaintance with the genius of the method in which they are to work. We

sincerely trust that the suggestion, that the English Jews be treated under the category of HOME MISSIONS, will be given heed to.

Reflecting on the papers read by Mr. Banning and Dr. Barclay, we were struck by the oft understated statement that upwards of a hundred Hebrew Christians were now ordained clergymen of the Church of England. We have reason to maintain that the real number of Hebrew Christian clergymen is about two hundred. However, we take, for the nonce, the statement of those two gentlemen. Both made an important point of the fact, and very justly so. But what perplexed us, under the circumstances, was the anomalous problem that one, at least, of those hundred Hebrew Christian clergymen was not selected to read one of the papers on "Modern Judaism." We saw ten Hebrew Christian clergymen at the Congress. We are positive that every one of them was better acquainted with the genius of the method of treating the theme than the selected readers. What is more, we think it unaccountably strange that Mr. Banning and Dr. Barclay, who read so feelingly and lovingly, and emphatically of the abilities of Hebrew Christians, did not themselves propose some Hebrew Christian clergyman for the work ! How different from the late Dr. M'Caul, when the first Anglican Bishopric of Jerusalem was offered to him : he—like a genuine friend of Israel as he was—maintained that a Hebrew Christian should be the Bishop of Jerusalem. Able and worthy as that great man was to fill any Bishopric in Christendom, he persistently declined to accept the honour, and recommended the late Dr. Michael Solomon Alexander to the distinguished ecclesiastical post. We have long since given up to look for successors to him—except amongst his own sons—amongst modern professional "friends of Israel," or amongst the members of modern Committees of Jews' societies.

*Apropos* of the modern Committee of the London Jews' Society. We should very much like to examine the members of that board—secretaries, past and present, included—in Hebrew and "Modern Judaism." It is, indeed, an amazing anomaly that a set of men thoroughly unacquainted with the genius of the language and creed of modern Jews should think themselves fitted to appoint missionaries to the Jews. It was well observed to us the other day, "Such a thing would be scouted in the commercial world." Hence some of that Committee's appointments of late years!!! We do not wish to hurt any person's feelings ; but a solemn sense of duty to our brethren of the House of Israel, and to the true—but ill-informed in this matter—lovers of our nation, constrains us to ask, For what peculiar acquaintance with the genius of the method in which they were expected to work were the Chaplain of the Episcopal Jews' Chapel and the Superintendent of the Operative Jewish Converts' Institution in Palestine Place selected ? It is not because a curate happens to be gifted as a speaker on missions to the Jews, or because a certain incumbent has shown talent in ministering to a congregation of negroes, that he is therefore qualified to deal with the peculiar characteristics of modern Jews and Judaism. We feel constrained by the attributes of Truth—Truth without fear or favour ; Truth against synagogues ; Truth against churches ; Truth against societies ; Truth against Committees ; TRUTH AGAINST THE WORLD—to put on record that it is our conscientious conviction that the present Committee of the Jews' Society, with the

staff of secretaries, chaplain, and superintendent, are in duty bound to resign their respective offices and posts into the hands of men who are thoroughly acquainted with the genius of the method in which the peculiar work is to be conducted. We have much more to say anent to this solemn question, but we forbear at present. We only add now our earnest supplication that the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ, may so quicken the consciences of all those whom the subject concerns, whether in Committees, Conventions, or Church Congresses, that they may deal with it with a single eye to the promotion of God's glory and the salvation of immortal souls.

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## THE LORD'S PRAYER.--NO. IV.

Postponed to the next issue, to make room for the preceding article.

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## PREACHING THE GOSPEL.

BY THE REV. G. WILDON PIERITZ, M.A.

WHEN St. Paul says "It pleased God by the foolishness of preaching to save them that believe,"\* he speaks only ironically, and as preaching might be regarded by the mocker, who would exclaim, "What will this babbler say?"† for, in truth, preaching is a most powerful means, fully equal to the end for which even St. Paul himself employed it. Classical literature abounds in illustrations of the powerful effect which an inspired oratory has often produced upon assemblies of men,‡ of the sudden change of sentiment it has often effected in the sphere of political life, and in the judicial forum. And what wonder that it is even more effective in that which concerns man's interest throughout the ages of eternity! Here there is a material to work upon, a raw material, which God has deposited in the heart of every man, without which man could not be, but with it is capable of being, compelled to be, a religious animal – if we must so call him, of some sort or other; if nothing better, at least the slave of some base superstition, or a spiritualistic unbeliever, or sceptic, even though "having no hope, and without a God in the world;" or the material remains in its raw condition, unmanufactured, and then becomes "religion without dogma;" or it is used up unskilfully, and so becomes heresy. This raw material itself testifies to the being of a God, whom to worship must be man's first duty, and his highest privilege; and by the agency of sacred oratory, this material is woven into a robe of righteousness and true holiness, unless the preaching become "a savour of death unto death."

The preacher then must be very earnest.§ A clergyman once asked Garrick, "How is it that you always fill your theatre, while I cannot fill my church, though we both use the same means?" "Because I," re-

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\* 1 Cor. i. 21.

† Acts xvii. 18.

‡ And compare Shakespeare, *Julius Cæsar*, act iii., scene ii.; *Hamlet*, act ii., end of scene ii.

§ Acts xiv. 1.



plied the great actor, "tell a lie as though it were the truth: you tell the truth as though it were a lie." Earnestness alone, however, is not all the preacher needs. All that a Garrick has to do is, to entertain an audience for an evening, not to convert men from inveterate superstition to Divine truth; from being enemies to Christ the only Saviour, to become worshippers of Him. To produce a lasting effect, so as to *convert* and save, apart from what is supernatural,—for the true preacher can be no Pelagian,—the preacher must deposit something in the hearts of his hearers, which must *convince*, sooner or later *compel assent* to the truth of his preaching. God Himself says to man, "Come, and let us reason together;" and of all the books probably in the world, there is not one so full of *reasoning*, often most subtle, as the New Testament. The notion of a "*Religion of the heart*" without the head, is as foreign to the New Testament, as a Religion of the head without the heart. God will have the whole man to be sanctified, the head not less than the heart. It is just in the matter of religion that the affections can no more go without the understanding, than can the left foot travel without the right. Even the pious rustic under wise teaching,\* may know why he believes, though he might not be able to reproduce the argument. Wherein the infidel reasoner fails is, first, in not recognising the marvellously conclusive argument which the Bible involves; secondly, that he wants matters of faith, which can rest on the authority of Divine revelation only, to be proved to him *a priori*, independent of Divine revelation. When Tertullian says, *Credo quia impossibile* (I believe because it is impossible), he only expresses in a provoking, combative form what others have said in words of reason, without defiance, as, "A God understood, would be no God at all;" or more harshly, "To think that God is as we can think Him to be, is blasphemy," &c. And what is true of *being* is also of *working*.

The preacher then, and above all, the missionary preacher, must have knowledge as well as earnestness; and of this knowledge he can never have too much, especially if he will labour among Jews; for among Jews, while you find some of the very highest attainments, and especially well-versed in those very Scriptures which are ultimately the missionary's sole reliance, you find none so ignorant as the masses in any heathen country,—as the Jew excels the heathen also in virtue. But in this we speak only of *acquired knowledge*, which is within the reach of every man of sound mind; for in other respects you can no more *train* a missionary, than you can a poet.

That such attainment is not beyond the reach even of an ordinary, duly qualified Christian pastor, the following anecdote will show. Early in the eighteenth century, one Rabbi Herschel, being engaged in writing a commentary on the Hebrew Scriptures with the express design of forestalling all Christian arguments based upon them, made a journey through Europe, for the purpose of consulting with the most distinguished Jewish scholars about his important undertaking. In Saxony he was attacked by a set of highwaymen, stript, and left half dead. He was picked up, and carried to the nearest village, in the inn of which he remained for his recovery, meeting with all the sympathy that might be

expected under such circumstances. Among those who visited him was the village pastor, who, like the generality of German pastors, knew Hebrew; and having learned what enterprise the Rabbi had in hand, begged of him to tell him how he would interpret certain prophecies which he specified. The Rabbi tried his best, but the Christian pastor stopped him at every turn. This Rabbi was baptized in the year 1722, by the name of Fried. Alb. Augusti, having before his baptism had to encounter a number of learned Jews who had been invited to meet him in public discussion. He died a Christian pastor, leaving behind him a son who became a distinguished theologian, who was, however, far excelled by a son\* of his. And such conversions, not effected by professional missionaries, have been going on in Germany ever since.

Incompetent missionaries, on the other hand, only expose themselves to ridicule, and their very faith sometimes even to shipwreck.

A knowledge of the religious literature of a people amongst whom a missionary labours, if they have such a literature, is always of great advantage, and especially is this the case for a missionary labouring among Jews, who have a very extensive religious literature; among the rest there is this advantage, that there is hardly a Christian interpretation of any Messianic prophecy, which is not to be found in some Jewish authority or other, often in many, though rejected by modern Jews. Here, however, one caution is very necessary. I was once, many years ago now, present at a public discussion, when the best qualified missionary to Jews that England has ever produced, expatiating at some length on some of the uglier features in the Rabbinical literature, met with the following smart retort: "According to your account," a Jew replied, "you Christians are a great deal worse than your religion is calculated to make you; while we Jews are a great deal better than ours could have made us." There is much found in Jewish writings which is silly, superstitious, extravagant, even heathenish. But this has not all been assimilated; does not really enter into the essence of their religion, or their life. With regard to such matter generally, they have a saying: "The light talk of the wise requires study." (שיחת חולין של תלמידי חכמים צריכין), as if those ugly parts had some mystery, some hidden meaning in them, and were not always to be taken literally. The Talmud, in particular, is not what some people fancy, a work of reference, to which the learned Jew goes to find what is the traditionary law upon any subject of inquiry; but has rather the character of a series of bulky journals, as if it consisted of the *minutes* of all the daily talk and discussions of a number of scholarly men who assembled together for years in succession. Sometimes laws are discussed, laws of every possible kind, on which different opinions are given; sometimes anecdotes are related, grave and gay; sometimes there is a bit of history; often verbal criticisms; nor is the jest and the joke wanting.—And something like this the Bible would have been, were it what Rationalists delight in representing it,—the fruit of the *Hebrew genius*. For practical laws actually required, the Jews have a number of *Digests*,—and here it is not a little remarkable, that one of the most famous of these Digests is by a man, Moses Maimonides, whom the Jews regard as far from ortho-

\* Joh. Chr. Wilh. Augusti, who died 1841. Digitized by Google

dox ; but his Digest is considered faithful, as it certainly is a most masterly work. The anarchy that has ever prevailed among Jews in the way of publishing books, is a very singular feature ; every body could publish any book he chose, and take his chance of acceptance, though a young Rabbi would gladly avail himself of the approval (הסכמה) of one better known than himself. But while Jewish writings thus abound in much that is very spurious, they also contain, scattered here and there, and in collected form too, rules of justice and mercy, of devotion, purity, and holiness, hardly inferior to the Gospel itself. Some people are offended with admissions like this, as if people of other religions would have no need to be converted to Christianity, so long as there is any thing good in their own religions. But the missionary should know that his business is not merely to convert men to *Christian morality*, but to *Christ*, as the Saviour of sinners. Men do not so much want rules of life, as *power* to live by the rules they already know, "*power to become the sons of God.*"\*

One main use, however, which the missionary can make of the Jewish literature is, to see the workings of the Jewish mind, to learn the Jewish art of reasoning.

And here the New Testament itself furnishes us with a most remarkable illustration. According to St. Paul's own testimony, he was less successful with Jews than St. Peter,† though we cannot but be sure that he possessed much higher qualifications as a missionary to Jews than S. Peter,—though we must entirely reject the notion that the Fishermen-apostles, were really ignorant men ; they had a familiar, critical knowledge (for their time) of the Hebrew Bible,‡ when Hebrew had ceased to be vernacular, and for nearly three years they had been the disciples of Jesus. Still more utterly must be rejected the shallow notion that St. Peter was a *Judaizer*, or that there was any difference whatever in doctrine, between the two great apostles.§ But the fact is that, while St. Paul's Rabbinical style—if only by its originality—gave him an advantage when dealing with Gentiles, his Greek style, grafted upon the Rabbinical, was fatal to him among Jews.

It is allowed that the few quotations from Greek poets, that occur in his epistles, and in his addresses, recorded in the book of the Acts, do not decisively prove St. Paul to have possessed much of Greek culture. But what may satisfy us that he had such culture is, the style and current of his argumentation,—an imitation, so far as practicable, even of Plato's Dialogue, only that instead of two persons speaking by turns, he supposes an objector, in such forms as, "Thou wilt say then . . . why doth He yet find fault ?"¶ "Thou wilt say then, the branches were broken off that I might be grafted in."¶¶ "But some man will say, How are the dead raised ?"\*\*\* &c., and those never ending questions and answers, with quick, sharp turns, which are so characteristic of the Pauline argument, utterly unlike the rabbinical forms (וְאָם תֹּאמַר, כִּינִי וְנָ, &c.) with which they might be compared. For a Jew, St. Paul's argumentation is much too

\* John i. 12.

† Gal. ii. 8.

‡ Compare Keim, Geschichte Jesu von Nazara, vol. i., p. 429.

§ See Neander, Gesch. der Pflanzung, vol. i. p. 110, sqq.

¶ Rom. ix. 19.

¶¶ Ib. xi. 19.

\*\*\* 1 Cor. xv. 35.

minute; the steps far too many, and too short. Very different are the addresses of St. Peter,—as on the great Pentecost-day;\* in the temple, after the healing of the lame man;† in the house of Cornelius,‡—and his epistles. These are all entirely free from everything un-Jewish; but on the contrary, just what a Jew could thoroughly appreciate.

But what arguments in favour of Christianity should not be used? Only within this year a work has appeared in England, of very nearly one thousand pages, under the title of "SUPERNATURAL RELIGION," to prove that there is no such thing; almost the whole of which is devoted to demolishing the fallacious arguments of apologists who had never encountered a living antagonist face to face. No man will, after a little experience,—and the born missionary never, even without experience,—use any such arguments, while we have the very best in ample abundance.

The main strength of the Christian position, this writer feels himself relieved from examining, because somebody, according to whom neither Christ nor His apostles ever used a fair argument, had given that up; while he complacently adopts the conclusions of those who have maintained, that not one of our four Gospels was in existence during the life-time of a contemporary of our Lord upon earth, laying special stress on the fact that Justin Martyr, born about A.D. 103, as a rule, does not quote the *ipsissima verba* of any one of these Gospels,—whence it is to follow, that Justin Martyr, dying A.D. 165, did not know them, and so they could not have existed even so late as this! And this is the climax of the author's argument, the grand result which he aims at from the beginning. He mentions, indeed, Irenæus § as "the first writer who distinctly classes the four Gospels together;" but is conveniently reticent as to the chronological and the general relation of the two fathers to one another.¶ As a fact, however, Irenæus was for at least twenty-five years, may be for nearly double this time, contemporary with Justin Martyr, and he not only mentions all the four Gospels together, but speaks of them in a way as if it had been a well known fact that they were of the apostolic age, and inspired, trying to find mystical reasons why there were just four, no more, and no less. The four Gospels did, therefore, exist side by side during the life-time of Justin Martyr, and must have existed before his time. Apologists, however, ought to have been more careful, and instead of representing Justin Martyr

\* Acts ii.

† Acts iii.

‡ Acts x.

§ Vol. 2, p. 474.

¶ Some of the very worst arguments of D. F. Strauss the author repeats, as if they had never been refuted; among the rest, that the author of the fourth Gospel had the design, not merely to falsely pass himself off for St. John, but, at the same time, to place this John high above St. Peter. See against this, OTTO THENIUS, "*Das Evangelium der Evangelien*,"—making the fourth Gospel "*The Gospel of the Gospels*." The same writer, though a Rationalist, but of the best sort, is also the author of a capital little work, "*Das Evangelium ohne die Evangelien*," showing how the main facts in the life of Christ, which Strauss made myths, are all found in the epistles of St. Paul, who is acknowledged to be no myth. This argument is repeated by Keim, in his "*Gesch. Jesu*," a writer who, at the same time, deals very cavalierly with the Gospels, but having no better reason to suggest for the different ages he assigns to the first three Gospels than the differences found between Matt. xxiv., Mark xiii., and Luke xxi.

¶ Born between A.D. 120 and 140.

as *quoting*, as we in our day *quote*, ought to have contented themselves with pointing out how he *summarises*; and this often more than one of the four Gospels in the same passage, sometimes substituting what he, no doubt, considered a more classical term for the evangelists' more judaistic language, and sometimes also introducing facts from some Apocryphal Gospel or other.\* While, for one capable of appreciating the argument, one of the most, if not the most, conclusive pieces of evidence for the true age of the four Gospels will be *their strong Jewish element*, which is to be found in no Christian composition of an age later than the apostles.

To deal with Jews one must be prepared for Rationalistic, not less than for Rabbinical arguments, just as Justin Martyr makes his Trypho sometimes argue like a Pharisee, sometimes like a Platonist; and it is exceedingly remarkable how well he manages the argument; here and there, indeed, no better than might be found in many a Bampton, or Hulsean Lecture, for after all, Justin Martyr had not a living enemy to deal with; but the basis of his argument, the Old Testament Scriptures, is the only true one; and properly managed, will prove sufficient against every enemy.

The promises, with the implied judgments, recorded in the Book of Genesis as addressed by God to Abraham, contain the germ of all the subsequent prophetic predictions. Thirteen centuries later, and so seven hundred years before Christ, in the time of Isaiah, Hosea, and Micah, we already have a sufficiently complete picture of the promised Redeemer, with the effects of His mission upon the world. These predictions, so numerous, so various, found in so many writers, living during several successive centuries, do not merely refer to times and events past, but extend down to our own day, on the way down bringing Israel into contact with all the great empires of the world, though the people were a mere handful, and their country a mere speck. The condition of this world with regard to religion is now exactly such as the prophetic Scriptures, Old Testament and New, prepare us for: Jews on the one side, not believing in Christ, and banished from their own country; on the other hand, a Christian Church of Gentile extraction accepting the Old Testament as inspired of God, and a heathen world, throughout which the Gospel is preached. The Israelites, in the time of Amos already, a century before Isaiah, even among the ten tribes, longed for "the day of the Lord,"† the same expectation unquestionably, which Malachi, centuries later, dwells on when he speaks to Israel of the "*Lord whom they sought*," "*the angel of the covenant whom they desired*;"‡ they, at both these periods, thinking only of the deliverance which that Lord was to bring,—in a worldly sense,—while the Prophets knew that that day would be to Israel, morally unprepared, only a day of "*darkness and not light*," as it proved, and the consequences continue to this day.

It would have been a natural process, and had proved nothing, if Israel had received the Gospel first, and from Israel it had irradiated

\* See, however, the character of Justin Martyr, as given by Dean Prideaux, Connection, part ii. b. i. § 6.

† Amos v. 18.

‡ Mal. iii. 1.

through the Gentile world. But Scripture prophecy never predicts what might naturally happen, but always what is entirely contrary to human expectation. Israel was to reject Christ, while heathen people who had no expectation of Him, and were utterly unprepared for Him, were to receive Him, as it has happened.\*

Unbelievers think they can safely laugh at miracles: but the prediction of future events is as much a miracle as the multiplying of loaves and fishes. Nay, the greatest of all miracles is a God who can judge, who can will, who knows, who can vouchsafe a revelation; and by revelation He has made Himself known as such a God.† And he who can believe this miracle, can believe any which Divine revelation guarantees; though he will reject all mere pretended miracles which have only the tendency of throwing doubts upon the true.

(To be continued.)

## WHAT DID THE ANCIENT HEBREWS KNOW OF ASTRONOMY?

(Concluded.)

I CONTRASTED Isaiah's astronomical knowledge with that of the Chaldean sages. We may have a yet more correct appreciation of the inspired Hebrew bard's celestial philosophy, by examining a passage in his immortal visions. In his denunciations against Babylon, we have two allusions to the sidereal system. First (Isa. xiii. 10),

"For the stars of heaven and their satellities  
Shall not give their light:  
The sun has darkened in his going forth,  
So that the moon shall not reflect his [the sun's] light."

Secondly (xiv. 12, 13), where the prophet puts into the mouth of restored Israel a taunting proverb against the King of Babylon, to which the celestial spheres contribute their imagery.

The grandest allusion in Isaiah to Hebrew astronomy is, I conceive, to be found in the original of the twelfth and five following verses of the fortieth chapter. The passage, by the way, intimates proficiency in geometry. Ere the astronomical terms, however, can be perceived by the mere English reader, it is necessary that he be furnished with a literal translation of the fifteenth and two following verses. The inspired Hebrew philosopher and poet does not, as the authorised version leads one to suppose, in the first instance, speak of the nations as insignificant. On the contrary, he endeavours to raise them to the highest pinnacle of greatness, and then exposes their extreme littleness in com-

\* That this mode of treatment was the one acknowledged in the Christian Church down at least to the time of St. Augustine, may be seen in this father's treatise, *De Catechizandis Rudibus*, though it has, of necessity, long ceased to be that of the Church of Rome.

† This is a very different God from that of the author of "*Literature and Dogma*," which is only an "*Eternal*" (thing); "*something not ourselves which tends to virtue*;" "*a stream of tendency by which all things fulfil the laws of their being*," &c.;—the only kind of God which the mere molecularist can suspect of having any possible existence.

parison with the Almighty. A sublime conception, and a magnificent contrast! The amended translation which I propose, because I am convinced that it represents the meaning of the original, is the following:—

“Be the nations as the outpouring from Aquarius,\*  
Or regarded as the Libra of heaven;†  
Let the isles be raised up to the sky,  
And Lebanon be insufficient for fuel,  
And its beasts insufficient for a burnt offering.  
(Still) all nations are as nothing in his presence,  
They are regarded by Him less than nothing and vanity.”

I have already stated that the Hebrew term for the sign Aquarius is *Delee*, bucket. The Jews, in common with other nations of antiquity, entertained the idea, probably from experience, that when Aquarius appeared on the horizon, then an abundance of rain poured down upon the earth. Hence Balaam's phrase (Num. xxiv. 7), “He shall pour water out of his buckets.” Hence Deborah's spirited verses:—

“They fought from heaven;  
Even the stars in their path,  
They fought against Sisera.  
The river Kishon swept them away,  
That ancient river, the river Kishon.”

It may have happened that, just at the time of that memorable war, Aquarius appeared on the horizon; and, moreover, that a heavy fall of rain swelling the current of the river Kishon, which represented that sign on the zodiac, was the cause of the disastrous catastrophe to the Canaanites. Without some explanation of the kind, Deborah's language in the above verses is very obscure. But to return to Isaiah's lofty verse. The constellation Libra, or “the Scales,” was supposed to be the largest on the celestial ecliptic: hence the astronomical bard chose those two asterisms for his magnificent illustration.

One verse more from this chapter, and I have done with Isaiah for the present. It is the twenty-sixth verse. This intimates that, in the great Hebrew bard's time, the constellations and asterisms were known by certain names, which implies a philosophical knowledge of the science of astronomy. The prophet, in the name of his God, appeals thus to his people:—

“Lift up your eyes heavenward,  
And behold, who hath created these?  
Even He who marshals their host by number,  
Who calls them all by name.”

Ignorance of the old Hebrew book, which I have so often quoted in the course of this short paper, and but a superficial acquaintance with

\* The word כֶּמֶר is more likely to be an abbreviation of כֶּמֶעַר than to mean “as a drop,” as the authorised version has it. The root would thus be עָרַה to pour out. מֶר never signifies a drop.

† מִזְזָה מִלְּבָנוֹן may very safely be translated, “As the Scales, or Libra, of heaven;” just as if it were written שִׁדְקָה מִלְּבָנוֹן שִׁדְקָה. Such forms are not uncommon in the writings of inspired poets, as is well known to Hebrew philologists. I have entered more minutely into the critical examination of this passage in my Annotated Hebrew Old Testament.

the English version of it, may argue against the mode in which I demonstrated the proposition under consideration, saying, "The Hebrew Bible lacks an equivalent term for the word astronomy." Suppose the omission to be a fact, what then? Has the logic, which would dictate such an argument, considered the antiquity of the technical terms, relative to the arts and sciences, in secular works? Would that logic reason that the arts and sciences signified could not have been known, because their artificial technical terms had not yet been invented? For instance, the equivalent technical terms for geometry, arithmetic, marine architecture, are not to be found in the authorised version; would that prove that the Hebrews were in total darkness with regard to those sciences and that art? It would be logic run to seed in the brains of such reasoners as I have just described. The thorough Hebrew scholar, who can read the oldest Hebrew Book (which, by the way, is a mere fragment of the ancient literature of the primitive Hebrews) with a sound understanding, knows that the Hebrews of antiquity had a technical term for the science of astronomy. The verb *Tachon*, amongst its other imports, meant also the mensuration, calculation, and disposition of the celestial spheres. The verb is used in Isa. xl. 12, in the line—

"And meted out heavens with the span?"

*Techoonah* became, at a very early period, the technical term for the study of God's great and marvellous works, but especially for the study of the heavenly bodies; so much so, that all post-Biblical Hebrew astronomers make use of the terms *Tochen* and *Techoonah* for astronomer and astronomy.\*

Some critics, more remarkable for confident self-assurance than for proficiency in the science of the sacred tongue, have concocted a very grotesque system of astronomy for the ancient Hebrews, from certain ill-understood, as far as the critics are concerned, poetic expressions in the sacred volume. A writer in one of the Bible dictionaries, and after him the fifth essayist in the notorious volume, "Essays and Reviews," affirms that "the Hebrews understood the firmament, or heaven, to be a permanent solid vault, as it appears to the ordinary observer." Both, Mr. Bevan (in Smith's "Dictionary of the Bible") and Mr. Goodwin, think that their statement respecting the Hebrew notion of the sky "is evident enough from various expressions made use of concerning it. It is said to have pillars (Job xxvi. 11), foundations (2 Sam. xxii. 8), doors (Ps. lxxviii. 23), and windows (Gen. vii. 11)." With equal cogency might those critics have reasoned that the Hebrews believed that the heavens were given to concerts, the earth to merriment, and the mountains to spasmodic music and dancing, and the trees to clapping of hands. Does not Isaiah say as much? Hear him, ye of the school of Bevan and Goodwin!—

"Sing, O heavens; and be joyful, O earth;  
And break forth into singing, O mountains.

\* \* \* \* \*

The mountains and the hills shall break forth before you into singing,  
And all the trees of the field shall clap their hands."

(Isa. xlix. 13; lv. 12.)

\* See Buxtorff's Chaldee, Talmudical, and Rabbinical Lexicon, *in loco*.



The intelligent and diligent student of the Bible learns that the astronomy of the ancient Hebrews was based on something more solid than mere optical appearances and poetic figures of speech. I should very much like to know what Messrs. Bevan and Goodwin think of Alfred Tennyson's notion of the cause of day and night. The Laureate has the following line in his "Idylls of the king," (Elaine,) p. 168 :—

"But when the next day broke from underground."

I close this paper with a few remarks touching the great interest which the Hebrews have always evinced in the cultivation of the science of astronomy. When the Jewish nation was dismembered, and Jerusalem finally razed to the ground by the Romans, Hebrew colleges were established on the banks of the Euphrates. One of those seats of learning was called Nahardeah. Some of the Rabbins there (Samuel, quoted above, was one of them), by way of describing their proficiency in astronomical science, used to say that "the paths of heaven were as familiar to them as the lanes of Nahardeah." Some of the children of the dispersion distinguished themselves as astronomers in Spain, and acquired great favour in consequence at the court of Alonso X., who is principally spoken of as an astronomer. Jewish astronomers compiled for him the "Astronomical Tables," which were long held in great esteem. By means of Jews exclusively, that sage king published "The Book of Circles," which is still preserved with care at Alcala. They also translated, by order of Alonso, the astronomical books of Ali Ben-Ragel from Arabic into Castilian.

In the thirteenth century, Rabbi Abraham Hanasee, a celebrated Spanish Hebrew, published a very extraordinary work on astronomy, in which he propounded, after a process of most laborious calculation, that a conjunction of the planets Jupiter and Saturn took place in the year that Moses was born, and that the same conjunction would occur twice in the fifteenth century. Don Isaac Abarbanel, in the earlier part of the latter century, studied that work, and arrived at the conclusion—notwithstanding the positive caution against being led astray by planetary phenomena—that some great deliverance was looming in that century in behalf of the oppressed Spanish Israelites. The poor Jews proved better astronomers than prophets. The conjunction of the planets came to pass in 1444 and 1464; but instead of deliverance to Spanish Israel, the close of that century witnessed the most barbarous and inhuman treatment, which terminated with the most heartless expulsion of them by ungrateful Spain.

At the present time, Hebrew astronomers of a very high order, though to fame unknown, are to be met with even among some of the poorest Jewish communities. The Gentile Christian readers of "THE SCATTERED NATION" may, judging from Israel's present of Israel's past, form a pretty accurate notion, with the aid of the materials here submitted to them, as to—"WHAT DID THE ANCIENT HEBREWS KNOW OF ASTRONOMY?"

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK IV.—CHAPTER VIII.

THE BATTLE OF EVERSHAM, AND WHAT FOLLOWED.—THE STATUTE OF PIL-  
LORY.—CHARTER AGAINST THE JEWS.—PRINCE EDWARD'S CRUSADE.—THE  
PRINCIPAL SYNAGOGUE CONVERTED INTO A CHURCH.—THE LAST ACT OF  
HENRY TOWARDS THE JEWS.—*DOMUS CONVERSORUM*.

(Continued from page 557.)

**A**FTER the battle of Eversham, when the rebel barons had assembled an army in the eastern counties, they marched a part of their forces to Lincoln, broke into the houses of the Jews and plundered them of their wealth; then, making an excursion to Cambridge, they committed a similar outrage; moreover they, the rebellious barons, carried away with them the richest of the Jews, forcing them to pay heavy ransoms for their liberation. These and many other acts of oppression and cruelty were inflicted on the Jews by the populace. The conduct of the people was the natural result of the unrestrained extortions practised by the crown. The daily occurrence of these extortions led the populace to regard the Jews as persons who were not within the ordinary protection of the law, and they therefore considered it no crime to enrich themselves at the expense of that unfortunate people. However, though the king did not hesitate to oppress the Jews himself, yet he had good reasons for shielding them against the violence and extortions of his subjects. He considered the Jews and all they possessed as his own peculiar property, and he consequently looked upon every act by which they were impoverished as withdrawing so much from his own wealth. Measures were therefore taken to prevent a continuance of the outrages of the people, and directions were issued to twenty-six of the principal inhabitants of the towns where our people resided to protect our persecuted ones from any further acts of violence, under heavy penalties for disobedience. Great indeed must the peril of our devoted remnant at that time have been, since it required twenty-six burgesses to guard the poor Jews against the impending dangers which threatened them.

Our people seem to have been treated by that monarch as if they had been slaves, and were therefore presented as gifts to his children. Prince Edmund was presented with a rich Jew Aaron. As it happened, however, Aaron was not the worse off on that account; for Edmund did not seem to have inherited much of the avarice and rapacity either of his father or mother. Aaron therefore fared far better than many of his brethren. He was enfranchised altogether by that prince for the trifling remuneration of an annual pair of gilt spurs, and had, moreover, the peculiar liberty of residing wherever he liked in any part of the kingdom. There were several others who were favoured with the king's peculiar patronage; for instance, Cressey and two other Jews, of London, were freed, by the intercession of the king of the Romans, from all sorts of tallages for the space of five years, for the trifling remuneration of one mark

and a half of gold, to be paid by each of them annually. And also to a certain Jacob C. Eveske, by the interference of the queen, an exemption was conceded from all sorts of tributes and taxes all his lifetime; and the same privilege was granted to his son Benedict, after his father Jacob's death. Several other instances of that kind are recorded in this rolling scroll, which has gathered so much moss, in the shape of information.

However, the favour bestowed on individuals had only the effect of exciting the odium of the populace against the whole community, and thus kindled the flame of persecution in the breasts of the British Christians to an incredible pitch. In fact, those British Christians first pretended that the Crown lavished too many favours on the Hebrews, and then maintained that the king was not a good Christian in consequence, till they worked him up to the culminating point they aimed at. Eleanor even—who was as unprincipled a plunderer of our people as the king himself, whenever an opportunity occurred—was also accused of patronising them, simply because it was supposed that when she was married to Henry, a great number of Jews followed her to this country. All these pretences pressed heavily upon the devoted sacred race. New and cruel enactments were devised against them, and the king was obliged to sanction those enactments in order to retain the pretensions to the name "Christian." Thus in the fifty-first year of this reign, when the statute of pillory had passed, it was enacted, amongst other things, that "no person should purchase flesh of a Jew." The regulation of these statutes had especial reference to the conduct of the Jews, and to their intercourse with the Christians.

If the fury of the oppressors went no farther, our people would have had no reason to be sorry; for, truth to speak, the less intercourse the Jews had with those Christians the safer they were. But the people did not stop there. Indeed, there were circumstances arising out of the authority claimed by the Crown over our people which induced the nation at large to require some regulations with respect to their property and possessions. The right of the Crown with respect to them was not unfrequently, in its exercise, oppressive to the Christian inhabitants. When the king seized the estate of a Jew into his hands, he claimed to be entitled, as part of his effects, to all the debts which were at the time owing to the unhappy Hebrew, and the debtor to the Jewish creditor thereby became the debtor of the king—a situation which the wants of the Crown in those times rendered dangerous and oppressive. It was the custom of our people to purchase certain rent charges on annuities, secured on the landed estates of the debtor, instead of advancing money on mortgage. These rent charges had increased to a very large extent, and, by becoming vested in the king, were probably found to give the Crown a dangerous hold upon the landed proprietors of the country. As a further consequence also of the title claimed by the king to the property and estates of the Jews, an encroachment was made upon the accustomed rights of the tenure. When one of our brethren became entitled to any landed property, the fruits and privileges of the lord fee became immediately endangered or suspended; for, besides that, the land was liable at any time to be seized by the hands of the king, who, upon feudal principles, could not hold of any inferior,

the lord was deprived at once of his chance of escheat, and the advantages of reliefs, as the king claimed in all cases to succeed to the lands of a Jew upon his death; and the heir, for permission to take the land of his ancestors, paid his relief to the king. In cases of outlawry, moreover, the king stepped in and deprived the lord of his escheat.

In consequence of this state of things, the king was constrained, towards the conclusion of his reign, to grant the following charter:—

“Henry, by the grace of God, king of England, &c. To all our sheriffs, bailiffs, and liege subjects, to whom these presents shall come, greeting. Know ye, that for the honour of God and the universal Church, for the amendment and advantage of our kingdom, and for relieving Christians from the damages and grievances which they have suffered by the freeholds which our Jews claimed to have in lands, tenements, fees, rents, and other tenures, and that no prejudice may hereafter happen to us, to the commonwealth of our kingdom, or to the kingdom itself; we, by the advice of our bishops, nobles, and great men, who are of our council, have provided, ordained, and enacted, for us and our heirs, that no Jew shall henceforth have a freehold in any manors, lands, tenements, fees, rents, or tenures whatsoever, either by charter, gift, feoffment, confirmation, or other grant, or by any other means whatsoever.

“Provided nevertheless, that they may hereafter hold, as in times past they were accustomed to hold, those houses in our cities, boroughs, and towns which they themselves inhabit; and likewise that they may let those houses on lease, which they now hold for that purpose, to Jews only, but not to Christians.

“Yet nevertheless it is here provided, that it should not be lawful for our Jews of London to purchase, or by any other method to acquire, more houses than they now have in our said city of London, by which the parochial churches of the said city or their incumbents may incur a loss. However, it shall be lawful for the said Jews of London, at their pleasure, to repair their houses, and even to rebuild and restore to their former condition such of their old houses as have fallen down or have been demolished.

“We likewise, by and with the advice of our said council, provide and enact, that with respect to the said houses so to be inhabited or let on lease as aforesaid, no Jew shall sue or be sued by our original writs out of chancery, but before our justices appointed for taking care of the Jews and by the writs of Judaism hitherto used and accustomed.

“But with respect to those lands and tenures in which the Jews were before this statute infeoffed, and which they now hold, our will is, that such infeoffments and grants shall be absolutely annulled, and that the said lands and tenements shall return to the Christians who granted the same; but upon condition that the said Christians shall make satisfaction to the Jews, without usury, for the money or consideration contained in the charters and writings which was paid by the Jews to the Christians, for the said feoffments or grants. And also upon condition, that if the said Christians cannot make immediate satisfaction for the same, it may be lawful for the said Jews to make over the said tenements to other Christians until the consideration paid by them can, without usury, be raised out of the rents and profits of the said estate, according to its true

value by a reasonable assessment; saving, however, to such Christians their subsistence, and so as that the Jew may from thence receive the money on consideration by the hands of some Christian, and not of any Jew, as aforesaid.

"And if a Jew should hereafter happen to receive from any Christian a feoffment of any fee or tenement, contrary to this present statute, the said Jew shall absolutely forfeit the said tenement or fee, and the same shall be taken into and safely kept in our hands; and the Christians or their heirs may recover the said lands or tenements out of our hands; but upon condition that they pay to us the whole money which they receive from the said Jews for such a feoffment. Or if they have not sufficient wherewithal to do this, they shall then pay yearly to us and our heirs, at our exchequer, the true yearly value of those tenements or fees, according to a just and reasonable assessment, until we have had full satisfaction of the said money or consideration.

"And with regard to the nurses of Jewish children, and the bakers, brewers, and cooks of the Jews, as they and the Christians are different in their faith and worship, we provide and enact, that no Christian, man or woman, shall presume to serve them in any of these capacities.

"And because the Jews have long since been accustomed to receive, by the hand of Christians certain rents, something like fee-farm rents, out of the lands and tenements of Christians, which likewise have been called fees, we will and ordain, that the statute relating to them heretofore by us made, shall remain in full force, nor shall any way be derogated from by this present act; therefore, we command and strictly charge you, that you cause the said provision, ordinance, or statute, to be publicly proclaimed, and duly observed and obeyed, throughout your whole bailiwick.

"In testimony whereof we have caused to be issued these our letters patent. Witness self at Westminster, 24th day of July, and of our reign this fifty-fourth year."

One would have fancied, that such a statute as I have just given you a translation of, would have been the Crown's crowning act of violence towards our long suffering brethren; and since they had suffered so much of murder, plunder, and robbery, both from the king and his subjects, a little respite at least would have been granted to them. But diverse as were the oppressions which our people endured, so were they also incessant. Soon after the above decree was proclaimed, Prince Edward proceeded to the Holy Land, "that grave of immense treasures and innumerable lives." His expenses were heavy; the Jews were therefore taxed at six thousand marks. Now it was high time after all their endurances, that our people should have been completely drained of their silver and gold, as they really were; they were, therefore, absolutely unable to raise the demanded sum with the promptitude with which it was required. Earl Richard again came forward and advanced the money on the security of the Jews. But they seemed to have been mortgaged to him, in the present instance, for one year only; for the next year they were again very heavily taxed. Several individuals were assigned over to Prince Edward, who had to pay one thousand pounds.

The Christians of that reign seem to have cultivated an unaccountable covetousness for everything Jewish, not only with respect to money

matters, but also as regards Jewish public buildings, and particularly a culpable longing for Hebrew synagogues. It is here in my ancestral chronicle recorded, that this year another synagogue in London—the principal one—was taken away from the Jewish congregation, and given to the Friars Penitents: the poor Gentile converts were then sadly in want of a church. Unfortunately for our people, the repentant friars' dark hole of a chapel was situated close to that magnificent synagogue, upon which those "locusts," as Towey calls them, set their avaricious and malicious affection, and did not rest till they got the king to sanction the robbery. The pretext they fixed upon was of a most blasphemous nature. They complained that, in consequence of the great noise which the Jews made in their synagogue during their worship, they, the friars, were not able to make the body of Christ quietly. The king thought the reason was a cogent one, and without any further consideration, ordered the Jewish place of worship to be turned into a den of those thieves. But the king was so gracious as to permit the Jews to build for themselves another synagogue in some other convenient place if they chose; no doubt expecting to get another church for his pseudo-Christian subjects.

Henry III. must have been tormented with the torturous apprehension—as was the tyrannical Herod—that the Jews anticipated his death with great complacency. Henry began to grow infirm, and did not expect to enjoy this world much longer; he determined, nevertheless, not to allow our people to be glad on that account. The cruelties, therefore, which he inflicted upon them in his last days were of so barbarous a nature as to excite the commiseration of their most venomous foes. He called upon his unfortunate Jewish subjects to reckon up all their accounts with him, and pay him in the balance without delay. All arrears of his arbitrary tallages were to be settled in the short term of four months, but half of the aggregate sum was to be paid in seventeen days. Should any one be unable to pay, or to give adequate security, he was forthwith to be imprisoned, and the privilege of bail denied him, except by body for body. And if any of their sureties should fail to pay in their whole quota on the appointed days, any sums formerly paid in part were to be forfeited, and their persons, goods, and chattels, to be at the king's mercy.

Numbers of our impoverished people were, upon this occasion, imprisoned in the tower of London, and other dungeons. Nothing but weeping and lamentations were to be seen and heard in every corner of every street. Even the friars, who had so lately taken possession of the Jewish beautiful synagogue, pitied the wretched prisoners. Moreover, the Caursini, and the Caturcensian usurers expressed great compassion for our cruelly crushed and incarcerated brethren. Rigorous and merciless, indeed, must have been the last tread of Henry's heel upon the necks of his Jewish subjects, to have wrung expressions of commiseration from such foes!

I must not omit to mention that there is here, in this important chronicle, recorded that at the end of Henry's reign there were great numbers of Hebrew Christians in this country. Before the *Domus Conversorum* was established, many were, doubtless, deterred from embracing Christianity, in consequence of the distressing prospect they had before their eyes, of being deprived of all they possessed, and left with-

out any means of support. The provision thus made for our penitent brethren induced many a one to make a public confession of his faith. On one of the rolls of that reign, as well as in this scroll, about five hundred names of Hebrew Christians are registered. But as all institutions, if not diligently looked after, become in process of time abused, so was that one, in an especial manner. The revenues were swallowed up by a few of the stipendiary officers of that house, and the majority of the poor penitent Hebrews were subject to sheer starvation. Henry, therefore, thought it would be a meritorious thing on his part, especially as he expected ere long to be called before an awful tribunal to give an account of his stewardship, to afford fresh encouragement to that asylum, and institute a strict investigation as to what became of the revenues assigned to that establishment. He also enacted, that for the future none should receive any support from the house, except those who were really in want of it. The regulations of the house and chapel were also revised and improved. The king's commissioners, for that purpose, were the Mayor of London, and John de St. Dennis, Warden of the Asylum.

It is a most gratuitous assertion on the part of Dr. Jost, that only the impoverished Jews, and such as had to fear any punishment by reason of some transgressions against the laws of the country, took refuge in that house. The Jewish historian has no authority for such a statement except his prejudices. These chronicles prove the contrary.

(To be continued.)

## Notes.

### PROFESSOR NEANDER'S RETURN TO THE FAITH OF THE PATRIARCHS AND PROPHETS.

THE *Times* newspaper of Saturday, the 10th ult., contained the following startling letter:—

*To the Editor of the Times.*

"Sir,—I trust you will allow me to offer a few observations on some remarks made in a paper on Jewish missions read on Wednesday before the Church Congress at Brighton, and reported by you in the *Times* of Thursday morning.

"In this paper, it is stated that 'Neander and Delitzsch are converts.' It is true that the late Professor Neander was of Jewish parentage. But he was led by his parents to the baptismal font when he was thirteen years old. I leave it to the public to judge what share personal conviction could have had in a conversion at such an age, and under such circumstances. Of Delitzsch, to whom I had the plea-

sure of being introduced some five-and-thirty years ago, when he was still a student at Berlin, I was assured by those who knew him from childhood that he was the son of a Jew, but that his mother was a Christian, and that he had been brought up in the Christian religion. Indeed, even if his father had wished to bring him up in his own religion, he would not have been allowed to do so, the law of the land, as it then stood, not permitting this. Why, therefore, Delitzsch should be called a convert I do not understand.

"It is no doubt true that there are a great many converts from Judaism, especially in Germany. Far be it from me to deny that among these there are not such as embraced Christianity from conviction. But, on the other hand, it should be admitted that the convictions of many were helped on and quickened by

agencies which I feel sure are not approved either by you or the thousands of good and sincere Christians who sympathise with the objects of the Brighton Congress. This subject was incidentally referred to in some lectures delivered by me last winter at St. George's Hall, which were noticed by you at the time, and have since been published by Longmans. In these lectures, entitled, 'Judaism Surveyed,' referring to those mass conversions which commenced towards the close of the last century, I said:—

"The successors of Frederick II. of Prussia and Joseph II. of Austria were animated by an extraordinary narrow spirit of conversionism. Every facility for gratifying the thirst for knowledge was afforded to the Jews. The portals of science were thrown wide open to them, while at the same time every avenue for its application was closed against them. From the office of a night watchman to that of Prime Minister, no public function, whether municipal or political, was accessible to them. The only passport for admission was conversion, whether from conviction or not was a matter of the uttermost indifference to the authorities. The position of Jews of education thus became most painful. They had spent the prime of their lives in the acquisition of the branches of knowledge which were of no use in common life, and had only a value in the learned professions or the discharge of public offices. They were good for these offices or for nothing. It was too late in life to turn to anything else. The choice left them was either to pine away their lives in obscurity or poverty, or to embrace Christianity. Many, and among them some of high talent, succumbed."

"It is hardly fair that, while taking credit for these conversions, no allusion should be made to the cause which led to them, and thus induce a belief that no human element was mixed up with them."

"I am, Sir, yours most obediently,

"A. BENISCH.

"15, Portsdown Road,

"Maida Hill, W."

To this letter we sent a prompt re-

joinder. The editor of the great *Daily*, however,—from some cause or other best known to himself—deviated from his usual conduct of impartiality and fair play, and did not print our authentic version of Neander's return to the Faith of the Patriarchs and the Prophets. We bear no ill-will towards the Editor for his apparently unjust dealing.

Our reply is only delayed; we have happily an organ of our own, which is diligently studied by a large circle of English Christian readers, who have reason to give us credit for being more accurate on the subjects of A. Benisch's letter than either the writer of the above epistle, or even the learned Editor of Printing House Square. We publish therefore our rejoinder here, to which we shall take the opportunity to add a *Postscript*:—

"To the Editor of the Times.

"Sir,—Your correspondent, 'A. Benisch,' in your impression of to-day, is in error about the late Dr. Neander's confession of the TRUE FAITH. That eminent HEBREW CHRISTIAN was *not* "led by his parents to the baptismal font when he was thirteen years old;" but he, of his own free will and accord, when he was between eighteen and nineteen years of age, after he had carefully and anxiously studied the New Testament in the Greek language, came forward and solicited the privilege of making his return to the Faith of the Patriarchs and the Prophets known, by being publicly baptized according to the Divine Institution by our Lord and Saviour Jesus Christ.

"The statements hazarded in 'Judaism Surveyed' I shall analyse minutely elsewhere. I would only ask your readers, at present, to wait awhile ere they admit 'A. Benisch' as a trustworthy surveyor or exponent of Judaism.

"I am, Sir, your obedient servant,

"THE EDITOR OF

THE HEBREW CHRISTIAN WITNESS  
AND PROPHECIC INVESTIGATOR.

"Oct. 10, 1874."

POSTSCRIPT.—We wrote the above on the spur of the moment, after first perusing the startling epistle from the pen of "A. Benisch." We omitted,



therefore, several particulars which we should have liked to have notified in our rejoinder; hence we do not regret that the Editor of the *Times*—by his withholding our rejoinder—has given us the opportunity of making now our reply more complete than it appears in the hasty note which we posted to that gentleman on the 10th ult. The substance of the information about Professor Neander's conversion was communicated to us, by the pious convert himself, in 1843. His father's name was BENJAMIN MENDEL, in which name he died, and was buried, as a Jew. His son was introduced into the Abrahamic covenant of circumcision, by the name of David Mendel. The latter, at his baptism, assumed the name of Augustus Neander, a name never borne by any member of his family before.

But supposing, for a moment, that Neander "was led by his parents to the baptismal font when he was thirteen years old,"—an age at which Jewish youths are considered eligible for confirmation, and capable to give an account of the faith that is in them,—would that keen, searching intellect, anxious about the great problem, "What is truth?" have remained a member of the Christian Church, if the convert were not convinced that, by professing his faith in Christ as the Redeemer of Israel, and the Saviour of the world, he simply returned to THE FAITH OF THE PATRIARCHS AND THE PROPHETS!!! What is said about Neander, in this respect, may be affirmed of Delitzsch—a name, by the bye, which "A. Benisch" persists in misspelling. The Jews are never tired in assuring their credulous dupes that Jewish children baptized in their youth *always* abjure Christianity when they arrive at the years of discretion. How does "A. Benisch" account for Neander's and Delitzsch's stedfastness in the Christian Faith!!!

"A. Benisch," with an amusing appearance of *naïveté*, advertises his book, "Judaism Surveyed." That work shall come under our review thoroughly, as we have intimated in our letter to the *Times*, ere long. At present we simply advert to his own citation from it. We would inform

such readers as the subject may concern or interest, that "A. Benisch," in that paragraph, as almost in every paragraph of every one of his works, betrayed the weakness of the vain jackdaw, which will plume itself in the feathers of other birds. The subject matter of the quotation referred to has been broached by Professor Marks, some few years ago, in his now forgotten lectures, "The Jews of Modern Times." We have at the time refuted the audacious assertions of Mr. Marks, and have thus, by anticipation, exposed the falsehood which "A. Benisch" adopted as his own. We shall deal with the latter as effectually as we have dealt with the former, by and by. At present, will our readers, whom the question interests, take the trouble and peruse our volume for 1872, pages 27, 28, 41, 42, 67, 68, 98-100?\*

\* We reproduce here one paragraph from our review of Professor Marks' lectures:—"In speaking of the galaxy of Hebrew *Literati* and *savants* which appeared on the Continent at the close of the last and the beginning of this century, of which Edward Gans was the great luminary, Professor Marks tells us (p. 9) 'that society was ultimately brought to a standstill by reason of the *apostasy* of Edward Gans,' &c. The candid lecturer does not dilate on the extraordinary mental powers with which Gans was endowed; he does not furnish a catalogue of the great works to which Gans's fecund mind and prolific pen gave birth; he does not intimate that no 'Conversion Society' had anything to do with the penitential return of Gans to the Redeemer of Israel. All that his modicum of candour could enable the lecturer to say and to publish was, 'that society was ultimately brought to a standstill, by reason of the *apostasy* of Edward Gans, and of the growing indifference of the Berlin Jews to the principles and practices of the religion of their fathers.' Dr. Julius Fürst, an infinitely more learned Jew than the 'Rev. Professor Marks' (or 'A. Benisch'), did not disdain to enumerate that Hebrew Christian's works in his *Bibliotheca Judaica*. We cannot fill our columns with the names of the eminent Hebrew Christians of that period; but we must just mention one, even David Mendel, who about that time returned to the Scriptural Faith of Israel, and was baptized under the name of Augustus Neander. Professor Marks did well to omit any allusion to that sainted name, as well as to many others of the same stamp, for more reasons than one."—"The Hebrew Christian Witness," for 1872, pp. 99, 160.

# A NEW SOLUTION IN PART OF JOHN'S REVELATION OR APOCALYPSE,

SHOWING THAT CHAPTERS I. TO XI. MAINLY DESCRIBE  
THE APOSTASY.

BY REV. RICHARD GASCOYNE, M.A.

(Continued from page 585.)

I now come to their number, which is given indefinitely as consisting of ten thousand times ten thousands, and thousands of thousands. Here the same symbolisation is kept up. John is in a temple resembling Jerusalem's of old, and in perfect consistency he adopts the Jewish notation; but as the Christian Church was composed of all nations, whilst the Jewish was limited to one, he takes the multiple of both, as it is written, "They are the ten thousands of Ephraim, and the thousands of Manasseh."\* It is not, however, so much their great number, though this is not forgotten, as their order and composition in great and not in small bodies, like a well-trained army, which this computation is intended to describe. Christianity was then composed of Churches, not congregational or solitary, but episcopal; whereby it was often strictly true that they numbered tens of thousands rather than a thousand only; and being scattered over the greater part, if not the whole area, of the Roman empire, then said to embrace the civilised world, their number is estimated as complete or perfect. The early Church, moreover, like the Roman of the present day, was composed of a multiplicity of ranks and orders, which too frequently received more attention than the spirit by which they ought to have been regulated.

The position of the worshippers at a distance from the throne of God, and outside of the sacred circle, and their vague and ambiguous service, whilst they abundantly testify that they are not angels, confirm my theory,—that they constitute the

laity of the Church. The Lamb is the sole object of their worship, which is composed of a string of words, full of meaning, indeed, considered in themselves, but of that vague and undefined character which might be expected from a people educated in forms, debased by childish superstitions and penances, and imperfectly taught the saving doctrines of the New Testament.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." (Verses 18, 14.)

This language is so strong and unusual, that almost the first thought it gives rise to is, what can it possibly mean? To understand it literally is out of the question; and what can we make of it as describing symbols? It is also no more true that he heard the angels sing, than that he heard the song of these creatures. According to my first canon, here are symbols, and the difficulty which surrounds them is almost equal to any presented by the prophecy. Still, there is no mistake in the language, and its significance is as real and exact, though perhaps not as striking, as we should desire. When the Psalmist invokes all nature, animate and inanimate, to glorify God, he not only infers that it displays the Divine attributes, but he likewise intimates that we should so use the world that we make all things sub-

\* Deut. xxxiii. 17.

servient to God's honour and glory.\* Now, what the Psalmist regarded as due only to God, John saw here perverted to idolatry. Everything adored the Lamb with seven horns and eyes, which I have shown combined the idolatry of the Lord's supper and of the civil power. But can it be proved that animate, and perhaps inanimate, creatures in the fourth century practised this idolatry? It appears to me that it may be done in this way. It is beyond all question that what I am going to state literally took place, or, rather, that the superstitious and ignorant mind absurdly thought so. From the beginning of the third century and downward, Christians crossed themselves for preservation from demons and from every real and imaginary evil; which was a superstition implying that everything in heaven, earth, and hell, revered the cross. The person who ventured upon no business and would not encounter difficulty until he had crossed himself, or prayed to a cross, imagined that there is a sovereign and almighty power in such a remedy. Nor was this a trifling matter, or beneath the notice and express portraiture of revelation. It stood in the place of God. This is exactly what John heard: everything adored the symbolic creature denoting the Christian empire and the Lord's supper. He symbolises the feeling or conviction then prevalent in the Church, that the person who crossed himself could be hurt by no manner of evil; and how could this be more forcibly expressed than by imagining he heard every creature say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This worship, too, we know was sanctioned by the Church in the fourth century, as it is here done by the Amen of the four beasts, the civil power, and by the ministry, the twenty-four elders, who combine with it their worship of God.

Such is my proof that the heaven into which John was admitted was the visible Church of the fourth cen-

ture—rightly described as a temple, from the Jewish ideas which then obtained in the Church. The suspended worship, sealed book, strong angel, and weeping prophet, denoted the persecution of the Church by a part of the empire, urged on by Paganism; the soothing words of the elder, and the Lamb's subsequent capture of the book, was the defeat of the advocates of Paganism by another part of the empire, supported by superstition in the Church; and the song of the four beasts, of the twenty-four elders, of the angels, and of every other creature, denoted the consequent establishment of Christianity, as the religion of the empire, upon the ruins of Paganism. Here no intimation is given of the diminution or extent of vital or true Christianity. The scope of this series of the vision is confined to the nature, rise, progress, and establishment of the Apostasy. It is not implied that no true religion remained. Very far from it. All that we can here confidently gather from the vision is, that the cause of the Saviour was losing ground; but we must consult other parts of the prophecy for satisfactory information respecting the result of the decline upon the true Church. The two subjects are kept distinct down to the final contest; in other words, this part of the vision is not so much a full and minute description of the visible Church, as of the apostasy in it; or it gives us only so much of the former as will enable us to perceive and appreciate the latter. I now proceed to the rupture of the seals.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Chap. vi. 1, 2.)

The first four seals, viewed superficially, appear to describe—the first, a series of easy conquests, ending in universal dominion; the second, dissensions among the conquerors, their mutual very great slaughter, crowned by the victory of one of the parties;

\* Psalm cxlviii.

the third, famine, the natural result of long-continued civil war or mutual slaughter; and, finally, the reign of death and the beasts of the earth, the inhabitants of desolation. But there is an insuperable objection to this theory, in that they proceed together under the conduct of the last. "Power was given unto death, and hell, and over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." If ill-secured conquest, civil war, famine, and death were literally meant, the last would be the result only, and all would follow in natural and necessary dependence, just in the order in which they are recorded. Why, moreover, should the cherubim, or, at least, the elders of the Church, take interest in matters merely terrestrial? The true solution can only be found in events not only baneful to the Church, but which occur in it. And this accords exactly with my theory. I will now see how far it can be sustained.

None of the seals bear a date, nor is there the smallest pause, except of half an hour, and an interval occupied by sealing some among the tribes. As the effects of the first four seals were at length contemporaneous, it is likely they were opened in quick succession. The rupture of the first seal, or the first blow given to Paganism, caused one of the beasts to exclaim, with a voice of thunder, "Come and see." It has been already observed that the rupture of the seals was at the same time a blow to Paganism, and an occasion of greater corruption in Church doctrine and practice. Both will account for the interest which the Church took in their rupture. This blow was given by Constantine, who first attempted the prohibition of Pagan worship, having seen that both religions could not exist together. And such was the firm basis on which he had placed Christianity, that Julian, who succeeded to his throne, at a very short interval, was unable, with all his management, to make any great progress towards restoring the Pagan worship.

I now come to the contents of the book. It is written within and upon

its back, or it was full and in a certain measure known even to the world. They were not new, but had been accumulating in the Church from the beginning of Christianity: "The mystery of iniquity doth already work;"\* but the restraint of opposition, now to be reversed, would impart a license and liberty they had never till then enjoyed, and would aggravate fatally their baneful effects.

The call as loud as thunder was peculiar to the rupture of the first seal, for the first attempt to put down Paganism would make all the noise. This took place under Constantine, who left for his successors an open and easy path.

A man on horseback, armed, no doubt implies war, but not necessarily with swords and spears,† for though the Christian fights, yet, says Paul, "the weapons of our warfare are not carnal."‡ The colour of the horse and the crown denote victory and triumph, which were usually attended with such appendages. The remarks added state, that he went forth conquering and to conquer. But who or what is here described? It is the progress of the visible Church under the Christian emperors, from the first attempts to put down Paganism by Constantine, to its complete and ultimate overthrow by his successors. The work was done without much difficulty; the ground was walked over rather than gained by severe and repeated efforts. The comparison is that of a warrior, who fought with an unfilled bow, and was nevertheless successful. This is full of meaning, and indeed everything is highly significant in the Apocalypse. Embracing the fortunes of the Church through many centuries, its delineations are often sketchy, and a history of centuries is contained in a few brief phrases. Omissions are not oversights, but pregnant with meaning. Here is an instance. An arrow without a bow, may imply a deadly conflict, but an unfilled bow is only a feint, and as unsuitable as can be imagined to describe the conflicts of the true Church which have ever

\* 2 Thess. ii. 7. Digitized by Google

† 2 Cor. x. 4.

been compared with the fatal and deadly use of weapons of war. "The Lord hath made me a polished shaft,"\* referring to the slaughter of animals in sacrifice. When the commandment came, Paul died; his delusive hopes expired, and he fell to the ground as one slain by a sword.† Three thousand on the day of Pentecost were pricked at the heart, or mortally wounded.‡ The slaughterous use of weapons alone properly describes the Christian ministry which strikes down the sinner and annihilates his every hope in himself. A bow without arrows seems indeed, at a hasty view, to denote the bloodless victories of the cross; they are, however, bloodless only in a carnal sense, but it opposes the general description of the progress and triumph of the truth, both in the Old and in the New Testament. Even the final triumph of Christ on the fall of the Man of Sin is not so described. He that sat on the white horse, who is called the Word of God, had a sharp sword issuing from his mouth, which was so destructive, that the fowls are summoned to devour the numerous slain.§ Slaughter and death, understood symbolically, are eminently descriptive of the victory, progress, and triumph of the Gospel. I conclude, therefore, that the absence of the arrow denotes a defective and pointless ministry, and though we have here the semblance of conflict, it is not the earnest contention for the faith.

But can anything more forcibly describe the battle of forms and ceremonies which characterised the ministry of the fourth century? I will endeavour to bring it vividly before the eye. Forms were multiplied without number, and their observance was regarded as necessarily connected with grace. Mystery was thrown around the sacraments, not because they denoted the marvellous love of God in the mission and gift of His Son, and of the Holy Ghost, but a wonder-working and never

clearly-defined power was supposed to be inseparable from their administration.\* The adult was held to be sanctified and illuminated by baptism, he was new created or begotten again, and milk and honey were given him as illustrative of his infantile or regenerated state. He was anointed with oil, and exorcised for the expulsion of the demon, the supposed cause of our depravity. White raiment was given him to signify that he was now pure and innocent, and the crown of victory put on his head on account of his recent achievements over the powers of darkness.† But if they received new life at baptism, they were previously dead in trespasses and sins; the contrary, however, was held by the Church, which administered the rite only to those who gave satisfactory proof that they understood and heartily obeyed the Gospel. But had such been the prevailing character of the catechumens or candidates for baptism, the Church would not have regarded the rite as the instrument of enlightenment and sanctification, blessings which according to their conditions of conferring the rite they already possessed; but that the Church did so proves the defective and erroneous instruction then imparted, and the growing ignorance in the teachers of the true nature of the Gospel.

The same mysterious benefit was expected from the Lord's Supper. The Church regarded it as a sacrifice, and the minister as a priest, and believing it to be necessary to salvation, it was administered to the sickening babe. No wonder that men who crossed themselves as a preventive from evil should imagine that the Lord's Supper was more than a devout memorial of the Saviour's atoning death. In this transition from the memorial to the sacrifice it appeared in the eyes of the Church a mystery, whose merits could neither be restricted nor defined. Such were

\* Isaiah xlix. 2; Heb. iv. 12.

† Romans vii. 9. † Acts ii. 37.

‡ Rev. xix. 17.

\* Mosheim, century ii., part ii., chap. iv., sect. v. 6, 13; century iii., part ii., chap. iv., sect. iv.

† Mosheim, century i., part ii., chap. iv., sect. 4-6.

the doctrines of the Church in the fourth century, and as it is added, "he went on conquering and to conquer," so has it been literally true that these doctrines prevailed from that time down to the present day throughout the greater part of Christendom.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Verses 3, 4.)

As Paganism declined through the combined opposition of the court and of the Church, the vast accession of converts made the latter feel secure in its new position. But prosperity is a snare often leading the Church into error. And it was so then. As the Pagans were no longer permitted to follow their own convictions, they were obliged either to suffer for their religion, or to enter the Christian Church. The majority preferred the latter course. But as compulsion steels the mind against conviction, the greater number of the converts merely conformed. Were they then all deceivers? No. Forms and ceremonies were then so confounded with what they signified—the ritual and its spirit being regarded as inseparable—that the great body of the converts entered, and were received into the Church as true living members. Then, again, the rank and influence of others gave them a welcome reception. Could the soldiers who fought under Constantine and the leading men of that day, who were incontestably, or at least very many of them, Pagans at heart, be compelled to submit to a very searching ordeal prior to admission into the Church? No, surely not. It was too glad to receive them. Even had history not admitted this, I should have inferred it from the strife and ungodly spirit which immediately pervaded the Church. This I conceive to be the subject of the seal under consideration. It describes a struggle: each party forcing its own sentiments on the other. Authority took the place of argument

and persuasion, or was added when those were ineffectual. According to the symbolisation of the sanctuary, the calf denotes patient labour and self-denying perseverance. Consequently, one looks for the exhibition of these graces where it directs our attention. But the contrary takes place. Another spirit pervades the Church. The man on the red horse is armed with a great sword, and commissioned to take peace from the earth (land) by instigating men to kill each other. And such was exactly the condition of the Church at the time I have fixed on. Its career under the Christian emperors was only for a short time free from strife and schism. No wonder that the Church, as soon as the power of the sword was on its side, connived at the persecution of the Pagans, when its own members inflicted the same evils on each other. Symptoms of this unholy spirit betrayed itself almost from the beginning. But later, Victor, Bishop of Rome, A.D. 170, would have excommunicated all the Asiatic Churches but for the timely remonstrance of Irenæus, and, forsooth, on the trifling ground that they refused to conform to his time of celebrating Easter. The contention at Carthage and Rome, respecting the lapsed and the power of a recommendation from martyrs and confessors, was conducted with the greatest virulence and rancour. The Church was involved in discussions of a most deadly character, which so incorporated persecution into its very nature, that it became one of its leading features. It was another spirit. Under the first seal a defective and formal gospel was propagated, and here the Church was rent asunder by those very nominal Christians it had unwisely stamped with its approbation. The members of the Church killed each other by mutual excommunication, and by losing the spiritual discernment of the true Church in their strife and hatred. "Where anger and strife is, there is confusion, and every evil work."\* The Arian controversy now began, which was sometimes supported, and at other times

\* James iii. 16.

opposed, by the civil power; nor did it terminate for more than two hundred years. The great sword, therefore, denotes this great contention and strife in the Church which destroyed or weakened the true spirit of Christianity. "I will kill her children with death."\*

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Verses 5, 6.)

The breaking down of Paganism here again lets loose other errors already indeed existing in the Church; but, till then, only in an incipient state. The face of a man considered as a symbol denotes intelligence, and this taken in a good sense would signify the Scriptural knowledge of the triune covenant God; but that it here invites attention to one going forth on a black horse implies the contrary, and with this interpretation the other symbols agree. Blackness or darkness denotes in Scripture a famine of the word of the Lord, or ignorance, error, and sin. Ye are not in darkness; † now are ye the children of the light and of the day; ‡ if the light that is in you be darkness, how great is that darkness.§

Taken in this sense it is the light of the blind leaders of the blind. And it is here cherished, for the Church recommends or solicits attention to what is coming forward: the words employed in these four seals are those of Philip to Nathanael, when he wished him to recognise the claims of Jesus to the Messiahship.

The term here translated a pair of balances is in every other part of the New Testament translated yoke, which is perhaps its meaning here. A balance denotes justice, not severity, but fairness and equity; but a yoke is nothing less than slavery, which is generally attended with de-

ficient or ordinary food, and want of enjoyment and luxury. Here indeed there is nothing to prompt our sympathy, or allure us into imitation, and yet it is evidently recommended by the call, Come and see.

The voice proceeds not from the beasts, but from their midst, viz., from the throne of God and the Lamb. It professes to come from God. The measure (choenix) was about a quart, and was proverbially used to denote the daily bread, perhaps of a slave, but still it was reckoned enough for his subsistence. The word also translated penny is employed in Scripture in the same sense, and denotes a day's wages. Now, so long as the labourer procured the food he needed for his wages, there could be no famine. But he generally subsisted on barley-bread; here, however, he was fed with wheat; or if he declined to deviate from his customary habits his wages procured three times the quantity he required. His penny purchased three measures of barley. Is this like a famine? Some other solution then must be devised. Nor is it implied there was any scarcity of wine and oil. The expression is remarkable. It is forbidden to hurt them. Now, to hurt is, to inflict an injury: it has no reference whatever to want or abundance, nor always to justice or wrong, but means simply to give pain. You can only infer from the prohibition that they were not to be used, and that a disregard of the injunction resembled hurt done to a sentient being. But though it is impossible a famine can exist as long as the wages of a slave purchased three times his ordinary food, yet as wine and oil are prohibited, not indeed from scarcity, but from superstition, a sense of pain, or scrupulosity, a joyless life is evidently described. The yoke also denotes some kind of slavery, whilst the blackness of the horse implies ignorance, error, and sin, or a famine of the word of the Lord. Put all these symbols together, and what do they describe as recommended by the Church, or apparently urged upon it as of Divine authority? It is another feature of the Church in the fourth century, which in various forms has continued

\* Rev. ii. 23.

† 1 Thess. v. 4.

‡ 1 Thess. v. 6.

§ Matt. vi. 23.

down to the present day; a feature so contrary to the New Testament that it could not be passed over in the description of the great Apostasy. I refer to monkery, self-torture, and asceticism, which originated from ignorance or rejection of the Gospel. Nothing else can account for the substitution of self-torture in the place of the self-denial which Holy Scripture inculcates. God does not require us to put ourselves in pain by a periodical fast, or a voluntary humiliation, under the impression that such self-infliction is meritorious in His eyes. The self-denial which he requires is to restrain and overcome our depravity when it is awakened in us during our performance of public, private, and domestic duties. Fasting (which the Jewish Church and Christ's apostles employed only on mournful and important occasions), and other acts of self-denial, were perverted in the fourth century to self-righteousness, and put in the place of Christ. If this interpretation be correct, favour with God or the highest Christian life is exemplified by the fare and condition of a slave or labourer. The Christian Church of the fourth century invited attention to, or commended as most acceptable to God, a condition which can only be regarded as slavish. There is little joy beyond mere existence in it. But if this be a satire on the Divine service, it is only a true description of the self-tormentor and recluse. An opinion prevailed in the Church, as early as in the second century, that the Gospel proposes two standards of morals, viz., precepts for ordinary Christians, and counsels for the devoted, which latter proposed celibacy, seclusion from the world, and emaciation of the body, as the highest Christian attainments.\* The Gnostic opinion that there is something essentially evil in matter so far obtained in the Church, that the following truths were explained away or virtually denied: Every creature of God is good, and nothing to be refused; I know, and am persuaded of the Lord Jesus that there is nothing unclean of itself: marriage

is honourable unto all men.\* The saints held up for our imitation in the Bible filled the busiest situations of public life, and partook of every enjoyment which this world affords. Daniel, whose history records no blemish against him, was chief minister to several heathen governors to extreme old age. Paul deemed it no derogation from his apostolic office to procure subsistence by working as a tent-maker. In short, Holy Scripture implies that true self-denial is most suitably and beneficially exercised in all the busiest engagements of every-day life. Christians then mistook the mortification of the body for that of the evil principle called by Paul, the body of sin. They imagined that denial of the appetite would destroy the desire to yield to it, and that departure from the busy haunts of life would expel worldliness from the soul, and leave it in the delightful enjoyment of heavenly contemplation. But was it so? It was not. They worked at the wrong end. They meddled with effects, and left their causes to run into wild luxuriance. A holy principle must be wrought within, in order to destroy sin in the life. A perception of the evil and odiousness of sin, is the only foundation of a successful war against it by rooting it first out of the heart, and, as a consequence, from the life. Asceticism in its every form was a departure from the Gospel, and implied an ignorance of God in Christ, and of the joyful hope of immortality, grounded entirely upon the Saviour's merits. I regard these symbols, therefore, as an apt and striking description of heavy ascetic burdens then recommended by the Church, which oppressed the mind, and in proportion, as they prevailed, bereft it, of religious satisfaction and joy. All these evils existed in the fourth century, and are very forcibly symbolised in this seal. Its character may be described in one word, self-righteousness, in the form of an atonement for felt, tortured, and yet unsubdued iniquity.

(To be continued.)

\* Mosheim, century ii., part ii., chap. iii., sect. 11 and 12.

\* 1 Tim. iv. 8, 4.



"THE JEWISH CHRONICLE" ON  
THE CHURCH CONGRESS.

THE Anglo-Hebrew Weekly of Friday, the 16th ult., has a somewhat angry leader, under the heading of *The Church Missions Congress*, anent to the Fourteenth Annual Church Congress, lately held at Brighton. The writer of that article seems particularly displeased at the suggestion of one of the speakers that the Clergy, in whose parishes Jews resided, were bound to attend to the spiritual exigencies of their Hebrew parishioners. We cannot help thinking that the writer's animadversions and strictures owe their origin to a misapprehension and misconstruction of the import of the suggestion. It was never hinted, or insinuated, that the Jews, as a body, were either ignorant, immoral, or dishonest. If such an intimation were attempted, we should have been foremost to proclaim aloud the superiority of the unbelieving Jew, to the mere professing Gentile Christian, in mental culture, morality, honesty, and even in zeal for God. Those of our Jewish brethren who know us best, are aware of the jealousy with which we vindicate all those Jewish characteristics, and how ready we are to hurl back any reflection cast upon our people as a nation.\* A great deal of that irate article is simply *malapropos*. We feel positive that the speakers at the Church Congress on Church Missions, "especially in relation to modern Judaism," referred solely and entirely to FAITH in the Redeemer of Israel, as the Lord of Hosts; which faith our people, as a nation, have trampled under foot ever since they have rejected Him who was at first sent to themselves, as "the lost sheep of the House of Israel." The speakers, especially he upon whom the vial of wrath has been poured to its dregs, have only followed the example of the Prophets, our Blessed Lord, and His holy Apostles. This we have demonstrated, over and over again, in this our publication.\* It is arrant folly to talk of

the paucity of eminent Jewish believers, and the great numbers of eminent Jewish unbelievers, as proving anything else but that Christianity was the religion which the Prophets predicted to be the development of Scriptural Judaism. Who are they who are predicted as the Missionaries to the Jewish people? Let the Evangelical Prophet answer the momentous question. Amongst the concomitant events of the close of this dispensation we read:—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."\* "Nations" and "peoples"—who are not supposed to be of the House of Jacob—are the predicted Missionaries to our people, the burden of whose sermon was dictated thus:—"Come ye, and let us walk in the light of the LORD." This is a most suggestive and significant apostrophe. It implies that nations and peoples, disowned by the House of Jacob as belonging to that household, were to be in possession of the LIGHT OF THE LORD, whilst the "House of Jacob," the elect family, was to be deprived for a time, of the LIGHT OF THE LORD. We cannot possibly separate this appeal from Him who proclaimed Himself, saying, "I am the Light of the world!"† In connection with this we would quote another prophecy from the visions of the same seer:—"Stay yourselves,

\* See, for instance, our articles on "The Lessons from Moses and the Prophets," in our vol. for 1872; "The Promises made unto the Fathers," &c, &c. in our vol. for 1878.

\* Isaiah li. 2-5. † John viii. 12; ix. 5.

and wonder : cry ye out, and cry : they are drunken, but not with wine ; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee ; and he saith, I cannot ; for it is sealed : and the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men : therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.\* Isaiah is not the only inspired teacher on the subject. Thus was Jeremiah inspired to remonstrate with our people : —“Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth : and I will pardon it. And though they say, The Lord liveth ; surely they swear falsely. O Lord, are not Thine eyes upon the truth ? thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction : they have made their faces harder than a rock ; they have refused to return. Therefore I said, Surely these are poor ; they are foolish ; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them ; for they have known the way of the Lord, and the judgment of their God : but these have altogether broken the yoke, and burst the bonds.”† The burden of one Prophet more on the

same theme : —“And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me. And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me : they and their fathers have transgressed against Me, even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.”\* As regards the paucity of Jewish believers in the Lord of Hosts, the Prophet Zephaniah has been inspired to anticipate the objection based on that circumstance by the following prediction : —“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”†

We would most affectionately ask our Jewish brethren—for we are not their enemies because we tell them the truth—Is there anything in the writings of Moses and the Prophets which could possibly lead them, or any one else, to infer that their spiritual condition before God would be more favourable now, during this present dispensation, under uninspired pastors and teachers, than it was during the former one, when their pastors and teachers were the inspired prophets of Judah and Israel ? If Holy Scriptures do not lead up to such an inference—which assuredly they do not—was it treason against the Most High, to suggest that the Church of Christ in this land, who is in the possession of the LIGHT OF THE LORD, should take up the words dictated by our own prophet Isaiah, for the nations and peoples, and say, “O house of Jacob, come ye, and let us walk in the Light of the Lord.” Is it not rather treason against the Most High, on the part of the Clergy of this land, to accept the spiritual oversight of

Isaiah xxix. 9-14.

† Jer. v. 1-5.

\* Ezek. ii. 1-5.

† Zeph. iii. 12.

parishes, in which there are Jews, and not to invite their Hebrew parishioners in the inspired words of the Evangelical Prophet? We speak as unto wise men, judge ye on it calmly and impartially, as in the sight of God. Our appeal in all things is, in accordance with our motto, **TO THE LAW AND TO THE TESTIMONY.**

The writer of the article in the *Jewish Chronicle*, under notice, considers it a great hardship and persecution, that certain Christian people send Christian publications to some members of the Synagogue. We must say that our people are much too easily provoked. When certain anti-Christian Jewish authors favour us, by post, with their publications,—such, for instance, as the blasphemous *Toldoth Yeshu*, published by the Jews in London, a few months ago; Nathan Meyer's *Panchristianism*, &c., after their kind,—we neither whine about it, nor do we feel even provoked. We read them, and make our remarks in the margin of the book, or tract, and feel more than ever satisfied that hitherto nothing has been published which could possibly move us from the **TRUTH AS IT IS IN JESUS.** When we repel coarse abuse in the manner which it deserves, it is not because we feel, individually, enmity against any one, but because we consider it a conscientious duty which we owe to Hebrew Christians, as a body, to protect them from malicious misrepresentations. The Jews' missionary monthlies, let it be put on record, have never done anything of the kind. We love our brethren with a love which passeth their understanding; albeit our being aware that the more we love them, the more do they hate us. We are no stipendiary friends of Israel. We love our people, because we know all about them. We love them, for the same reason that Saul of Tarsus loved them.\*

## THE PRECESSION OF GRACE.

### II.—SANCTIFICATION.

It has been said, and rightly, that no two words are strictly synonymous. This any one may judge of who is tolerably conversant with the power of

words. Let him take any sentence and experiment on. He will find that any two words may not be indifferently used, however synonymous they are presumed to be. A shade of difference will give one a greater fitness than another.

There is sometimes a difficulty in bringing out the whole that is struggling for utterance; a single word will not do it. Hence a series of words, especially of qualifying words, are used; because, it may be, no single word will be an enunciation of the speaker's or writer's thoughts. A great idea sometimes makes this an imperative resource.

An opinion might be urged that this is the expedient in the text before us. But a careful consideration of the whole determines the fact of gradations in the process.

In dyeing it is usually necessary to wash from something contracted in the use of the garment: it is then clean. But this is only preparatory; not, however, an unimportant step; not an unnecessary one; not, indeed, anything short of a necessitous measure. Without this the next step would be a failure: yet, the both combined accomplish what is afterwards spoken of as one act. It thus becomes a thoroughly changed article. It was soiled, it is cleansed. It was, perhaps, white; now it is red. Sometimes the plunging of an article into a preparation entirely changes its nature: it was combustible, it is no longer so. Sometimes the combination of two substances changes the nature of both. It is thus with our table salt: any one of its two ingredients would be injurious to the human system; in their chemical affinity they make a good thing: "Salt is good; but if the salt have lost its savour, wherewith shall it be salted?"

Whilst the *washing* in the blood is the first step in the complete process, and imperatively the first, we make bold to say that to stop here the work would be incomplete. It would, indeed, make man again what he was in the garden of Eden before he fell; but he would be no nearer his Creator than he was then: whereas, by the whole process, or by the whole effect of the one application of the precious blood of Christ, he is, with Christ,

\* Rom. ix. x.

"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephes. i. 21.) For says the Spirit again, "Ye are complete in Him, who is the Head of all principality and power." (Col. ii. 10.) For again says the word, "As He is, so are we in this world." (1 John iv. 17.) More than mere washing, then, more than spotlessness, is meant when it is added, "Ye are sanctified."

It has been remarked that the same agency is spoken of in washing, sanctifying, and justification. Thus, "*washed us from our sins in His own blood*," has the companion Scripture, "*Jesus also, that He might sanctify the people with His own blood, suffered without the gate*." (Heb. xiii. 12.) We are even free to admit, yea more, to contend, that these effects are collateral and contemporaneous; for, it is "by one offering He hath perfected for ever them that are sanctified." (Heb. x. 14.) Moses made this great mistake—he smote the rock the second time, "the rock that followed them, and that rock was (signified) Christ." There is no more smiting. "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." (Matt. xxvi. 31; Zech. xiii. 7.) "There remaineth no more sacrifice for sin;" it was an act of eternal merit and power. He is seated for ever as a priest, He riseth no more as such. He will come the second time without sin unto salvation. He is on His Father's throne, waiting "until His enemies be put a footstool for His feet;" so it is in Matt. xxii. 44; Mark xii. 36; Luke xx. 43; Acts ii. 36; Heb. i. 13, the work of the Father; whereas in 1 Cor. xv. 25 it is as translated, for there His own work is stated.

Let us inquire wherein this sanctification consists. As in washing, so in sanctification, there are two kinds.

1. Sanctification is an absolute condition, secured by the absolute fiat of the Almighty.

This is dogmatically taught in a few Scriptures, especially in 1 Cor. i. 2: "Unto the Church of God which is in Corinth, to them that are sanctified in Christ Jesus." An earnest

writer has said, "The Bible is not a book of dogmas. Whatever it is, it is not dogmatic."\* This is a hard saying, though by an able and spiritual man. That it is not all dogmatic is comprehensible. But if his definition of the word "dogma" is correct, that "dogma is the authoritative statement of doctrine," surely there is much of it in the Bible. But this is modified by another sentence: "It is the settlement of matters of belief by human authority." Such dogmas no true free man in Christ will submit to.

A man without a creed is scarcely a man at all. Intellectually he falls below the level of His creation, for "God made man in His own image." Creed is a formulary of belief, and a man who thinks at all believes some things. Even the devils believe; yea, they made their confession; and that they thoroughly believe is proved in their trembling. Where a man gets his creed is all-important. In the Romanist community this is provided for him; but so much does this differ from the New Testament creed, that a learned man of that party, on once taking up the New Testament, read a little, then threw it down, saying, "Either that book is false, or our religion is."† Now why, we ask, should the Scriptures be supplemented? Expositions there can be no objection to; prolonged commentaries may have their use; but what form other than the Scriptures, and opposed thereto, should be tolerated?

"Ye are sanctified," says the apostle in our text: and how? "By the Spirit of our God." Now these words were addressed to those whom he had just rebuked with these humbling words: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. iii. 3.) Could such be sanctified? It is said so. But in i. 2 of this epistle it is qualified thus "in Christ." Here is ground for praise: here is comfort for the tender conscience—for the one who succeeds

\* Baldwin Brown, "Idolatries, Old and New," p. 109.

† Dr. Linares.

not in his fruitless search after something to commend him to the notice of a holy God. There is nothing to be found. This, like many other things, must be taken on the authoritative "testimony." Faith alone can accept this dogmatic statement, and this is all that is required. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" (Job xi. 7.) If God made no demands upon us that are beyond us, faith would have an easy mission: but not so; there is a faith that can remove mountains. It is a hard labour that faith has to accomplish, and how are we straitened in the accomplishment! Nevertheless, to one in earnest communion with God, faith is more easy than unbelief, for he is daily proving that He is faithful who has promised—He cannot lie.

We may refer to a human tribunal for an illustration of what we are discussing. A man is charged with theft. Evidence is taken for and against. He is proved to be free from the charge. There is nothing analogous to washing here, for he was not defiled by the theft. He was, however, charged with the guilt. He is pronounced "not guilty." This is a faint illustration of the condition of sanctification—and only faint. It is, however, on the ground of this "not guilty" verdict that the prisoner is justified from all the demands of the law.

He that has been washed returns no more to his wallowing in the mire of natural uncleanness, however he may turn aside through the deceitfulness of sin that dwelleth in him. But not because he is washed simply is this safety secured. He is sanctified—he is made meet for the Master's use. The idea of sanctification is holiness, a being hallowed, consecrated, set apart. So we find in Ex. xxix. concerning the priests, "This is the thing that thou (Moses) shalt do unto them to hallow them, to minister unto Me, in the priests' office." Then we read of washing, anointing with oil, and sprinkling with blood. Furthermore, we read in Ex. xxx. 30, that this anointing is consecration:—"Thou shalt anoint

Aaron and his sons, and consecrate them."\*

In 2 Thess. ii. 13, we read, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." We see that this sanctification occupies the foremost place in the work of the Spirit. Not only is it a foremost thing, but a fundamental—the very ground of our being in Christ. "He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before him in love." (Eph. i. 4.) The medium of the choice is sanctification, as we read in the first of these Scriptures, and the continued existence is in the same, for "saints" and "sanctification" have the same root meaning.

Sanctification is not mere innocence. One may be innocent, and yet never rise higher than his normal condition: such would for ever have been Adam's condition in Eden. He kept not his first estate; nothing can restore that and effect nothing more. The blood of Jesus Christ goes immeasurably beyond this: it washes indeed, and thus institutes a condition corresponding to Adam's; but by God's ineffable chemistry there is an utter change—once enemies, now reconciled; once afar off by wicked works, now brought nigh; once children of wrath, now children of God; once aliens and foreigners, now fellow-heirs with Christ of the kingdom; once darkness, now light in the Lord; once dead, now quickened together with Christ, yea, "members of His body, of His flesh, and of His bones;" "one with the Father and the Son." (John xvii. 21.) This is sanctification indeed; but not all that is meant. Hence we remark:—

*Secondly.* That sanctification is to be the daily, habitual work of the believer in the Lord Jesus Christ.

Bearing on this point most manifestly is that prayer of our Lord,

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\* *Holy* and *hallow* seem both to have the same Saxon root *hal* = whole, though *holy* seems more evidently from the Greek *ὅλος*, *whole*. The Greek *ἅγιος*, *holy*, is from *α* negative, and *γῆ*, *the earth*; i.e., *separated from the earth*.—Parkhurst.

"Sanctify them through Thy truth, Thy word is truth." (John xvii. 16.) This is said of those to whom He had previously declared, "ye have not chosen Me, but I have chosen you." They were sanctified to the work; their Master prays that they may be sanctified *for* the work, by being made fit for it in holiness.

The objection may be anticipated that sanctification is thus made necessary only for workers. And who of the Lord's people, we may urge in reply, are exempt, as workers? If any, there are no directions for them. Drones are not suffered long in the busy hive. "If any will not work, neither let him eat." The bread and wine of the kingdom are not for him. What can I do? "does any one inquire?" "Whatsoever thy hand findeth to do, do it with all thy might." Beware how this demand proceeds from a selfish, ease-loving heart. It is not every one that is called to be an evangelist, or pastor, or teacher. But there are more places to be filled than occupiers for them. This discrepancy, this inadequacy is not through disregard of the great Shepherd of the sheep, but through the indifference of those who should be "filled with all the fulness of God." They should "come behind in no gift," seeing that the Holy Spirit dwelleth in them. "The body is not one member but many." Gifts are always safe when grace predominates. Grace is orderly, so ought gift to be. Grace is always lowly and conservative: gift may be lofty and corrupt, as in Balaam.

God will save His people, therefore He provides the means. He will then have them look after their own salvation, to make their calling and election *sure*, i.e. *stable*, *firm*. He leaves it to them to care for, always promising His help, and do they care? "The gifts and calling of God are without repentance," i.e. He never recalls them. If they are not very manifest, if almost hid, it is because the "people love to have it so;" they grieve, they quench the Spirit.

This practical sanctification can be effected only by a continued effort. We have already referred to, and somewhat enlarged on the washing of

the water in the word, and the issue of that is a making clean; but sanctification by that same water seems to be a process leading to a higher condition. This effect is, perhaps, analogous to that which is wrought by afflictions cleansing us; but we do speak of sanctified, or even sanctifying afflictions: indeed, when we use the former term, the meaning is not that the afflictions themselves are such, but that the effect on us has this issue: "He (chasteneth us) for our own profit, that we may be partakers of His holiness." (Heb. xii. 10.)

Whilst affliction is one great means for the sanctification of the family of God, we must not look upon it as an arbitrary institution, or an inevitable resource of Him who is love. This is assuredly confirmed by that word, "He doth not afflict willingly, nor grieve the children of men." (Jer. iii. 33.) Neither are we to consider it as an accident, for "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." (Job v. 6.) It is, therefore, speaking with all reverence, a necessity which we lay on our Father's hands. The whole history of God's ancient people proves this, and our own experience confirms it. God has a certain purpose in conformity with what He has already effected. Thus He declares us to be "elect through (or *in*) sanctification of the Spirit" (1 Pet. i. 2); then, "this is the will of God even your sanctification." We repeat, it is not an arbitrary institution. Take a wise and loving earthly father—does he daily, or periodically, or even occasionally take the rod and chasten his children with the thought that such a discipline must be unconditionally good for them? Or does he use that rod, or whatever chastening he may adopt because of some transgression? Now, we are told that earthly fathers do this as it seemeth good to them, with wise intent, doubtless, but our heavenly Father with certainty "for our profit." Does God, in the infinity of His love and wisdom, give us needless sorrow? Does he choose it, or do we burden His heart and hands with the distasteful work? He en-

joins it as a duty upon "fathers of our flesh," and the terms are precise as given us by Solomon, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. xxiii. 14.) Like the whole of the book of Proverbs, this is heavenly wisdom applied to earthly things.

#### SCRIPTURE EMENDATIONS.

JOHN iii. 19, "And this condemnation is *just*, because the light is come into the world, and men loved darkness rather than light, for their deeds were evil."

The A. V. sets up another ground of condemnation besides that mentioned in the previous verse, it is really only a justification of that. The word "*just*," is supplied to show this. "If ye were blind," said Jesus, "ye should have no sin, but now ye say, We see, therefore your sin remaineth." (John ix. 41.) So, if light had not come into the world giving power to vision, there would be no condemnation for rejection. No one condemns the blind for not seeing; nor the most clear-sighted for not discerning an object without light. We have both light and sight. No one disavows sight, though many reject the light. "That was the true light that lighteth every man that cometh into the world." (John i. 9.)

God, however, requires nothing from man beyond what man can yield. Certain faculties are given, and these with varying powers. "Every man according to his ability," is the rule of exaction. No celestial tribute is demanded from an earthly subject. The five talents can reproduce five; and the two, two. No more is required of the one talent. If dissatisfaction rolls it up in a napkin, then rebellion is not slow to reproach the rightful lord with unrighteous and unreasonable expectations. In all departments of the world's laboratory, the industrious, as the greatest producers, are those who, virtually at least, most justify Him who endows them. The slothful fail, and then ascribe to others the evil results, as

being likewise the cause of inefficiency. So we sometimes hear such vain excuse as, "If I had faith, I would do so and so." Is there faith at all? If so, what is done with it? Is it too small for use? The little seed may yield a great tree: yea, has within it that tree in embryo. Faith is capable of indefinite growth; but it must be cultivated; refreshed with the dew of Heaven continually, it will never know drought, nor shall the leaf thereof wither.

Beyond the exercise of endowment, nothing is required. New creaturehood is no more in the power of man, than was the power to make man out of the dust of the ground—to mould him into that magnificent form and elaborate structure which became the noblest of Eden's beauties. He who breathed into man's nostrils the breath of life must again exercise His all creative might to make "children of wrath" become "sons of God." He who gave Christ justly demands a belief from those for whom He gave Him, that they should believe in the genuineness of His gifts and the efficiency thereof.

Clifton.

W. HOWELL.

#### PROVINCIAL JUDAISM.

I HAVE the privilege occasionally to exchange a few thoughts with a Jewish brother, and to speak of Him "whom to know is to have life eternal." Such a privilege I had yesterday, the day following that of the atonement (יום כיפור). The occasion fitly suggested the subject of the *true* atonement, which was also our topic then.

One does not often meet with a son of Abraham confessing ignorance as to the day on which the above high fast ought to be celebrated, which was however the case under consideration. "I had quite forgotten," said the pseudo-Israelite, "about the day of atonement this year." And on bringing before him the nature of that institution as a shadow of the substance and as one of the chief types having reference to Messiah, he remarked: "Well, according to your belief, then modern Judaism is false, and therefore I need not keep it!" "But, dear

friend," said I, "if you take my word for one thing, why not for another? If you believe me that modern Judaism is false, why do you not accept the teaching of Christianity, which I maintain to be true?" Here is the clever answer: "We have (he is with a partner in business) a deal of work to do, and have no time for such things. Moses, and Abraham, and others had nothing else to do, so *they* could be religious; but we have to work hard for a living."

I reminded my young friend seriously of the day of judgment, with which the day of atonement should have inspired him—whether that plausible answer would then stand the test; and with that we parted.

P. W.

### Correspondence.

#### THE NEW MEAT OFFERING; OR, TWO WAVE LOAVES.

LEVITICUS xxiii. 15-21.

To the Editor of the Hebrew Christian Witness and Prophetic Investigator.

DEAR SIR,—The inquiry in your last number, "What is signified by the two wave loaves?" with your reply to that inquiry, induces me to offer a few remarks which may, I trust, help to elucidate that significant feature of the typical Pentecostal feast.

Agreeing with you, that the "fifty days" were to be computed from the morrow after the ordinary Sabbath in the Passover week, that morrow typifying the eventful "first day of the week," when Jesus burst the bonds of death and rose triumphant from the grave; does it not follow that, on the descent of the Holy Ghost, "when the day of Pentecost was fully come," the offering of the *two* wave loaves in that feast represents those, concerning whom Peter spake, saying: "The promise is unto you and to your children, and to *all* that are afar off, even as many as the Lord our God shall call" (Acts ii.), viz., to *all* Israel; for the promise of the gift of the Spirit in the last days, which Peter quotes from the prophet Joel, was made eight hundred years before Christ and previous to the separation of the tribes; including, therefore, not devout Jews only, but

*both* houses of Israel. True, the Gentiles were to be made partakers of their blessing—not to form *two* churches, Gentile and Jewish,—but to be built up together as the one Church of the living God. They are not, however, strictly speaking, included in this feast of the Lord *for* Israel; its two loaves typifying rather, in the Divine prescience of Him who had purposed their separation,\* the two houses of Judah and Israel; as expressly so, as the twelve tribes were typified by the twelve cakes on the golden table, put there for a memorial before the Lord,† and by the twelve precious stones on the breast plate of the high priest, engraved with the names of the children of Israel, engraved also upon the two stones on the shoulders of the ephod;‡ the names of all the *twelve*, and not of two tribes only, borne thus before the Lord upon the breast and shoulders of their high priest expressing—and oh, how graciously so—the love and power that were pledged ever to remember and glorify Himself in them, as "the people whom he had formed for Himself, that they should show forth His praise;" never to cease from being a nation before Him for ever,§ however blind unbelief may ask concerning these "tribes of His inheritance," Where are they? How have Jehovah's promises concerning them been fulfilled? How can they be found and restored? And even where their existence is admitted, yet, ignorant of the truth signified, we believe, by the *two* wave loaves, a solution of the difficulty is sought by merging all the twelve tribes into the one house of Judah, in manifest contradiction to the inspired statement of their distinctness up to the time of their still future return to their own land, as symbolised by the two sticks of Ezekiel xxxvii.; one "for Judah and his companions of Israel, the other for Joseph, the stick of Ephraim, and *all* the house of Israel his companions."

But to follow on with the details of the type under consideration. The two loaves were to be baked *with* leaven, invariably a type in Scripture of corruption—of the evil of the flesh; for however regenerate, born of the Spirit, or adorned with His gifts and graces, the believer has still the old nature to be kept in subjection;

\* 1 Kings xi. 11-18; xii. 23, 24.  
† Levit. xxiv. 5-9. ‡ Exod. xxviii. 9-21.  
§ Jer. xxxi. 35; xxxiii. 24.



hence the conflict between the flesh and the spirit, and the repeated admonitions of the Word, to "mortify our members which are upon the earth;" to "crucify the flesh with its affections and lusts;" to "purge out the old leaven—the leaven of malice and wickedness."

But in the offerings typical of the Person or work of our adorable Substitute, leaven was strictly forbidden: "No meat offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey in any offering of the Lord made by fire." (Lev. ii. 11.) Nothing savouring of the evil of our nature was to be found in the perfect humanity of Jesus. In marked contrast, however, to this express injunction concerning the Meat offering, the two wave loaves of the "*new* meat offering" were to be baked *with leaven*; for they typified sinners, though sinners saved by grace—"the redeemed from among men—the first fruits unto God and the Lamb." (Rev. xiv. 3, 4.) The evil in them, signified by the leaven, was by the same Divine appointment, fully met and atoned for, as expressed by the sacrifices which accompanied the offering that typified them as "a kind of first-fruits of His creatures" (James i. 8); "predestinated to be conformed to the image of His Son," even of Him who is pre-eminently "the First-fruits," the "First begotten from the dead"—united to Him by a living faith in the atoning sacrifice by which He has perfected for ever them that are sanctified." Therefore we read (ver. 18), "And ye shall offer with, or *over* (al) the bread, seven lambs without blemish of the first year, and one young bullock and two rams; they shall be for a burnt offering unto the Lord, with their meat offering and their drink offerings, even an offering made by fire of sweet savour unto the Lord;" the presentation of this unblemished sacrifice, with its offerings of joy and thanksgiving covering over the *leavened* bread, setting forth, in their unmistakable typical import, the heart-reassuring, soul-satisfying truth, that, "accepted in the Beloved," Jehovah sees "no iniquity in Jacob, neither perverseness in Israel;" this unspeakably precious truth, applicable not only to them, but to all made partakers with them of the blessings which are in Christ Jesus;—the participation of the Gentiles in their

blessing, indicated by the provision for "the poor and the stranger," who were to glean in the fields of Israel during "the harvest," following immediately after the Pentecostal feast (ver. 22), and separating by an undefined interval, the three feasts which have already received their antitypical fulfilment, from the three which remain to be accomplished on the return of Israel and Judah to the land of their fathers. Meanwhile, and consequent on Judah's rejection of their King, the Gospel to be preached in all the world for a witness to the nations, was sent forth more especially in the direction where "backsliding Israel" was to be found, when driven out of the countries to which they were originally deported; \* for "the wife of youth," seemingly so long rejected, yet "loved with an everlasting love," was now to be betrothed to the Lord in loving kindness and great mercies—grafted back into their own olive tree as "a fulness of Gentiles," having lost their name, "the remembrance of them having well-nigh ceased from among men;" † oblivious themselves, or ignorant of their origin, and needing "this mystery" to be shown unto them, they have, nevertheless, as the natural branches restored to God's favour, been the channels of His grace; earnestly contending for and preserving those saving doctrines of free, unconditional grace, of which the olive tree was the emblem, even of the covenant made with their father Abraham and his seed, which is Christ; doctrines which the wild olive branches—early degenerated into a paganised Christendom—sought to suppress; persecuting unto death, as long as they had the power to do so, those who held and proclaimed them. A glorious harvest, nevertheless, has, and will yet be reaped out of all nations, kindreds, and tongues, to the praise of His grace who appointed these tribes of His chosen people to this work of faith and labour of love, gathering in the sheaves for the heavenly garner:

When passing through Samaria, the blessed Lord of the harvest had instructed His disciples that the fields were already white to the harvest; but alas, how soon were the tares mingled with the good seed, the leaven with the meal; but now, as the day of His long-suffering draws to a close, is not the Lord manifestly lifting up a standard

\* Ezek. xx. 32-37.

† Deut. xxxii. 26.

against the enemy, and giving an earnest of the victory that awaits His witnesses, in the times of refreshing from His presence so blessedly experienced at the present day in these isles afar off, thus renewing the strength of His people for the last great conflict;—His adversaries and theirs, simultaneously mustering *their* forces, energised by unclean spirits, the spirits of devils, gathering their deluded victims to the battle of "the great day of GOD Almighty?" But the Captain of Israel's host proclaims, "Behold, I come! Blessed is he that watcheth;" and we believe that He will come, and that soon, to vindicate His cause and ours.

But reverting to the more immediate object of this paper, we would in conclusion observe that, not only the persons of the worshippers, as typified by the two *leavened* loaves, but their worship and communion with the Holy One of Israel, equally required the blood of atonement, to come up with acceptance before Him. Therefore in the law of the "Peace-offerings," (and in no other, except the two Pentecostal loaves,) we read that *leavened* bread was to be offered. Yet, though sin be in us, it does not hinder our fellowship with God, because of the abounding grace, which sees only the blood that cleanseth from all sin; for in the Peace-offering, as in the "*new* meat offering," the leaven, or evil, was met by the blood of the sacrifice, "the blood of sprinkling." (Lev. vii. 13, 14.)

Fellowship with Him who is Light, cannot however be maintained, if we walk in darkness; and, instead of resisting and overcoming the sin that dwells in us, we allow it to break forth into sins and transgressions of God's holy law. Peace can then only be restored by the confession of our sins, and casting ourselves anew on the efficacy of His perfect sacrifice, who ever liveth to make intercession for us—our "Advocate with the Father, Jesus Christ, the Righteous;" His sinless, spotless nature typified in the law of the peace-offerings by "the *unleavened* cakes mingled with oil, and the *unleavened* wafers anointed with oil, of fine flour *fried*" (ver. 12), signifying the fiery trials and sufferings of Him, who, "though he were a Son, yet learned obedience by the things which He suffered;" "tempted in all points like as we are, yet *without sin*; holy, harmless, undefiled, and separate from sinners," though loving us with a love stronger than death; "made sin for us

who knew no sin, that we might be made the righteousness of God in Him." And having by "the one offering of Himself once for all," fulfilled the types and shadows of the law, "He broke down the middle wall of partition—blotting out the hand-writing of ordinances—nailing it to His cross, in order that "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, might be made fellow-citizens with the saints, and of the household of God,—built together for an habitation of God, through the Spirit,"\*—made one in Christ; their spiritual and eternal blessings essentially the same, however distinguished and pre-eminent Israel's position and *national* blessings, when caused to rest from the sword that had so long pursued them, and having found grace in the wilderness, Jehovah showed Himself to be indeed "a Father to Israel, and Ephraim His first-born,"† the appointed heir of the birth-right blessings.‡

October 8th.

ZETA.

#### IS THE CHIEF RABBI OF ENGLAND A RELIABLE BIBLICAL EXPOSITOR?

SIR,—I was always under the impression that the Chief Rabbi, the representative of Orthodox Judaism in this country, belonged to that class of modern Rabbis of Germany, who have long since given up their faith in the divine origin of the Talmud, whose orthodoxy at best consisted only in an enthusiastic reverence for the curious literary monuments of the Post-Biblical history of our nation. Their hearts, however, were steeled against the belief, that the traditional laws were equally delivered to Moses, on Mount Sinai, along with the decalogue and the written law.

The old religious faith of their forefathers in tradition crystallised itself amongst the educated German Jews of the present century, into an historic and scientific faith; and in the spirit of that faith they bestow a remarkable amount of industry and research on the ancestral and patristic literature.

Some *savants* of this school do not indeed manifest an open rupture with the old faith, but manage to conceal well their opinions respecting it, in the

\* Eph. ii. 11-22; Col. ii. 14.

† Jer. xxxi. 1-9. ‡ 1 Chron. v. 1, 2.

guise of a highly wrought phraseology, in order not to compromise their positions as public instructors and preachers, and to fulfil the more effectually the mission which they impose upon themselves.

The Dr. Adler, I was induced to believe, belonged to the latter; but I am now entirely disabused of this opinion in the work lying before me, entitled **נתינה לנר**, a commentary on Onkelos, written in Hebrew, in which the author makes a full confession of his religious faith in tradition and the Talmud, worthy of any unsophisticated Polish Rabbi. I was once told by an educated Rabbi, that belief in Rabbinism cannot co-mingle with modern culture, no more than oil and water do. But here we have a fact that disproves this comparison fetched from chemical regions, and Rabbinism and modern culture do unite! **הא נברא וזה מסקא!**

The title **נתינה לנר** I do not like; it is an ugly one, to say the least of it. This noun is not found in the Hebrew Scriptures. The word gift or present is **מתן**, or **מתנה**, in Biblical Hebrew, and not **נתינה**. We however find it in the Talmud, *trac. Pessachim*, p. 21, b, where a legal discussion is raised between Rabbi Judah and Rabbi Mair, as to the exact meaning of the verse, **לא תאכלו כל נבלה לנר אשר בשעריך תתננה ואכלה או מכר לנכרי** (Deut. xiv. 20.) "Ye shall eat nothing that died of its own accord, ye may give it to the stranger who is in thy gates that he may eat it, or sell it to the alien." (Deut. xiv. 20.)

Rabbi Judah renders this verse according to its natural construction and holds the law strictly to the letter, i.e., the carcase in question must only be given away to the **גר**, but not sold to him; and to the alien sold only and not given. Rabbi Mair holds that the law is that you may give or sell to both **גאיר** and alien, and makes the three verbs **מכור** או **מכר** או **תתננה ואכלה** depend on each noun in succession, i.e., on **נכרי** or **גר**, and reads the verse thus;—**לנר אשר בשעריך תתננה; מכור תתננה ואכלה או מכר לנכרי**. It is here in this passage, which I quote for the benefit of your learned readers, that the two words **לנר נתינה** occur. And first I must remind your

learned readers and the Dr. himself, if he reads your journal, that the noun **נתינה** here is not to be rendered gift or present, but the act of giving away implied in the verb **תתננה**.

Having shown your readers the connection in which the two words occur, they will easily perceive the ugliness of this title, as the words **נתינה לנר** in the above quoted passage deal of a **GAIR Teshob**, and not of a **GAIR Tzedek**, and therefore offensive to the memory of Onkelos.

I have not the leisure nor the inclination at present to enter into a discussion about the entire body of the work. I shall leave this for a future period, when I may discuss the merits of this work, the absence of originality in the author, and the want it supplied. At present, however, I cannot let our Rabbi go unchallenged in his exposition on the Messianic passages, and the views he takes of the expression **מימרא דיי**, equivalent with the **λογος του Θεου** of the Gospel of St. John, employed so frequently by Onkelos.

Dr. Adler's opinion is that the expression is merely figurative; and used by Onkelos whenever Scripture, in condescension to human understanding, attributes bodily attributes to Deity. This definition is applicable to many passages where the expression occurs; yet there can be scarcely a doubt that Onkelos uses the expression **מימרא דיי** in several places as a designation of a divine personal agent apart from Jehovah. As, for instance, in Gen. xxviii. 20. Jacob says, if the **מימרא דיי** will be my help, and will keep me in that way in which to go, and will give me bread to eat and raiment to wear, and bring me again in peace to my father's house the **MEMRA D'JEHOVAH** will be my God. Here the Doctor comments on the expression in question to signify providence, but he himself finds it to be a difficult rendering, and concludes with the well known **רצנע**, and it wants looking into. I say too it wants looking into earnestly and devoutly, and the key to it will be found. The **MEMRA D'JEHOVAH** is He that existed **קדם מפעליו מאז** before His works, even from eternity. The **רוח אפינו** **משיח יהוה**, the breath of our nostrils, the Messiah Jehovah.

I am afraid, dear Editor, that this my letter will take up too much space of

your valuable magazine. I shall leave therefore the rest of my observations for another occasion.

I am, yours obediently,  
אשר בו יקותיאל

[We received the above letter when our preliminary notice of Dr. Adler's work was in type; we print it as a great curiosity. The writer is still a professing member of the Synagogue; he is by no means a solitary instance of halters between two opinions amongst English and Continental Jews, but rather a type of a considerable class. To make room for this letter, we are obliged to postpone our own strictures of the book under review to a future issue.—*Edit. H. C. W. & P. I.*]

### "WHAT IS TRUTH?"

*Quid est Veritas? Vir est qui adest.—Anagram on Christ before Pontius Pilate.*

REV. SIR,—I took notes at the Clifton Conference. The Rev. A. A. Isaacs, of Leicester, spoke very scripturally. Your readers may be interested in the perusal of my recollections.

What is Truth? Christ is the Truth. Jesus is the Truth. (John xiv. 6.)

(1.) As truth is opposed to figure and shadow. Christ is the substance of all the Old Testament types, hence called *figures of the true* (Heb. ix. 24). Christ is the true Manna (John vi. 32), the True Tabernacle (Heb. viii. 2), the True Vine (John xv. 7), the True Light (John i. 9).

(2.) As truth is opposed to error: his doctrine is true: when we inquire for truth, we need learn no more than the truth as it is in Jesus. It centres in him, being represented in his person, office, work (Ephes. iv. 21).

(3.) As truth is opposed to deceit (John iv. 24). He is true to all who trust in him (Ps. xxxi. 5; lxxi. 22). He is truth itself (2 Cor. i. 20).

Christ's errand into the world was to bear witness to the truth. (1.) To reveal to the world that which otherwise could not have been known concerning God and his will and goodwill to all men (John i. 18; xvii. 26).

(2.) To confirm it (Rom. xv. 8). By his miracles he bare witness to the truth of Divine revelation, of God's perfection and providence, and the truth of his covenant, that all men through Him might believe. By doing this, He is a king, and sets up a kingdom. The foundation and power, the

spirit and genius of Christ's Kingdom, is Divine truth. When He said, *I am the truth*—He said in effect, *I am a King*. He conquers by the convincing evidence of truth, rules by its commanding power, "and in His Majesty, rides prosperously, because of truth" (Ps. xlv. 4). With His truth He shall judge the people (Ps. xvi. 13). Truth is the sceptre of His kingdom. He came a light into the world, He rules as the Sun by day, *αληθεια*, not concealed. The subjects of this kingdom are of the Truth (Isa. lvi. 16). "He that is blessed on the earth is blessed in the God of The AMEN:" some understand it of Messiah, The Amen: The Faithful and True Witness (Rev. iii. 14), in whom all the promises are Yea and Amen. (2 Cor. i. 20.) He that is blessed in the earth, shall be blessed in the true God, for Christ is the true God, and eternal life. (1 John v. 20; Jer. x. 10.) The Lord is the True God—God of Truth. (Ps. xxxi. 5.) Messiah is the fulness of revealed truth; the Infallible Prophet, true, certain. All the promises are established by His word and oath: are irrevocably ratified by His death; and sealed by his Spirit. When our Saviour uttered some distinct, important, and solemn truth, he strengthened the assertion thereof, "Amen, amen, I say unto you." "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." (Ps. xli. 13.) I am yours respectfully.

HEEMANTI.

### THE SEVEN ATTRIBUTES OF THE GODHEAD.

DEAR SIR,—Turning over the pages of the HEBREW CHRISTIAN WITNESS, for 1873, pp. 512-516, I met with a paper by Professor Warschawski, "On the seven attributes of the Godhead, as revealed through Moses and the prophets."

The NAMES (I prefer this word to that of attributes,) have had my attention for many years, and have afforded me instruction and consolation beyond my utterance; but I feel exceedingly surprised that the learned professor should have omitted one most glorious name "אֵל" (Eloah). I presume the wish was to confine the names to seven, "the emblem of completeness." This is, however, a strained theory, for the names exceed seven;—but why omit this truly glorious and

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Yours faithfully,

SAMUEL BAMP

London, 2nd Sept., 1874.

## CORRESPONDENCE

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... Kensington, London

... Order for Six Sh

... Road, Brompton, -

... Mr. M. Margolis

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M. Wellenborg: J. E.

Sherr: H. M. S. G.

Sherr: R. Lewis

J. Lynch: J. E. G.

# The Hebrew Christian Witness

AND

PROPHETIC INVESTIGATOR.

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אָתָם עֵדִי. "Ye are My Witnesses."—Is. xliii. 10.

No. 24.]

DECEMBER, 1874.

[NEW SERIES.]

## THE LORD'S PRAYER.

(Continued from page 543.)

No. IV.

**THEY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.**  
None but the DIVINE MIND could have indited in a triad of laconic supplicatory sentences the history of the conflicts, and final CONQUEST, on this our planet, since the FALL. The brief petition now under consideration, comprehends the final CONQUEST. By the fatal fall of our first parents, Heaven and earth became snapped asunder. The will of their great Creator, whilst it continued to be done in the former, was set at defiance in the latter, by the instigation of the Old Serpent. The apostate archangel having been cast out of Heaven, became, for countless ages, the god of this world; blinding the minds of the children of perdition and then working mightily in them. So that the seed of the serpent, the children of the evil one, "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."\* The apostate spirit, however, was only to rule over this fallen, sin-stricken planet temporarily. However long he may be permitted to sway his usurped power, it is limited. Nor was his temporary unrighteous reign undisputed. This has been intimated in the first prophecy after the fall apostasy. A prophecy redolent of promised hope to a remnant of the seed of the woman, and freighted with the stern sentence of eternal perdition to the arch-tempter. Such we conceive to be the import of the words:—"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel."†

\* 2 Cor. iv. 4; Ephes. ii. 2.

† Gen. iii. 14, 15. For a full exposition of that prophecy, see our vol. for 1873, pp. 4-14.

important name **אֵל**? See Psalm xix. 1, and compare with Colossians i. 16-17. See also Psalm lxxviii. 20, A.V., 21, H. V.

Why should this name give place to "**צַבְאוֹת**?" This latter is an adjective noun. This name **אֵל** must not be omitted! See its prominent position in Psalm i. 1—**אֵל-יְהוָה יְהוָה יְהוָה**. Our A. V. does not,

cannot, nor can any Gentile language, give a rendering of these three principal names, which probably include all others, and concentrate in the adorable and precious name **JESUS**! John i. 1, 3, 4, viii. 58; Heb. i. 8, with Pa. xiv. 7; Rev. i. 8, Colos. i. 15.

Yours faithfully,

SAMUEL SAMPSON.

Norwood, 22nd Sept., 1874.

## NOTICES TO OUR READERS AND CORRESPONDENTS.

All Letters, intended for the Rev. Dr. MARGOLIOUTH, to be addressed to **13, Onslow Crescent, South Kensington, London, S.W.**

Subscribers' names, accompanied by Post Office Order for Six Shillings—payable at the Post Office, 127, Fulham Road, Brompton,—for the ensuing year, 1875, should be communicated to Dr. M. Margoliouth at an early date.

THE Editor does not hold himself responsible for the expressed opinions of his correspondents.

The Editor has but very little time for private correspondence, and this he applies to old and cherished friends.

Several important articles, Literary Notices, Replies to Queries, &c.—some already in type—are unavoidably postponed.

AN INQUIRER.—The original word **HEBRON** signifies, literally, conjunction, consolidation. The place was originally known as **KIRJATH-ARBA**, *quadruple city*, built upon four hillocks, and belonged to four brothers. Eventually the four hillock-hamlets became the property of one, and it was named **HEBRON**, *conjunction, consolidation, or unification*. The root of that term is **חָבַר**. The name **HEBREW** applied to Abraham, is from the root **עָבַר**, which signifies to *pass over*, in allusion to the Patriarch's passing over the Euphrates, on his journey southward. The name may also claim another origin, namely Abraham's descent from **EBER**, also spelt in the original **עֵבֶר**. Abraham's relationship with God, in the bonds of friendship, is sufficiently described by the events recorded in Genesis xvii. xviii., especially in verses 1-8 of the former chapter, and in verses 17-19 of the latter chapter. The first sentence of the 19th verse may be translated "For I have loved

him," rather than "I know him." The verb **עָרַף** has frequently the former meaning. As regards the omission of the tribe of Dan from amongst the sealed ones, recorded in Rev. vii. 5-8. We have no written authority to explain the circumstance. All the reasons which were proposed were merely conjectures. We are averse from guess-work on that which is not revealed in Holy Scriptures. If we were disposed to hazard an opinion, we should suggest the probability that the tribe of Dan was absorbed in one of his neighbouring tribes, Ephraim, Judah, or Benjamin. We have no more confidence in this our conjecture than we have in the far-fetched guesses of others.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness and Prophetic Investigator, Pelham Library, 151, Fulham Road, Brompton, S.W.*

The Editor will not, in any case, return rejected communications.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is still unheeded by some.

### LETTERS RECEIVED.

The Revs. W. D. Isaac; R. A. Taylor; A. A. Isaacs; M. Wolkenberg; E. B. Frankel; H. A. Stern; Messrs. Saml. Hanson; S. A. Binion; B. Landau; Captain Clarke; J. Lynch; &c. &c. &c.

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\* 2 Cor. iv. 4; Ephes. ii. 2.

† Gen. iii. 14, 15. For a full exposition of that prophecy, see our vol. for 1873, pp. 4-14.



The condition of this earth ever since that apostasy has been wretched in the extreme. It is true that there was always a remnant according to the election of grace, even in the darkest ages of this woe-begone globe, but that remnant was often weak and small. St. Paul, in his epistle to the Hebrews, enumerated some of that remnant to whom it was given to look onward and upward to the coming kingdom, and the re-union between Heaven and earth. For instance Enoch prophesied, saying :—“Behold, the Lord cometh with ten thousand of His saints.”\* This prophecy Zechariah was inspired to connect with the coming kingdom and of God's name being hallowed on earth as it is in Heaven, as the following predictions testify :—“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains ; for the valley of the mountains shall reach unto Azal ; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah : and the Lord my God shall come, and all the saints with Thee. And it shall come to pass in that day, that the light shall not be clear, nor dark. . . . And it shall be in that day, that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be. And the Lord shall be king over all the earth : in that day shall there be one Lord, and His name one. . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord's house shall be like the bowls before the altar.”† To Jacob was revealed at Bethel, in one of those prophetic dreams which were now and then vouchsafed to the children of men, the re-union of Heaven and earth :—“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold, the angels of God ascending and descending on it.”‡ This majestic vision our Blessed Redeemer Himself interpreted in His first interview with that anxious, guileless Israelite indeed, Nathanael :—“And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”§ The goodly fellowship of the prophets predicted this hallowed re-union between Heaven and earth as the sequel to the establishment of the Redeemer's kingdom upon the earth. But notwithstanding all those glorious visions, all those glowing prophecies, the whole world lieth in wickedness, or in the *wicked one*. Such was the sad experience of the man after God's own heart, David ; as his penitential Psalms bear witness. Such was the experience of the Saviour's “chosen vessel,” Paul ; as the following agonised outburst clearly proves ;—“For I know that in me (that is, in my flesh) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. For the good that I would I do not : but the

\* Jude 14. This prophecy was treated at length in our vol. for 1873, pp. 58-64.

† Zech. xiv. 8-6, 8, 9, 20.

‡ Gen. xxviii. 12.

§ John i. 51.

evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.\* Or as the following statement demonstrates:—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."† No, no, God's will has not been done in earth as it is in Heaven, nor will it be done even by the greatest saints on earth till His kingdom and His Christ shall have come. Hence the King of Glory Himself taught and teaches His Disciples to pray **THY KINGDOM COME, [THAT] THY WILL MAY BE DONE ON EARTH AS IT IS IN HEAVEN.**

The clearest exposition of the first three clauses in the LORD'S PRAYER are to be found—or, as we expressed ourselves at the close of our last article on the sacred theme, the answers to the first three supplications are anticipated—in the REVELATION vouchsafed to St. John. In the beginning of the fourth chapter of the Apocalypse, the beloved Disciple tells us that:—"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter."‡

The "HEREAFTER" spoken of here is undoubtedly identical with the "HEREAFTER" of which the Redeemer spoke to Nathanael; when that Israelite indeed shall have become one of the spirits of the just made perfect, and shall see that very apocalyptic door opened, and the angels of God, His ministering servants, ascending and descending upon the Son of Man. And thus this earth be restored to its primeval condition when "the VOICE of the LORD GOD," that is the Second Person in the THRICE HOLY ONE, walked in the Garden of Eden, where the Cherubim § spoken of afterwards as the four living creatures, were located ere the fall, when there would be perfect union and communion between the Jerusalem which is above and the renewed Jerusalem on earth. The vision develops and unfolds. The most favoured Evangelist is enabled to inform the churches:—"And before the throne there was a

\* Rom. vii. 18-25.  
§ Gen. iii. 8-10, 24.

† Ibid. viii. 18-23.

‡ Rev. iv. 1.

sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four LIVING CREATURES full of eyes before and behind. And the first LIVING CREATURE was like a lion, and the second LIVING CREATURE like a calf, and the third LIVING CREATURE had a face as a man, and the fourth LIVING CREATURE was like a flying eagle. And the four LIVING CREATURES had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those LIVING CREATURES give glory, and honour, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour and power : for thou hast created all things, and for thy pleasure they are and were created." \* The angels of God, the ministering servants of the HOLY AND BLESSED TRINITY, who shall ascend and descend by the power of the Son of Man, shall describe the worship of the Heavenly Jerusalem, Jerusalem the golden, to the worshippers in the earthly Jerusalem ; so that perfect conformity and uniformity shall be the order between Heaven and earth : and thus God's will shall be done in earth as it is already done in Heaven. There shall be "a sea of glass like unto crystal" in the Jerusalem on earth as there is in the Jerusalem in Heaven. "A sea of glass like unto crystal," smooth, bright and clear, which shall reflect the image of God in which man was created pure and perfect, not like the present seas, billowy and troubled, which disfigure and distort the image Divine. There shall be the Cherubim in the Jerusalem on earth, according to the Divine patterns of the Jerusalem in Heaven,† and not according to apocryphal, not to say profane, patterns of modern Jews and Christians.‡ The anthem of the CHERUBIM, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," shall be echoed and re-echoed in the Jerusalem on earth. The response of worship of the twenty-four elders of the Jerusalem in Heaven, shall be reproduced in the Jerusalem on earth. The representatives of the twelve tribes as well as the representatives of the twelve apostles, shall "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created." How voluminous becomes the laconic petition "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," when we meditate upon it by the light of the WORD OF GOD, both incarnate and written !!!

The ushering in of that glorious dispensation when the DIVINE WILL shall be done in earth as it is in Heaven, is graphically described in subsequent chapters of the Apocalypse. Thus we read in the eleventh chapter of that august Book, in the fifteenth and following verses :—"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become

\* Rev iv 6-11.

† Exod. xxv. 9, 40.

‡ Notwithstanding the Epistle to the Hebrews (ix. 5), which declares "of which we cannot now speak particularly." See Appendix A, to THE SPIRIT OF PROPHECY, by the Rev. Dr. Margoliouth.

the kingdoms of our Lord, and of His Christ ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great ; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. . . . And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. \*

We then have a descriptive catalogue of the most terrible visitations which are to come upon this earth and the inhabitants thereof, prior to God's will being done in earth as it is in Heaven. For that catalogue we must commend to our readers the prayerful study of the chapters between the twelfth and nineteenth of the Apocalypse. In the latter chapter we have a description of the celestial triumph-song of the heavenly friends of the BRIDE of the LAMB,† as well as of the BRIDE-GROOM, who is called "THE WORD OF GOD," even "KING OF KINGS AND LORD OF LORDS." In the twentieth chapter we have an account of the thorough and complete regeneration, emancipation, and liberation of this earth, in the following words :—"And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a BRIDE adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrowing, nor crying, neither shall there be any more pain : for the former things are passed away."‡ The Holy Jerusalem is subsequently described in the self-same chapter, as "THE BRIDE, THE LAMB'S WIFE." In the last chapter of this wondrous Book we have a description of the

\* Rev. xi. 15-19 ; xii. 7-12.

† Ibid. xix. 1-6.

‡ Ibid. xxi. 1-4.

purified and cleansed earthly Jerusalem:—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."\* Here we have the same clear, crystal-like sea, described in the fourth chapter of that Book, and we are distinctly told that it is to proceed "out of the throne of God and the Lamb." We cannot at present dwell on Ezekiel xlviii. 1, 12. Moreover, we have in it restored the Tree of Life.

The more we meditate upon the four words which form the petition under consideration,† the more do we perceive in it the sum and sub-

\* Rev. xxii. 1-5.

† We must once more express our unequivocal dissent from the latest version of the latest revised edition of the Hebrew translation of the New Testament, published by the "London Society for Promoting Christianity amongst the Jews." The former version of the divinely dictated prayer under notice, namely, **יְהִי רְצוֹנְךָ כְּבִשְׁמִים כְּבָאֲרֵץ**, is far more euphonic, and in accordance with the genius of classical Hebrew—which was most probably used by our blessed Lord—than the new wordy version, **יַעֲשֶׂה רְצוֹנְךָ כְּמוֹ בִשְׁמִים כֵּן גַּם בְּאֲרֵץ**. No refined scientific Hebrew scholar would, for a moment, have proposed the substitution. The last nominal reviser—we cannot think that the "assistant" could have proposed the substitution—was evidently as unacquainted with the genius of the Hebrew tongue, no matter how extensive his knowledge of words in that language may have been, as he was superficial in a knowledge of the Greek language, and of the genius of the method in which he was to work. The Greek version of the brief prayer stands thus:—"Γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Obviously the last nominal reviser did not apprehend the import of the Greek verb *γίνωμαι*—supposing for a moment that our blessed Lord spoke Greek, which supposition is utterly untenable, as demonstrated by our talented brother, the Rev. J. B. Goldberg, in his masterly essay on the subject. (a)—Any comprehensive dictionary of the Greek language might have informed him that that verb was not fairly represented by the Hebrew verb **עָשָׂה**, and that **יְהִי** was the more correct, as well as its more classical rendering. Let the very second verse of the Hebrew and Greek of Genesis testify. **יְהִי אֹרֶךְ**, Moses wrote down. Γενηθήτω φῶς was the rendering unanimously adopted by the seventy translators into Greek. As to the New Testament word under consideration, the Syriac version, the oldest translation extant, has properly the word **נְהוּן**, the equivalent of **יְהִי**. But what shall we say to the last five words of the last revision of the Hebrew translation of that petition! where the last revisers have turned two classical Hebrew words into five unclassical ones!!! How Isaiah must stand rebuked for using the words **כְּעֵם כְּהֵם** instead of **כֵּן גַּם עַם כֵּן גַּם עַם כֵּן גַּם עַם כֵּן גַּם עַם כֵּן**!!!

The genius of the method of an efficient translator is first to thoroughly understand the original, and then to render the same in the best possible style of the language into which the original is to be translated. If the Committees of the Jews' Missions Societies, and of the British and Foreign Bible Society, were thorough Hebrew scholars—as they certainly ought to be—the last revised translation of the Hebrew New Testament would long since have been withdrawn from circulation, and only kept for exhibition as a warning monument of the work of irresponsible secretaries, as well as of irresponsible translators and revisers.

stance of the final consummation, that is, "the times of restitution of all things, which God hath spoken by the mouth of all His Prophets since the world began," and which were with such marvellous perspicuity set forth in the REVELATION vouchsafed to the beloved Disciple.

We must appeal once more to the writers who espouse the preposterous idea, that our Blessed Lord utilised an existing Jewish prayer for the construction of the Prayer which He taught His Disciples, to point out anything similar in any Jewish liturgy, ancient or modern, to the third petition in that comprehensive supplication. The only passage in the modern Synagogue liturgy, which can at all be construed to mean something of the kind, is the one which is prescribed for the reciting of the congregation, whilst the scroll of the law is being carried to the reading desk. After the repetition of 1 Chronicles, xxix. 11, Psalm xcix. 5, 9, the following composition is recited: "May His name, even of the KING who reigns over Kings of Kings, the Holy One, blessed be He, be magnified, hallowed, lauded, glorified, exalted, and extolled over all of them, in the ages which He created, even in the world that now is, and the world that is to come, in accordance with His will, and the will of those that fear Him, and the will of the whole house of Israel. Rock of Ages, Lord of all creatures, God of all souls, who dwellest in the expanses of heights celestial, and tabernacles in the heavens of old. His holiness surpasses that of the LIVING CREATURES, and His sanctity excels the throne of glory. Let, therefore, Thy name be hallowed by us, Lord our God, before the eyes of everything that has life. And we will recite before Thee the new song, as it is written:—'Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name YAH, and rejoice before Him.' [Ps. lxxviii. 4.] And we shall see Him eye to eye when He returns to His habitation, as it is written, 'for they shall see eye to eye when the Lord returneth to Zion.' [Isaiah lii. 8.]\* Moreover, it is said, 'And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.' [Ibid. xl. 5.]" The date of the above composition is palpably too modern to have furnished our Lord with the theme of the third supplication in the Prayer which He dictated for the use of His Disciples. All we have to say for the Jewish recitation just quoted is, that it is an indifferent expansion of our Blessed Lord's concise but comprehensive petition, "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

One thought more is suggested by the prayer under consideration. Whenever the Spirit of God opens the door of Heaven for a momentary gaze, which is but seldom done, it is intended as a Divine intimation that the children of God should study well the celestial scenes disclosed to us, for our guidance and conduct even now. The brief sentence "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," should direct our most serious thoughts to that Heaven, and to all that has been written about that Heaven. So that our allegiance and devotion may be in some measure—though ever so faint in lustre and feeble in power—assimilated to the allegiance and devotion rendered by the

\* See THE SPIRIT OF PROPHECY, by the Rev. Dr. Margolionth, p. 28.

angelic hosts in Heaven now, and to be rendered in a renovated Earth hereafter, so that we may experience that, in a limited sense at least, even in our life that now is, **HIS WILL IS DONE IN EARTH AS IT IS IN HEAVEN.**

## PREACHING THE GOSPEL.

BY THE REV. G. WILDON PIERITZ, M.A.

(Continued from page 599.)

**M**EANWHILE are we entirely ignorant wherein the miraculousness of any true miracle consisted? In two instances of cure, we notice a *gradual process*, in the same order in which such a cure would be effected in a natural way: (1) in healing a man who was deaf, and had an impediment in his speech, if he was not actually dumb, the hearing is cured before speech is restored (Mark vii. 83, 85); (2) in giving a blind man sight, the full use of the man's eyes is restored, not all at once, but by degrees (Mark viii. 24, 25). Similar remarks are found in the ancient fathers on the miracle of changing water into wine,—a *natural process*, but wonderfully *accelerated*. And the same may have been the case in many other miracles, in the account of which the fact is not indicated. A miracle is not therefore the less a miracle because a law of nature is called in to effect it, but then the miracle only consists in *accelerating the action of a natural law*, which, if we could see the process, might itself fall under the designation of *natural*. Sometimes, some additional process, besides an accelerating force, may also have been in operation: and so, if we knew all, we could, perhaps, say that, in no "*miracle*" could it be said that any law of nature was set aside or superseded.

On the other hand, it is only from a superficial view, that any body could contend that the Bible sanctions the idea that real miracles might be performed by *satanic agency*. We read, indeed, of such an agency seemingly causing "fire to come down from heaven," and doing other "great wonders" (Rev. xiii. 18); but these are the same that are elsewhere called "*lying wonders*," delusions which God would send upon some, "that they should believe a *lie*" (2 Thess. ii. 9, 11), need therefore be no real miracles. So in Deut. xiii. 1, 2 (2, 8), we read of a *deceiver*, in effect, performing a miracle, by foretelling a future event. But even upon the facile assumption of a multiplicity of writers in the same book, this passage could assuredly not have been understood in flat contradiction with Deut. xviii. 21, 22, where the fulfilment of a prediction is made the infallible test of a true prophet. This last passage must inevitably be the dominant rule. But Holy Scripture speaks of things as they present themselves to the eye of the casual observer, and does not throw every man upon his own resources, to find out for himself what is genuine, and what is pretence; and so, instead of requiring every man in such a case as is assumed in the former passage, to examine whether there be not some fraud or trickery, the matter is cut short; so that when the object of the "*sign or wonder*" is, to get

men to worship "*other gods*," this is enough ; let the seducer pretend never so much that a miracle had been wrought,—he shall die. But it does not assume any thing contrary to the general rule of Deut. xviii. 21, 22.

That there ever really existed such an art as *witchcraft*, or that a so-called "*witch*" could really effect anything, could be inferred from only one passage in the whole Bible (1 Sam. xxviii) ; and the woman here spoken of, with her professional title of *ventriloquist*,\* was certainly nothing less than an impostor,—and such were to be put to death, not persons *suspected of witchcraft*.

Two vastly important subjects of discussion remain, which St. Paul treats as intimately connected with one another,—a great "*falling away*" in the Gentile Church,† and the "*grafting in again*" of Israel. To the Gentile Church he says, "Be not high-minded, but fear. . . . Lest He also spare not thee. . . . Otherwise thou also shalt be cut off."‡ This "*falling away*" our Lord must have had in view in His question, "Nevertheless, when the Son of Man cometh, shall He find the faith (*την πίστιν*) on the earth?"§ Of Israel the apostle says, "God is able to graft them in again. . . . What shall the receiving of them be but life from the dead? . . . And so all Israel shall be saved;"||—the proposition here involved being distinct from, and in addition to, that of the continuous "*remnant according to the election of grace*."¶

The most troublesome objections, certainly, which the missionary in the present day has to encounter even amongst heathen, as in India, and still more among Jews, are those which arise out of the terrible condition of Christendom. You cannot at all now point to the Church as a *witness*.\*\* The Church of Rome indeed boasts unity ; but neither Jew nor Pagan can be expected to enter upon such a question as the primacy of St. Peter, or supremacy ; they will regard the Papal Church as but part of the Christian Church, and not by any means the better part of it. Outside the Church of Rome there are sects and parties innumerable, one fatal effect of which is that, since among so many none could be so preposterous as to pretend that its own *nostrum* is the only safe one, a universal latitudinarianism becomes almost inevitable ; and *latitudinarianism* is not *faith*,†† and must sooner or later end in open infidelity in the masses.

If this terrible condition of the Christian Church, so full of corruptions, divisions, worldly-mindedness, and all kinds of ungodliness, and

\* The LXX., *τρυαριμυθον* ; in Hebrew, *mistress of the leathern bag*.

† 2 Thess. ii. 3.

‡ Rom. xi.

§ Luke xviii. 8.

|| The authorised version, in Rom. xi. 31, "That through your mercy they also may obtain mercy," is a sad mistranslation, contradictory to the rest of the chapter. The Syriac, in common with many other versions (Vulg., Luther, &c.), renders the verse, "So these also have not now believed in the mercy which is upon you, that upon them also the mercy may come." (Vide *infra*.)

¶ Rom. xi. 5.

\*\* Because our Lord prayed for the *unity of His Church* (John xvii. 11, 21), some think themselves bound to maintain that that unity actually exists, though the unity prayed for is one that "*the world*" could recognise. But the prayer is an exact parallel with the Divine utterance in Deut. v. 29, "O that there were such an heart in them," &c., clearly implying that there would be no such heart in them. And so in our Lord's prayer : there is agony in the words, implying that the unity, so necessary, would not exist.

†† Rom. xiv. 5.



powerless against the infidelity around her, had not been clearly foretold in Scripture, as necessarily preceding the great "falling away" (ἡ ἀποστασία), then a man could hardly maintain his faith; but it is foretold, and so those who believe this are forewarned. What contributed most to make some think that the apostles taught an immediate return of the Lord are their constant warnings against the dangers of the "last days;" but the fact is that the "mystery of iniquity" being of old standing, and the "falling away" a gradual development, the tendency to it was a constant one, and had, by every community, and every individual, to be guarded against as much in the days of the apostles themselves as in our days. With this "falling away" the missionary must know how to deal. He not only need not, but should not, ignore it, but by it account for the real condition of things, as the apostles themselves did.

The second subject, that of Israel, has been usually connected with "*Chiliasm*," which is, in the present day, quite exploded. One Papias, a bishop of the second century, held it; not he alone indeed, but Eusebius singles him out, in order to say of him that he was "*a weak-minded man*." The same Eusebius, however, backs up one Hegesippus, who was certainly no strong-minded man, and most certainly an Ebionite heretic, who stands self-convicted by the impossible account which he gives of "*James the Just*." So does Eusebius also adopt as a piece of genuine Christian Church history, an account which Philo gives of a sect of Jewish ascetics; and has, lastly, left us a Life of Constantine the Great, which does not confer very much credit upon the author. We can, therefore, not feel quite overwhelmed by the authority of Eusebius, and may well mistrust his certainly prejudiced report that Papias, or the Church in his day generally, connected any thing *carнал* \* with the doctrine, the resurrection of the body not falling under such a designation. It is a simple fact that the doctrine of a millennium was from the beginning universal in the Church; but as the Church grew more and more worldly, and heathen philosophy became more influential, she became more and more content with her position in this world, and desired no other change but to increase her wealth and power; and then the doctrine was branded as heresy,† and yet has it never died out.

The term "Millennium" is, of course, found in the Apocalypse only,‡ a book to which greater violence has been done than to any other,—men, both in ancient and in modern times, upon principles diametrically opposite to one another, having contented themselves with fulfilments so airy and impalpable that no body but themselves could see any fulfilment at all.

The marvellous character of the book, considering that it is not a work of art, consists in this, that it works up, so to say, all the prophetic predictions in the Old Testament Scriptures not fulfilled in and at our Lord's first advent, which the New Testament generally also assumes to be still

\* See a note on this in *Library of the Fathers*, Tertullian, pp. 120-120.

† This view does not differ very widely from the "*History of the Doctrine of Millennium*," given by Gibbon, in his "*Decline and Fall*," &c., which is, unhappily, only too true, except as to the spirit, and the turn he gives to it, in the usual Gibbonian style.

‡ Rev. xx. 3-7; of. Isa. xxiv. 21-23.

future. But in any attempt at an interpretation, we should take warning from the example of Israel of old, who, while right in expecting "the coming of the Lord," were entirely wrong as to the *manner* of His coming. The apostles themselves had evidently so accustomed themselves to interpret in a wrong way some of the plainest predictions of the prophets,\* that they could never be brought to believe that the Lord intended His words to be understood literally, when He spake to them of His passion, and even after His resurrection expected the immediate "restoring again the kingdom to Israel."†

That which the Apocalypse brings out most plainly is *the apostasy*, when the faith would be fiercely persecuted, when a determined attempt would be made utterly to extirpate it from the face of the earth. But this persecution the remnant of Israel will endure in common with the remnant of the Christian Church,‡ perhaps because both alike will believe in God, whom the rest of the world, no longer content with "an unrestricted right of search," will deny, and persecute those who believe in Him.§ And then the people of Israel will begin to play the part still reserved for them; then will their national conversion begin, and their national hopes be realised, though in a very different sense from that which they now expect. So much we may be sure of, whatever the precise character of the "*Millennium*" may be.

And in preaching the Gospel to Jews now, when only individuals can be expected to be won, these must be the terms proposed to them. You could satisfy a Jew that there is much figurative language found in the prophets; that under the figure of martial victories and universal sovereignty moral triumphs|| alone are intended, while rites and ceremonies of the Levitical law could only stand for the service and the ordinances that pertain to the "NEW COVENANT;"¶ but if you tell a Jew that up to the time of Christ he must understand the prophets literally, but from the coming of Christ to the end figuratively; that in the very same chapter in any prophet he must interpret different verses upon opposite principles; that not even when Christ Himself said, "Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord,"\*\*—as if they would one day so welcome Him, is any thing national to be understood by the words;—if you will ask the Jew, finally, upon the authority of his own Scriptures, to disbelieve those Scriptures,†† then he will give you no hearing, and you may be responsible for driving him away from the faith.

"Of the times and the seasons" we are forbidden to inquire;‡‡ and revelation extends only a little beyond the final conversion of the world, which will begin with the conversion of the Jews, which is in the New Testament spoken of as indeed very far off.

As Greeks and Romans would never have received the Gospel had it been the religion of a prosperous Jewish State—its apostles royal ambas-

\* Luke xxiv. 25, 26; ch. ix. 45.

† Acts i. 6.

‡ Cf. Matt. xxiv. 21, and Dan. xii. 1.

§ 1 John ii. 22.

|| Is. xix. 19-25; Zeph. ii. 11; Zech. vi. 8 (the Hebrew), cf. xiv. 7 seq.; Mal. i. 11; Isa. xi. 9=Hab. ii. 14.

¶ Jer. xxxi. 31-34, cf. iii. 16; Isa. lix. 19-21.

\*\* Matt. xxiii. 39.

†† Such as Lev. xxvi. 44, 45; Jer. v. 18, and innumerable parallel passages.

‡‡ See S. August, on the Psalms, Ps. vi.

sadors, so neither, and much less, will the world be converted by a Church which itself needs conversion. But there will be the same "FALL," and the same *ἡττημα* (almost untranslatable, E. V. "diminishing")\* in the Christian Church, which there was in the old Jewish Church, and a new order of things will begin. And meanwhile, a great work is going on even now. However at home infidelity be advancing, while other evils are not diminishing, there yet never was a time when the Gospel, in some form or other, orthodox and heterodox, catholic and heretic, was so extensively preached throughout the world as it is at this very time, "for a witness unto all nations."† The actual fruits are not such as to encourage much hope as to present results; in India, indeed, we actually see infidelity of the European type spreading among a higher class of natives, more rapidly than Christianity is among a lower; and the mass of the natives, aghast at this double propaganda carried on among them by men bearing the Christian name, but the faith at a disadvantage by unseemly divisions, turn with revived pertinacity to their old superstitions and idolatries.‡ But notwithstanding this, the main facts of the Gospel history are every where being made thoroughly known, and the time is fast coming when the whole world will know it. Mankind at large will in due time be in the condition in which St. Paul must have been on his way to Damascus. From his character, and his position, he could not but have known all about the works of Christ, and His teaching, and His discussions with Scribes and Lawyers, Pharisees and Sadducees.§ He probably was, as an enemy and an unbeliever, as much a follower of Christ, as was St. Peter, as a friend and an apostle. And so he had only need of the words, "I am Jesus whom thou persecutest,"|| to be as well informed a Christian (in the letter) as Peter himself. So it will fare with this world at large.

The enemy will think himself on the very point of finally crushing and overwhelming the camp of the saints,¶ as the prophet Zechariah, perhaps only in poetic language, represents it, when the deliverance will come, as in time of old.\*\* Once more the world will see marvels, and prophecies palpably fulfilled.†† A new Gospel will now, as it were, be preached, though, in truth, only the old, "the everlasting Gospel,"‡‡ freed now alike from old corruptions, and hesternal sectarian traditions, and no longer clouded by divisions, heresies, and schisms; and very rapidly this new, perfectly sound faith will spread; and then will it be seen that the work of God had in reality never stood still.

The world of (molecular) science discovered but yesterday the "*law of continuity*," and of "*uniformity*:" the Bible has never known any other. Upon these eternal principles just it will be that "the kingdom of this world will become the kingdom of our God and of His Christ,"§§ and once more Jesus will be able to say: "IT IS FINISHED."

\* Rom. xi. 12.

† Matt. xxiv. 14.

‡ Address of the three Anglo-Indian Bishops to Convocation.

§ This Keim also lays stress on, though not for the same purpose as is here done.

|| Acts ix. 5, &c.

¶ Zech. xiv.

\*\* Mic. vii. 15.

†† Zech. xii. 10, &c.

‡‡ Rev. xiv. 6 = Isa. lxvi. 19.

§§ Rev. xi. 15.

THE TWO CLEANSINGS OF THE TEMPLE BY OUR LORD: HOW OBJECTIONS SHOULD BE DEALT WITH, AND HOW THEY SHOULD NOT.

*A Note suggested by a Sermon reported in the "Guardian," August 12, 1874.*

It is only after some successful missionary experience, that one is likely to put the true construction on our Lord's injunction to the "seventy," Luke x. 7, "And in the same house remain. . . . Go not from house to house,"—as not referring to seeking entertainment in different houses; they were not even to lose time by salutations on the road, and they had no directions how they were to preach, only their Lord's example.

But had our Lord ever need to go "from house to house," to seek people to preach to? He was never without people to listen to Him. Whether He was in any house, or on the mountain side, or in the desert, or on the sea shore, everywhere alike, crowds flocked around Him, "to hear the word."

So attractive indeed as His conversation was, that of no other man ever has been, and never will be; but something of this attractive power every true-born missionary will possess. And so we read of St. Paul that, "for the space of two years," he, in Ephesus, "disputed daily in the school of one Tyrannus."\* If He had not been a true missionary, people would not have cared to dispute with him, or to listen to his disputations, for so long a time. And for the same length of time He "preached the Kingdom of God," receiving all that came to him "in his own hired house" at Rome. (Acts xxviii. 30.) In exceptional cases only He departed from this rule. (Gal. ii. 2.) Preaching in bazaars, at fairs, and feasts, with constant interruptions, in the midst of jeers, few remaining long enough to catch the drift of the poor missionary's harangues, is of little profit.—Unwisdom in the conduct of missions is one of the characteristics of the time.

That injunction of our Lord's, therefore, conveys to us an important piece of information; it shows that He did not choose His *Missionaries*—not even the "seventy"—at random, but that they were men duly qualified for their work; for we know it to be true physically, that no body of appreciable weight and magnitude can move in space without making its presence felt by the influence it will exercise upon other bodies, and this holds equally true morally and spiritually.

But another important qualification in a missionary is a certain tact in conducting a discussion. How marvellously is this true of our blessed Lord! The missionary must indeed be no mere *disputant*; controversy has very dangerous tendencies, which the missionary must as much as possible avoid. His preaching in his own house, where most good is done, is only a kind of *conversation*, earnest, vivid, original, "seasoned with salt;" it must be of the sort that is known as "*a meditation*," but argumentative. Now and then, however, a downright discussion will be inevitable, but then the homiletic element must still predominate. Here the great thing for the missionary to do is, to keep the entire command of the field; to discuss just what he likes to discuss, and nothing else, and every question on his own ground, from his own

\* Acts xix, 9, 10.

point of view. This cannot be done by stipulation, for the missionary cannot expect his opponents to abide by any stipulation; and it would be idle for him to be querulous, or to decline discussion on any other ground than that of his own choosing: he must do that by tact and adroit management. He may indeed often follow an opponent, and seem to give up his own ground, but still keep the discussion in his own hand, and remain master of the situation. Often, indeed for the most part, the missionary will have quite a number of persons, even a whole room full, to deal with at once, and then may have half a dozen or more objections hurled at him at the same time. He must not cry *order*! nor remonstrate; but declaring himself ready to answer by turns every objection that any reasonable man might raise, pick out the objection that seems the most plausible,—supposing it worth discussing,—and deck it out to the best advantage, making it, if possible, appear even stronger than the objector at all expected, and so deal with it, and answer it; it being, of course, assumed that this can be done. And when this has been done, all the other objections will have lost much of their force, while some of them will, almost to a certainty, in such a case, have received a sufficient answer, or been set aside, in the answer given to the previous objection.

The unskilful missionary will fail in all this. If he has the opportunity of a discussion, he will be led by his eager opponents into all kinds of devious paths; discuss anything and everything, and never discuss anything profitably; his discussions will therefore be tedious, uninteresting, and unsavoury; and people will not be inclined to keep up any intercourse with him.

The following may seem an extreme case; but it is only one out of many, which could be given. A missionary (by profession) to the Jews, a pious and devoted man, and not without learning, but without any of the natural talents of a missionary, after having been settled for between thirteen and fourteen years in a certain famous city, without ever having effected anything, was joined by a younger brother-missionary who was more successful, and almost always had Jews with him, listening to, and carrying on discussions with, him. The elder missionary would then sometimes come to the younger missionary's house, to have the opportunity of doing a little mission work, which the younger brother gladly afforded him, from a feeling of kindly sympathy, pausing when it was his own turn to speak, to let him take the word: but the result was always the same. On the occasion in view, the older missionary had not had the conduct of the discussion—which had been going on for sometime, and had been of a very solemn character—a quarter of an hour in his hand, when he started off with a history of the *English Reformation in the sixteenth century*. This led to all sorts of idle questions, and utterly useless explanations; and to make the matter worse, the missionary introduced “a very pious queen, of the name of Elizabeth.” The Jews, either from malice (rather what the Germans call *Schadenfreude*), or really misunderstanding the word, tortured “*Queen Elizabeth*,” into *Queen Jezebel*, and now raised the question of the lawfulness of *female sovereignty*, which the missionary was equally ready to discuss. But the whole discussion had by this time degenerated into mere banter.

But much that a missionary in his own house has to attend to, every preacher has also to attend to, and he can do it with less difficulty. The missionary has often to exert considerable ingenuity to avoid the discussion of useless questions; for he should, if possible, avoid every question that is not absolutely crucial, and should always remember that whether Christianity be true or not, will not depend upon the number of objections answered, but upon the amount and strength of the *positive evidence* which he can accumulate, and bring to bear upon his opponent; but the master of a pulpit can always choose his own ground, and has only to bear in mind that, though nobody will rise up in the church to argue with him, yet if there be a flaw in his argument, some who are present may detect it, to whom it may do great harm. If, then, there be a question which the preacher feels—and he ought to be the first to feel it—that he cannot deal with satisfactorily, he should avoid it altogether, and choose a more profitable subject.

Now in the Sermon which has suggested this note, the very eloquent preacher dealt with the *two cleansings of the temple by our Lord*,—one at the beginning of His ministry, recorded by St. John alone (ii. 16), with one form of words; the other, towards the end of His ministry, with a different form of words, recorded by all the three other Evangelists. (Matt. xxi. 18, &c.)

Now in this, as in all cases where two very similar events are in Holy Scripture recorded as having taken place at two different times,—and which is much more common in the Old Testament than in the New,—the so-called “*critical school*” contends, either that one event has been magnified into two, or that the story is altogether a mere imaginary event, a mere piece of gossip, and hence certain minor differences in the relations. Now it must be borne in mind that it is not only avowed sceptics, or deniers of a Divine revelation, or who otherwise depreciate the evangelic narratives, who assume this as a matter of course; but that the sincerest and most single-hearted believers may have suspicions of this kind steal into their minds; and if they hear an eloquent and otherwise renowned preacher handle such a subject, who instead of satisfying reasonable expectations, only begs the question, and conveys the impression that he cannot really distinguish the two events from one another, and therefore cannot account for the difference of language on the supposed two occasions, and so cannot remove the suspicion that here is a weak point,—may not their faith be seriously endangered? And so the preacher, instead of doing good, only does harm. Everybody’s faith is not shaken; but nobody’s faith is by such a course confirmed, while that of some may be dangerously impaired. And that this has often happened, happens every week, is an absolute certainty; and our task is *sound reasoning* upon religious truths, which divines would learn—they need it—if they knew more of mission work,—mission work among educated people,—above all, among Jews,—where a bad argument is no sooner suggested than it is knocked to pieces.

But whether there was only one cleansing of the temple, or whether there were two, or whether there was none at all, is not the only question to be discussed; and the preacher did discuss the other questions also which the “*critical school*” has raised in connection with our subject;

and we will, for convenience' sake, range them under three heads ; and first briefly state how the distinguished preacher treated the several points at issue, and show how he failed ; and then show how very satisfactorily the whole subject may be treated.

*(To be concluded in our next.)*

## THE SYRIAN PATRIARCH'S VISIT TO THIS COUNTRY: ITS PROBABLE EFFECT UPON THE JEWS IN THE EAST.

BY ALEXANDER FINN.

**I**T is almost impossible for an English reader to comprehend the low esteem in which the Jewish people are held by most eastern Christians. The word "Jew" in the lips of an Oriental is synonymous with nearly every term of opprobrium. But too often are reproduced, even at the present time, the hatred, the scorn, and the cruel treatment so continually shown by nearly the whole Christian Church to the once favoured race during the Middle Ages, not inaptly called Dark. The old, old charge of using Christian blood in the Passover cakes (*מצות*) is continually brought forward, and too readily received by an ignorant and credulous clergy, to be by them disseminated, in an intensified form, among a still more ignorant and credulous laity. The legends circulated with reference to this charge, though as marvellous as apocryphal, are most eagerly swallowed. Prejudice thus excited and sustained by continual feeding, has produced the violence offered to the Jews in the Holy City itself by so-called *Christian* pilgrims. Nor is it uncommon for Jews to be unable to venture abroad during the annual Easter festivities.

This ill-feeling has been sadly illustrated within the last few years in the anti-Jewish outbreak in the Danubian provinces : far worse than this is their condition in the less enlightened East. Such being the case, it is a new and a hopeful sign to hear an Eastern ecclesiastic declare that all believing (i.e., Christian) Israelites are his brethren, since "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free : but Christ is all and in all." (Col. iii. 11.) Still more hopeful is it to hear such a declaration from such a person as the venerable Patriarch of Antioch, head of the Syrian Church, who is now among us.

Nothing is, perhaps, more strange than the difficulty which English students of Holy Scripture find in realising its history and geography, and in recognising that the descendants of these very people, of whom they have been taught from their youth upward, still exist, and inhabit the land of their forefathers. Few who have read the eleventh chapter of the Acts have any idea that the spiritual descendants of the Church founded by St. Peter in the house of the Centurion at *Cæsarea* are still to be found. Yet such is the case.

Within the last two months there has been received and entertained in London the head of the Syrian Jacobite Church, which claims, and with every right, to be this identical body. Nay, more ; the present

Patriarch, bearing the name Peter, is styled Third of that name, St. Peter himself being accounted the first of the long line of Syrian patriarchs. The name Ignatius, by which he is also called, is that adopted by every Patriarch on his accession to the office. Ecclesiastical matters in India and a desire to benefit and educate his people brought him to England.

As his Church had by some been branded with the name of Monophysite heretics, a meeting was convened by the especial consent of his Holiness, the members of which were clergy and trained theologians, who by his permission interrogated him in matters of faith. To show that this was efficaciously and properly done, we need only mention two names, those of the Rev. Prebendary Irons and the Rev. Canon McCaul, each and both competent representatives of the Church of England. The result was a document, signed on behalf of the meeting, expressing pleasure and gratitude that his Holiness the Patriarch had been able completely to purge his Church from the charge of Monophysitism hitherto attributed to it. That he has so vindicated himself and his tenets, proving that his faith is almost identical with our own, is sufficiently shown by the orthodoxy of those clergy who have been foremost in assisting him in his cause, and who have invited him to their churches. The Archbishop of Canterbury, the Bishop of London, and others have helped and are helping him.

The Syrian Christian community, once a very large one, said to have been the largest in the East, has now, owing to the encroachments of its neighbours better protected by European powers, dwindled to a mere fraction of its original number—yet consists of one hundred thousand families in Turkey and Mesopotamia, and a similar number in India.

Our readers will now understand how it is that we attach so much importance to the Patriarch's words, previously quoted, to the effect that all believing Jews are his brethren. Such a saying on his part displays a breadth of mind and an enlightenment which we should hardly expect from one who labours under such disadvantages as his Holiness has had to contend with throughout his life. He even acknowledges it to be the duty of every Christian to impart that Gospel to the Jews which originally came from them. More than this one can hardly expect, and it is enough to make us hope that the people who acknowledge him as spiritual head will learn to cast away prejudices as his Holiness himself has done. So long, however, as they remain plunged in ignorance, this must be an impossibility. Let us, therefore, aid the Patriarch in the noble work he has undertaken of providing for his flock the privileges of education. Let the West now repay to the East the debt so long ago incurred. From the Easterns we received our knowledge; let us not refuse to impart to them the instruction they so much need.

The Patriarch is anxious to establish schools, colleges, and printing presses, the latter in order to circulate more freely the Holy Scriptures in the vernacular, hitherto only attainable by his people in manuscripts, laboriously written and necessarily far too rare. If we help his Holiness, as we should, in this his object, we may fairly hope to re-establish the Syrian Church in something like its former position, and so, perhaps, to raise up another worker in the missionary field.

The Syrian Church is that founded by St. Peter, the apostle of the circumcision. Its chief home is in Mesopotamia, where Abraham



dwelt, whence Isaac's wife was brought by Eliezer, where Jacob served Laban, and all his sons were born excepting Benjamin. The Syriac versions of the New Testament are amongst the most precious and valuable records of the Christian Faith. The liturgies of the Syrian Church are ascribed to the Hebrew Fathers, the apostles, who based them on the temple ritual.

Then let the Word of God be freely circulated; let the sweet Psalms of David—dear to every Syrian Christian—be placed in the hands of every Syrian child; let the prophets and the New Testament be read and comprehended by the Syrians, clergy and laity: and may we not then hope to see the example of St. Peter followed, another lost sheep of the house of Israel sought out and brought back by willing Syrian shepherds to the one fold of our common God and Saviour?

## THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE JEWS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK V.—CHAPTER I.

SUMMARY OF HENRY'S EXTORTIONS FROM THE JEWS.—THE ACCESSION OF EDWARD I.—*STATUTUM DE JUDAISMO*.

(Continued from page 608.)

A MELANCHOLY monotony pervaded the whole of the reign of Henry III. The principal feature in Henry's disposition was uncontrollable avarice, which had been the cause of the many cruel persecutions to which our poor unfortunate brethren were exposed. Let me just recapitulate, in a few words, the sums extracted from the Jews in the preceding reign. In the years 1230 and 1231, fifteen thousand marks; in 1233, eighteen thousand marks; in 1236, eighteen hundred marks. The amount of taxation in 1237, not mentioned. In 1239, a third part of their goods; in 1241, twenty thousand marks; in 1244, twenty thousand marks; in 1245, sixty thousand marks, which tax the king received with his own hands; in 1246, forty thousand marks; in 1247, five thousand five hundred and twenty-five marks; in 1249, ten thousand marks; in 1250, a great part of their goods was taken away; in 1251, five thousand marks of silver, and forty of gold; in 1252, three thousand five hundred marks; in 1258, five thousand marks; in 1259, five thousand marks; in 1269, one thousand pounds; in 1271, six thousand marks; besides many more, of which we have no records, and also besides the vast sums occasionally extorted from numbers of individuals. In Claus. 89, H. 8, pars. 2, dors. 16, 17, there is a large catalogue of the lands, houses, rents, mortgages, real and personal estates, and debts of Abraham, a Jew, in several counties, amounting to a vast sum, taking up nearly two membrances, which were imbreivated and confiscated to the king's use. And a proclamation by the king, that no Jew should be suffered to depart out of the realm

of England. Lord Coke states that "the Crown received from the Jews, in the short space of seven years, viz., from the 17th of December, in the fiftieth year of Henry III., until Shrove Tuesday, the second of Edward I., the sum of £420,000 15s. 4d."

"Death," using the words of a quaint writer, "as inexorable as himself, seized him, and gave the Jews some respite from these afflictions, but the king leaving behind him but a very indifferent character either as a man or a prince."

For nearly two years after, the government of this country remained in the hands of the Archbishop of York and the Earls of Cornwall and Chester, Edward being abroad, engaged in the holy war, as it was called; during which time our people seem to have been left pretty much unnoticed, and consequently, we may conclude, in peace. Edward's return, however, brings them again prominently before our view, and under more distressing circumstances than ever.

The first public act of his reign which had reference to the Jews was in conformity with the example set by his ancestors: he held out to them hopes of safety and protection. Shortly after the death of the late king, proclamations of peace and security were issued, extending to the Jews as well as to the nation in general. It was, however, soon observable that, as far as regarded the former, there was no peace for them.

Edward knew well that his father's and mother's unenviable unpopularity with his subjects, and the incessant civil wars which distracted the kingdom during the preceding reign, owed their existence to his royal parents' insatiable demands for money from the English barons; he determined therefore, though equally in want of large sums of money, to obtain those sums from our people alone, and not to ask anything from his "Christian" subjects—an expedient whereby he expected to gain popularity, as well as the supplies he wanted. Accordingly the new king, soon after his coronation, began to regulate the Jewish affairs after his father's model. Steps were, in a short time, taken to facilitate the levying of taxes upon them. New officers of their Exchequer were appointed; directions were given to enforce the regulations, by which they were obliged to confine themselves within particular towns and cities; and orders were forwarded to the sheriffs of the different places where they resided, to examine the registers of their debts and possessions, and make a faithful return of their estates and effects. As soon as the necessary information upon these orders was received from the sheriffs, a new tallage was imposed upon our brethren. The children began to be taxed as well as the parents, which made the tallage enormous; and authority was given to enforce the payment, together with that of all arrears due on former assessments, by measures of the greatest severity. The collectors were directed to levy the sums which were demanded upon the goods and chattels of those who hesitated to contribute their proportion; and if the amount could not by this means be obtained,—which, as a matter of course, proved those impoverished Jews to be useless, since everything was taken from them,—the king thought best to change the punishment from imprisonment to transportation. Accordingly, the sheriffs were empowered to punish the refractory, that is, those who had not money enough, with banishment from the kingdom;

to imprison all such as common thieves who should be found in the country after three days from the time they were, under those orders, directed to leave it; and the lands, houses, and effects of those who should be banished were to be forthwith taken possession of and sold. The persons who were appointed to carry these directions into effect were an Irish bishop—Bishop-elect of Waterford—and two friars; and they appear to have executed the office entrusted to them with such relentless severity, that the king's mind was moved to pity, and in many cases Edward gave orders to release particular individuals amongst the Jews from a part of the demands made upon them.

The complaints which had been made towards the end of the last reign, of the injuries which were experienced by the people in general, from the laws and proceedings respecting the Jews, it seems, were now again brought forward. And the extent to which the Jews were permitted to take interest by the canon law, in order to fill the coffers of the king, was, it appears, also the subject of increased remonstrance. It must always be borne in mind that the Gentiles were by far the greater usurers than the Jews, but the former could practise the foul profession with impunity, by stating that they laboured for the Pope; for instance, as I have already pointed out, in the thirty-sixth year of the preceding reign, Henry ordered that the Caursini should be prosecuted with the utmost rigour of the law for their usuries; but they pleaded that they were the servants of the Pope, and employed by him, and were therefore not only left alone, but were even countenanced in that nefarious traffic.

In the third year of his reign, the king, in order to please his "Christian" subjects, was pleased to pass the statute which is known by the name of the "*Statutum de Judaismo*." This statute acknowledged that the king and his ancestors had had great profit from the Jews, yef that many mischiefs and disinheritances of honest men had happened by their usuries; and it enacted, therefore, that from thenceforth no Jew should practise usury,—that no distress for any Jew's debt should be so grievous as not to leave the debtor the moiety of his lands and chattels for his subsistence; that no Jew should have power to sell or alien any house, rents, or tenements, without the king's leave, but that the Jews might purchase houses in cities as heretofore, and take leases of land to farm for ten years; and that they should be at liberty to carry on mercantile transactions in the cities where they resided; provided, however, that they should not, by reason of such dealings, be talliable with the other inhabitants of the cities, seeing that they were only talliable to the king, as his own bondsmen; and it directed that they should reside only in such cities and boroughs as were the king's own; and that all Jews above the age of seven years should wear a badge, in the form of two tables of yellow taffety, upon their upper garments; and that all above twelve years of age should pay to the king at Easter the sum of three-pence. Lord Coke recommended that statute as very worthy to be read. It was drawn up in French, and the following is an English translation of the same:—

"Whereas, the king having observed that in times past many honest men have lost their inheritances by the usury of the Jews, and that many sins have from thence arisen, notwithstanding Judaism is, and has

been, very profitable to him and his ancestors, yet nevertheless he ordains and establishes, for the honour of God and the common benefit of the people, that no Jew hereafter shall in any manner practise usury; and that no usurious contracts already made, since the feast of St. Edward's last past shall stand good, excepting bonds relating to the capital sum. Provided also, that all those who are indebted to the Jews, upon pledges movable, shall redeem them before Easter next, under pain of forfeiture. And if any Jew shall practise usury against the intent of this statute, the king promises neither to give him assistance by himself or officers to recover his debts; but, on the contrary, will punish him for his trespass, and assist the Christians against him in the recovery of their pledges.

"And it is further enacted, that no distress for any Jew's debt shall hereafter be so grievous as not to leave Christians the moiety of their lands and chattels for a subsistence: and that no distress shall be made by any such Jew upon the heir of his debtor named in the bond, or any other person in possession of the debtor's lands, before such debt shall be proved in court. And if the sheriff or other bailiff is commanded by the king to give possession to any Jew, of lands or chattels to the value of his debt, the chattels shall first be appraised by the oaths of honest men, and delivered to the Jew or Jewess to the value of the debt. And if the chattels be not found sufficient to answer it, then the lands shall be extended by the same oath, according to their separate values, before seisin is given of them to the Jew or Jewess; to the intent that, when the debt is certainly known to be discharged, the Christian may have his land again, saving to the Christian, nevertheless, the moiety of his lands and chattels, and the chief house for his sustenance, as before expressed.

"And if anything stolen be found in the possession of a Jew, let him have his summons if he regularly may have it; if not, he shall answer in such a manner as a Christian would be obliged to do without claiming any privilege. Likewise all Jews shall be resident in such cities and boroughs as are the king's own, where the common chest of their indentures is wont to be kept. And every one of them that is past seven years shall wear a badge, in form of two tables, of yellow taffety, six fingers long and three fingers broad, upon his garment; and every one that is past twelve years shall also pay annually to the king, at Easter, the sum of three-pence, both male and female.

"And no Jew shall have power to alienate in fee, either to Jew or Christian, any houses, rents, or tenements, which they already purchased, or dispose of them in any manner, or acquit any Christian of his debt, without the king's special license, till he hath otherwise ordained.

"And because holy Church wills and permits that they should live, and be protected, the king takes them into his protection, and commands that they should live guarded and defended by his sheriffs, bailiffs, and other liege people. And that none shall do them harm, either in their persons or goods, movable or immovable, or sue, implead, or challenge them in any courts but the king's courts, wheresoever they are.

"And that none of them shall be obedient, respondent, or pay any rent to any but the king or his bailiffs, in his name, excepting for their

houses which they now hold, rendering rent ; saving likewise the rights of holy Church.

“ And the king also grants, that they may practise merchandise, or live by their labour, and for those purposes freely converse with Christians. Excepting that on no pretence whatever they shall be levant or couchant, amongst them : nor on account of their merchandise, be in scots, lots, or talliage, with the other inhabitants of those cities or boroughs where they remain ; seeing they are talliable to the king as his own vassals, and not otherwise.

“ Moreover the king grants them free liberty to purchase houses, and curtilages, in the cities and boroughs where they reside : provided they are held in chief of the king, saving to the lords their due and accustomed service.

“ And further the king grants, that such as are unskilful in merchandise, and cannot labour, may take lands to farm, for any term not exceeding ten years : provided no homage, fealty, or any such kind of service or advowson to holy Church, be belonging to them. Provided also that this power to farm lands shall continue in force for fifteen years from the making of this act, and no longer.”

It appears that Edward had already contemplated the total banishment of the Jews in 1290, for fifteen years after that statute was enacted the Jews were altogether expelled.

The provisions of this act were rigorously enforced ; writs were at different periods issued to compel the Jews to reside in the towns prescribed for them, to levy the sum of three-pence a head on all who were above the age of twelve years, and to oblige all who were more than seven years old to wear the badge directed by this statute.

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## CHAPTER II.

**JEWS BEGIN TO SPEAK THEIR MIND ABOUT THE CHRISTIAN RELIGION.—THE PROCLAMATION IN CONSEQUENCE.—THE JEWS CONSIDER THEIR CHARACTER DEFAMED WHEN CALLED CHRISTIAN.—EDWARD'S ZEAL IN PROMOTING CHRISTIANITY AMONGST THE JEWS.—BELAGER A JEWISH CONVERT.—EDWARD WANTS MONEY.—THE JEWS ACCUSED OF CLIPPING THE COIN.—THE CHARGE OF CLIPPING THE COIN EXAMINED.**

THE Jews were a long time silent as regards the merits of the “ Christianity ” of that period, but they could contain themselves no longer. They began openly to abuse Christianity, and stated publicly that it could not be a religion given by a merciful God, since it allowed such inhumanity. The king, therefore, with an appearance of pious zeal, which was either prompted by the dictates of his own conscience, or adopted in deference to the spirit of the times, commanded steps to be taken to make the Jews—apparently at least—respect the Christian faith. The first means adopted with a view to this object were, as might have been expected in that age, of a compulsory nature. In the seventh year of this reign, the king issued a proclamation, directing that any Jew who was heard openly to revile the divinity of Christ, should be forthwith put to death ; and if convicted of being a common blasphemer,

should be punished according to the law in such cases. The Jews insisted, however, that they should not be nicknamed Christian, considering such an epithet, when applied to them, a defamation of character. Accordingly we find, that when a Jewish woman was once called a Christian, and affirmed to have been baptized, her husband joined with her in an action for scandal and defamation, and appealed to the king for justice. The king actually sent a formal writ concerning it to his justices, commanding them to try the matter by an inquisition of Christians and Jews, and obtain for the parties redress, if slandered. To this circumstance may the origin of the new enactment be ascribed, namely, that Jewish females should also wear distinguishing badges. For by an edict subsequently issued by the king, the direction with respect to the wearing of badges was extended to Jewesses as well as to Jews; and orders were at the same time given to see that no Christian served any Jew in any menial capacity. In addition to these regulations, which were solely of a temporal nature, measures were also taken with respect to the Jews, which had no reference to the promotion of their spiritual welfare. For about the same time, certain friars of the order of the Dominicans undertook to preach to the Jews, and vouched to convince them of the truth of the Christian faith, if the Jews could only be prevailed upon to listen to their preaching. They therefore petitioned the king to force all the Jews to attend to their preaching.

To forward the pious intentions of the Dominicans, the king issued writs to the sheriffs and bailiffs of the different towns where the Jews should be compelled to attend such places as the friars should appoint, and be forced to listen to the discourses which were delivered, with attention, and without disturbance. The king on his part conceded a portion of the advantages to which he had heretofore been entitled, from the power he possessed over the property of the Hebrew Christians. Letters-patent were published, declaring that for the future seven years, any Jew, who might become a Christian, should retain the moiety of his property to his own use; the other half was secured to the House of Converts, founded by the late king, to be applied (together with the deadlands which were granted at the same time) towards the support of that establishment. We do not find, on record, many benefits that resulted from the measure thus taken, to induce the Jews to investigate attentively the claims of the Christian doctrines; and it would seem that but few were prevailed upon to surmount the stumbling-blocks thrown in the way of their conversion, and to make the sacrifice which was still incurred by the convert to the Christian creed.

The Jewish Converts' Institution was also much patronised by the king. The warden of the house was commanded to elect an able presbyter to act as his coadjutor, and who was to reside in the house, together with a few other ministers, in order strictly to attend to all the regulations of the house. The king also ordered, that if any of the converts residing in the house were qualified to act as assistant chaplains, they should be preferred to all others, in the presbyters' election. And if any of the Hebrew Christian inmates appeared likely to become scholars, they should be sent to efficient schools, and properly educated. And if any be more fit for business, to learn a trade; but have their board and lodging in the institution. Should the literary converts, however, be

promoted to the church, they were to cease to participate in the benefits offered by the house. The king also ordered that if after all the expenses of the house were discharged, there should still remain some balance in the hand of the collector or treasurer, the whole of that surplus should be applied to the repairing and beautifying of the chapel belonging to that institution. But, as I have said before, we are not favoured with many records of the conversion of the Jews in this reign: yet those we have registered are of a very satisfactory nature. We read of a certain Oxford Jew, Belager by name, who became a Christian, and from the schedule of his goods, which was seized for the king, in consequence of his conversion, we have every reason to believe that Belager was a man of learning, for his movable goods consisted chiefly of books. His conversion was, therefore, owing to powerful conviction, as is generally the case with a Jew, when he is led to make a public confession of his faith in Christ.

Whilst it is pleasing to register the concessions which were thus made on the part of the Crown in favour of the Jewish converts, it is no less painful to have to record that the Jews in general still continued to be subjected to tallages of very heavy amounts, the payment of which was enforced by seizure of their goods, and by banishment. The king's exchequer being completely exhausted, Edward stood greatly in need of money in consequence of his Welsh war: the rearing of the two castles in Wales—namely, that of Caernarvon, as also that of Conway—must also have amounted to a vast expenditure. Then the question arose, where was all the money to be got? Answer—By orders which were at various times issued to open and examine the chests in which the Jewish properties and possessions were enrolled. Great part of their effects were then taken, and the sums which other persons were indebted to our people were levied and appropriated by the king. Accusations were, moreover, at different periods made against them, of various descriptions of crimes.

The principal offence with which they were now charged, was the clipping and falsifying the coin of the realm; and many, on account of this calumny, were condemned to suffer death, and were executed. In the seventh year of this reign no less than two hundred and ninety-four Jews were put to death for this imputed crime, and all they possessed taken for the use of the king. To what extent the Jews were really guilty of this latter offence for which they suffered, or whether they were guilty at all, it is impossible now to determine. It is probable, however, that many an Englishman may decide at once that this charge must have been true; for Edward I., who is called the English Justinian, for the excellency of the laws enacted by him, caused them to be tried for this offence. Some may perhaps suppose that under a sovereign, who is to this day celebrated on account of the laws enacted in his reign, those Jews had all regular trials, and were justly convicted on the evidence. I candidly confess that those were the opinions which I entertained at the first reading of this accusation, and induced us to examine the subject most attentively. The following is the result of the examination of this subject:—It is true that where there are good laws enacted, we naturally look for an upright administration of them; but it is possible for a prince to enact good laws for the government of his people,

and yet to be misled by his ministers, to conduct his government without the least regard to law and justice; and there are few reigns in which greater acts of oppression, cruelty, and injustice were committed than in the reign of Edward I.,\* although the brilliancy of his exploits, and the greatness of his abilities, have thrown an unmerited gloss over his administration. Does not history declare that the very fountains of justice were polluted, and that long complaints were made of the corruption and venality of the judges in Edward's reign? Kings are ever entitled to profound respect, and it is the liberal policy of the present age ever to give them the credit of uprightness of intention, and to consider every investigation as an investigation of the acts of their ministers. We shall, therefore, consider it in this light, and speak of actions as the actions of the ministers of state; and surely the actions of the administration in Edward's reign are very reprehensible. Their conduct towards the Welsh bards will ever be considered, by those who are not dazzled by successful cruelty, as disgraceful acts, which would have tarnished the splendour of this reign had it been a thousand times more splendid; but in their conduct towards the Jews they acted the part of most grievous oppressors. What evidence was produced against them? We read that they were suspected of the crime, as were also the Flemings. It would, therefore, have been the part of a good and active government to have set its officers to seek for the guilty, whether English, Flemish, or Jews. Does this appear to have been done? Certainly not! Mark, I do not deny but there might have been Jews as well as Flemings and English concerned in these malpractices. The Jews are men, and subject to temptations and like crimes as the rest of mankind; and as they dealt in money, and had better opportunities than others, the probability that some of them were not entirely innocent is strengthened; but the suddenness of the inquisition, the great number of those executed, and the conduct of the government and the people at large towards those whom they did not execute, convince me that our people had not fair play, but that by far the majority of them were unjustly convicted. It is curious to observe in the page of the English historian, first the statement that "the king's finances were exhausted," and the same page ends with an account of the vast sums raised by the seizure of the Jews' houses and effects, and the fines imposed upon those who escaped death, and the goldsmiths who were involved in the suspicion of being concerned with them.†

The only circumstance mentioned by the historian which seems to glance at the crimination of any of them is, that great sums of clipped money were found in their houses. Here seems to be something like evidence. We must therefore pay attention to it. If he had said that there had been in their houses great quantities of gold-dust of the same standard with the current coin, it would have amounted to circumstantial evidence, which, if strongly corroborated with other proofs, might induce an impartial jury to convict a prisoner; but no such thing is mentioned; it is only said that great sums of clipped money were found in their houses. Now this, so far from being evidence against them, was evidence in their favour, if rightly considered: but what signified

\* "Henry's Britain." Vol. vii. p. 75.

† Hume and Smollett.



evidence in favour of a Jew, when he was accused upon a general rumour? His judge and jury composed of those who hated him and His nation, and who would rejoice and exult in his nation, and who would rejoice and exult in his conviction and sufferings. Who was there to plead His cause? Is there the least ground to suppose that they had even a single chance of being acquitted? The very evidence which was considered as a proof of their guilt should have produced their acquittal; for if they had been concerned in clipping the coin, they would have hoarded unclipped money in order to clip it, and put the clipped money in circulation. And again they dealt in money, and hoarded money; if, therefore, the money which was in circulation was clipped and depreciated in value, what could they deal in—what could they hoard but clipped money? Once more the Flemings were mentioned as being implicated with the Jews in the suspicion of being guilty of this crime; and in the account I am now considering, I find that the goldsmiths were charged with being their accomplices, although they (being “Christians”) were only fined, and not hanged for it. I think there can be little doubt but that the latter were the principal criminals, for if a goldsmith were not restrained by the detestation of such a crime, and exposed himself to the punishment of the law, would he have admitted an accomplice to render his detection the more probable? would he permit an accomplice to run away with the main part of the plunder? Surely he would do all the business himself.\*

Unjust, however, as was the condemnation of the Jews for that imputed crime, the poor Jews seemed convinced that anything would be believed against them, be the story ever so incredible. Sums to a large amount were therefore subsequently extorted from them by the common people, through threats of accusing them of the above crime. To such lengths was this system of extortion carried on, that the king found it necessary to issue a proclamation, declaring that from thenceforth no Jew should be held answerable for any offence heretofore committed. This act of evident justice was, however, accompanied by a condition which throws a degree of doubt upon the real motive by which it was suggested. In order to bring himself within the security of the proclamation, the person accused was bound to pay a fine to the king.

Great numbers of our brethren, Christian and antichristian, contrived to transfer the bulk of their remaining properties from England to France; when many of my own family, along with our family chronicle, up to that date, removed. Amongst our Hebrew Christian brethren who betook themselves, about that time, to Paris, is one whose name acquired almost a world-wide reputation in the then learned Christian world. It is a name which once rang through the halls of learning all over Europe, during the transition of the Church from a deformed to a reformed state; a name which furnished opportunity for more than one Latin pun. It is the name of the so-called Nicolaus de “Lyra.”

(To be continued.)

NOTICE.—*This Historical Narrative will be concluded in the early part of next year, D. V.*

\* See “Witherby’s Dialogues.”

## Notes.

# A NEW SOLUTION IN PART OF JOHN'S REVELATION OR APOCALYPSE,

SHOWING THAT CHAPTERS I. TO XI. MAINLY DESCRIBE  
THE APOSTASY.

BY REV. RICHARD GASCOYNE, M.A.

(Continued from page 617.)

"AND when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. vi. 7, 8.)

The eagle is one of the most lonely or seldom seen of birds; it dwells in the cloud-capped and overhanging rocks, is, as it were, more nearly connected by locality with heaven than with the inhabited lowlands of the earth, and being familiar with the skies, is said to gaze with undazzled eyes upon the sun, and joyously to bask in the splendour of its rays. In these characteristics it is emblematical of the Christian, who is a pilgrim and stranger upon earth, and keeps up intercourse with heaven whilst he fulfils every lawful and necessary duty which binds him to the earth. For as the flying eagle soars above the lower sky, so the believer on the wings of faith and expectation realises the beatific vision, converses with God and his exalted Saviour, and is emphatically distinguished from all other men in being from above whilst they are from below. As the symbol, then, of these features of the Christian, it ought to point out or recommend only what is of a congenial nature. But does it? No! quite the contrary. The eagle here invites attention only to things that are grovelling or loathsome, or to those who cannot be conscious of our respect and reverence. I shall attempt to prove that this last

of the four kindred seals describes the veneration of the saints and martyrs, of their graves and relics, which unquestionably formed a leading feature of the religion of the fourth century. What can be more frightful than the picture before us, or more contrasted to the character of the true Christian? The regard of the Church is directed to a horse of the livid paleness of death, death itself is the rider, and hell, its fellow-traveller, accompanies it on foot. What can more forcibly describe the veneration of the saints and martyrs, and of their relics and tombs, which became general from the third century and downwards, than these hideous and revolting symbols? Do they overstate the fact? Not in the least. The Church at that period encouraged a superstitious regard for the tombs and ashes of the holy men who died in our Saviour's service, and though it did not always amount to gross idolatry, it was a step towards it, and laid its foundation for after ages. How could it be otherwise? If you degenerate religion into form and ceremony, the mind is fed with husks, and not with nourishing food; if you allow that grace may be possessed, though it is not felt as the prophets, apostles, and their followers enjoyed it; if you withhold the knowledge of salvation, or do not insist on the necessity of its possession in order to the complete formation of the servant of God, you necessarily regard the holy men of Scripture and the martyrs of the first three centuries with a veneration approaching to idolatry, by placing them on a pedestal men see not how

to mount, and which, indeed, they have been discouraged from attempting to mount. The apostles, however, declared that themselves and the prophets were men of like passions with others, and that the true knowledge of salvation was attainable by the ordinary servant of God, and that purity of life, fellowship with the Saviour, joyful anticipation of heaven, and accumulating victory over the world, the flesh, and the devil, were the right inheritance and experience of every sincere and intelligent Christian.

The gradual steps of this downward course may be easily traced. Persecution was often, at the beginning of Christianity, so severe that extraordinary faith and patience alone sustained the Christian. But God stood ready to supply the needed grace, so that His people endured the bitterest persecution at times even with joyfulness. As errors, however, gradually crept into the Church, strong and simple faith in God became rarer, and Christians often sank under their trials by denying the faith they sincerely held. In proportion as the number of the lapsed increased, the martyr and confessor became the praise and admiration of the rest. Their wishes in favour of others were granted even to the grossest indulgence, their opinions were implicitly received, the Church celebrated their praise, anniversaries of their deaths were kept at their sepulchres and elsewhere, and even their bones were often put aside as relics. This spirit grew apace, and at length amounted even to gross idolatry. What was done at first out of respect and admiration, or was adopted to keep up and promote the faith and courage of the Church, was at length perverted to the worst of purposes. Churches and baptisteries were erected over their graves, to which periodical visits were established, whilst their names were enrolled in the calendar, to become in darker times the list of the gods of a falsely called Christian Church. Thus, as ignorance increased, and a minute and grovelling superstition took the place of that knowledge and

hearty approval of the Gospel which imply renewal of nature, an enlightened mind and union with the Saviour—when these principles were lost sight of, in consequence of surrounding the forms and ceremonies of the Church with a halo, mystery, and one knows not what, then it was that the members of the Church perceived a difference between themselves and the saints and martyrs which first inspired them with reverence, and at length degenerated into idolatry. That principle in the Christian which elevates him from earth to heaven, called the spiritual mind, symbolised by the flying eagle, was gradually vapoured away, and the members of the Church, no longer sensible of this elevation, admired those who possessed it, and finally changed it, first into doubtful and ambiguous, and at length into gross, idolatry.

Such is, in part, the disclosure of the present seal. And how could it be more truly and forcibly symbolised? The regards of the Church are directed to death or the dead body, and to hades or the spirit; an apt and striking picture of the members of the Church in the fourth century turning their hearts away from God in Christ, and concentrating them in graves and dead men's bones, and in the spirits of just men made perfect, who, being absent in heaven, cannot, as far as we can conceive, or certainly know, be conscious of their admiration and idolatry. Should any one attempt to symbolise this veneration for the saints and martyrs, for their bones and relics, I very much question if it could be better done than by the symbols here under consideration.

I pass now to the subjoined remarks, which state that the spirit symbolised by these four seals destroyed a fourth part of the earth. If this be so, no theory can be correct which does not make them contemporaneous in their ultimate career. A quarter of the Roman empire, though professedly Christian, is spiritually dead; and this death is traced to the substitution of forms for what they signify, to strife and

contention, to self-righteous asceticism, to hunger; and it should be here observed that they die not of famine which arises from scarcity, but of hunger which may happen from voluntary self-denial, and lastly, they are killed by their veneration of the saints and martyrs, of their relics and graves. It is not so evident that the beasts of the earth denote the first seal. I have shown that the Lamb describes the Roman empire Christian, or the Man of Sin in his infancy; but Paganism, though weak, is still active and powerful, and in chap. xii., where the same period is described, even after the Pagan dragon is cast to the earth, it still persecutes Christianity; it is, therefore, these two powers, the civil and the ecclesiastical, which I conceive to be denoted by the beasts of the earth.

These seals have the common and unenviable character of being a curse to the human race; no glory pertains to them, for they have received the commission to destroy a fourth part of the earth. And if in Tertullian's day, during persecution, Christians already composed a third of the Roman empire, they very far exceeded that proportion under Constantine's established Church, which is here described, when the influx of converts was such that the speedy conversion of the world was confidently foretold. But the new members were nominal, rather than spiritual Christians, and the maxims of a worldly policy were more proselytising than the pure and enlightened principles of the Gospel.

Lastly, though the principles, denoted by these seals, existed incipiently in the Church before Constantine began to put down Paganism, and even before he made Christianity the natural Church, yet ultimately they proceeded together, if not under the conduct of the last, it was at least the most powerful and operative of the four. The propagation of the Gospel, the collision of parties, and asceticism, would be the work of a limited number, but the veneration of the saints and martyrs became more and more the religion of the

great body of the Church, and such has it continued down to the present day in the Popish countries of western Europe.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Verses 9—11.)

Keeping still in view that the visible Church of the fourth century and downward is here described somewhat after the Jewish temple, John is now directed to the altar of burnt-offering, not to the golden altar, because the former was open at the side for introducing fuel, where these souls might have been seen, but the latter had no opening whatever. This altar being for sacrifice, could only apply to the militant Church; for it is difficult even to imagine what purpose sacrifices can serve in heaven. The next inquiry is, what in the Christian Church corresponds with the sacrificial altar of the Jewish temple? I reply, the mediatorial work of Christ. "We have an altar whereof they have no right to eat which serve the tabernacle."\* "Jesus also, that He might sanctify the people with His own blood, suffered without the gate."† "Christ our passover is sacrificed for us; therefore let us keep the feast."‡ This altar, then, can only refer to Christ's mediatorial work in the visible Church. But under it John beheld the souls of them that were slain for the Word of God, and for the testimony which they held, who, I believe, are generally thought to denote the saints and martyrs of the first three centuries. This fixes the

\* Heb. xiii. 10.

† Heb. xiii. 12.

‡ 1 Cor. v. 7.

date of the seal, subsequent to the rise of Constantine, who put an end to the last Pagan persecution of the Church, and makes it coincide with my theory. What, then, is intended by their connexion with the mediatorial work of Christ? Undoubtedly it means that what was for the most part veneration under the fourth seal, had now become a settled mediatorship under this, in that the saints and martyrs were so used in conjunction with Christ, and which has ever since obtained in the western and eastern Churches. This opinion is confirmed by their being presented with the white raiment of the priesthood. But in what manner can it be said, that saints and martyrs in heaven offered such prayer in the militant Church from the fourth century down to the present day? It was the opinion of the Church that they did so; prayer was accordingly made to them as mediators, and John here beheld their institution into this office. It may at first sight appear strange that a revengeful spirit should be supposed to exist in heaven's inhabitants. But as I have already shown under the second seal, that Christians persecuted and unhurched each other, and encouraged the extermination of Paganism by force, it is not surprising that they should put the same sentiments in the mouths of their mediators. How, indeed, could they do otherwise? We have here, then, the mediation of saints and martyrs which obtained in the visible Church in the fourth century. Their prayer is, that the Church may be everywhere established on the ruins of Paganism. And as Christians, then, undoubtedly looked for the speedy conversion of the world, so was it their endeavour and prayer that it might be accomplished.

In answer to their prayer, they are told to rest for a little season. This exactly describes the opinion then prevalent, that a general persecution would arise before the universal reign of Christianity. Christians interpreted the period of the two witnesses literally, hence termed a little season, when the Man of Sin would greatly harass the Church; and from

expecting its speedy arrival, they were accustomed to pray for the continuance of the empire, which they rightly concluded would be immediately succeeded by the reign of the Man of Sin.

They will remain in their present office, clothed in the white raiment of the priesthood, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled. But no persecution, like that of the first Christians, has since occurred, except under the Papacy, which still continues. If, then, these martyrs denote those of the first three centuries,—and how can they possibly apply to other martyrs?—the persecution here foretold describes that under Romanism; and the little season has already exceeded a thousand years, which, though long in itself, is not so in the phraseology of prophecy.\* Now, the mediation of the saints and martyrs, which still exists in the Roman and Eastern Churches, began at the time here symbolised, and has continued down to the present day. What can more clearly confirm than this does my theory—that we have here a symbolisation of the error which commenced in the fourth century, and has ever since prevailed, of associating the mediation of saints and martyrs with that of Christ? Finally, these prayers cannot describe the worship of heaven, whose inhabitants are solely occupied with praise, and who, if they made men the subject of their prayers, would desire their welfare, or, at any rate, they would not seek the gratification of revengeful feelings. This last consideration decides the character of the worship, as opposed to the spirit of the Gospel, and as only suitable to the Church of the Apostasy. I repeat the test I have suggested before,—if we desired to represent symbolically the mediation of saints and martyrs in connection with Christ's, could we do it more effectually than it is done here?

"And I beheld when he had opened the sixth seal, and, lo, there was a

great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Verses 12-17.)

In prophetic language, the seat of civil and ecclesiastical authority is termed heaven, because the powers that be are ordained of God, and are His vicegerents for the furtherance and execution of His providential will.\* On the same principle, rulers and judges are in holy Scripture called gods.† Isaiah describes the destruction of Babylon in other words, indeed, but in precisely the same imagery as is here employed. Revolutions in kingdoms are compared with the reeling to and fro and the dissolution of the earth, and with the confusion and darkening of the heavens. In Ezekiel, the temporary conquest of Egypt by Babylon is described by a similar eclipse of the luminaries of heaven. But if this makes it probable that we have here the destruction of a civil or ecclesiastical power, it does not enable us to point to any one in particular. We may likewise infer that an ecclesiastical rather than a civil convulsion is described; for the heavens entirely pass away, whilst the earthquake only moves out of their places the earth's mountains and islands; and in prophetic language, when both sets

of imagery are used together, the heavenly bodies relate to ecclesiastical affairs, whilst the earthly things describe a civil government merely. It is evident also that the judgment of the quick and the dead cannot be here intended, for by that event the heavens will pass away with a great noise, whilst the earth and all that is therein shall be burnt up; for in this instance the latter remains comparatively little affected, for no sooner is the earthquake mentioned, than a restraint is in the next chapter and under the same seal imposed upon the winds of heaven, not at present to hurt the verdure of the earth. Thus it follows, that, whilst on the one hand the earthquake cannot be taken literally, on the other, the terrestrial changes it denotes are ecclesiastical rather than civil. What, moreover, notwithstanding the force of the preceding remarks, determines the character of this seal, and proves that it describes Christianity supplanting Paganism, is the dismay of all classes, from the king down to the slave, at Him who sitteth upon the throne, and at the wrath of the Lamb. The revolution is of universal extent, it is of a religious character, and it emanates from those powers which I described to be the Christianity of the fourth century. Moreover, what other revolution is left us of a universal character, except the first, which took place after the death of John, viz., the wonderful work of Constantine the Great? We have here, therefore, the overthrow of Paganism, which he began, and every other emperor, except Julian, down to Theodosius, carried on. Events which are spread over the greater part of the world and a lengthened period of time, are said in prophecy to be accomplished in a moment: they are the shock of an earthquake, which is so sudden that the mischief is done when it is first felt: it cannot be anticipated, for it is not known till it is over. Such imagery, whilst it affects us with the greatness and certainty of the Divine proceedings, teaches us also that a thousand years is with the Lord as one day. But if the breaking of the

\* Isa. xiii. 10-18; xxiv. 19-28; xxxiv. 4; Ezek. xxxii. 7-9; Joel ii. 10; Hag. ii. 6, 7, explained by Heb. xii. 27, 28.

† John x. 85.

seals denotes the destruction of Paganism, that event will not be perfectly completed until the rupture of the next seal. True; still the power of Paganism is destroyed; it renounces all hope of rallying its forces; its kings and people think only of self-preservation, and are only too happy to escape the wrath and vengeance of the powers that be. Constantine so completely put down all opposition of a Pagan character, that it was never after able, with any sensible effect, to rally its forces.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." (Chap. vii. 2.)

Proof is here abundantly supplied that the earthquake neither described the final judgment or end of the world, nor so much a civil as an ecclesiastical revolution. In a civil point of view it only removed the seat of government from Rome to Byzantium, and though the court there established was Asiatic, the forms of the empire still obtained at Rome. There was the beginning of a change, but at the furthest it amounted only to a transition: the new era had not yet actually begun. The earth, with all its verdure, was comparatively unaffected by the earthquake. The empire still continued when it was Christianised,—the western part till it was overthrown and broken up by the Northmen, and the eastern down to the capture of Constantinople by the Ottoman Turks.

Thus Christianity supplanted Paganism. But did the change meet with the Divine approval? No; on the contrary, the very next scene introduces all the winds of heaven to do that hurt which was not effected by the earthquake. They were, however, restrained till the servants of God were sealed. What then was this sealing? Its importance cannot be too highly rated, since it suspended the Divine wrath. But this may happen either to give the righteous time to escape, or to fill up the measure of the iniquities of the wicked who persist in impenitence and re-

bellion. It will be acknowledged by those who are acquainted with Roman history that the Northmen were kept back with very great difficulty from the time of Constantine the Great to that of the great Theodosius, after whose death their irruptions began the dismemberment and dissolution of the empire. Now, though it is contrary to the usual interpretation, I hope to prove that the sealing itself and what follows, including the rupture of the last seal, describe the firm establishment of corrupted Christianity as the religion of the empire, and that the four winds are the judgments of the seven trumpets in consequence of its establishment.

After these things, i.e., subsequent to the virtual overthrow of Paganism, the prophet saw the winds of heaven held in restraint by four angels. By winds, are undoubtedly meant destructive wars, which in their every form, and in the convulsions that attend their course, are in prophetic language described as furious desolating winds, which sweep away everything both on land and sea.\* The four angels which restrained them denote the forces of the empire, divided by Constantine into four great divisions. But in the beginning of Constantine's career, when the struggle for dominion lay between him and Paganism, the angels of the empire were only two; and when the same contest is described, chap. xii., it is there said to take place between two companies of angels. These changes arise out of the context, and are necessary that the imagery may be consistent with itself.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of

\* Isa. xxvii. 8; Hos. xii. 1; Jer. iv. 11-13.

the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." (Vers. 2-8.)

I have now to resolve some of the most puzzling symbols of the Apocalypse, but I flatter myself the difficulties will be very much removed by still keeping in view that the prophecy describes the visible Church from the Diocletian era by imagery taken from the Jewish Church and government. It has hitherto been chiefly confined to the temple and its services, but it now refers to the government and its head.

When Paganism fell, as already described, it did not leave the Roman state without a religion—the passing away of the heavenly bodies, so vividly portrayed, left Him, &c., and the Lamb alone apparently before the spectator. (Rev. vi. 16.) But this is only implied. The Pagan kings of the earth are dismayed at the revolution. Their heaven is departed as a scroll. So far, however, we have only the pulling down of the old religion, for it is not said that their competitor is upon the throne. What more natural then if the new reign is here described. And it is so. But if a kingdom or Church, or the two as here combined, are in Scripture termed heaven, in order to carry out the figure, the supreme power must be designated God.\* For kings and governors are so called in Scripture, because they are the deputies of the God of providence, and of the God-man, Jesus Christ. The Christian emperor, therefore, is here termed a living god, because in addition to

his supreme authority in civil affairs he took upon himself the management and control of the Church. An objection to my interpretation of the phrase, "the living God," may be alleged on the ground that the term "living" is generally added to "God" in order to distinguish the true from a false god. The original, however, properly rendered, is a seal of a living god, which appears to me to remove the difficulty. My conclusion, therefore, is that by a living god is meant the emperor as head over Church and State.

I next come to the seal, said to be derived from the east, which implies that the seat of government was there, for the seals of office are usually kept where the court or government resides. And it was so with regard to the Christian emperors, for Constantine and his successors, without destroying the republican forms at Rome, made Byzantium the imperial seat; and however Asiatic the court ceremonies were at Byzantium, Rome continued unaltered down to the division of the western empire into the kingdoms of the Northmen. But what is meant by the sealing? It implies that the sealed were the public and official servants of the supreme power. To seal a book hides its contents, but to seal a person is just the reverse, it makes him known and distinguishes him from all others, it being an allusion to the marking of slaves on the forehead, which pointed out to whom they belonged. This is more clearly described chap. xiv., where it is expressly stated that the hundred and forty-four thousand had their father's name inscribed on their forehead. In both cases a public profession is made; one of being the followers of the Lamb on Mount Zion, the seat of government; the other, of the Lamb, with seven horns and seven eyes.

(To be continued.)

#### SCRIPTURE EMENDATIONS.

MATT. xxiii. 11. "But He being greater than you will be your servant."

This is an illustration of that word "He made Himself of no reputation."

\* Canon viii.



(Philip. ii. 7.) It has the further recommendation of being always true: whereas, there is a feeling—all things considered—that we want to vary the A.V. with "let him be your servant," which, however, the Greek does not admit of. We find, indeed, the very thought legitimately appearing in Matt. xx. 26, 27; there the imperative *ἔστω* is, "let him be." The whole Greek formula there differs from the one under consideration. But in Luke xxii. 26 we find, "he that is greatest among you," = *ὁ μείζων ἐν ὑμῖν*; whereas, the Greek for the same A.V. rendering here is *ὁ δὲ μείζων ὑμῶν*.

What is the lesson for us here? That it is "better to be of a humble spirit with the lowly, than to divide the spoil with the proud." (Prov. xvi. 19.) If He, our Lord and Master so humbled Himself, it is the place of honour for us. "I am among you as he that serveth." (Luke xxii. 27.) Surely He is the Prince of servants. Who ever served as He? He served God; He served His creatures. "Therefore God hath highly exalted Him." O wonderful mystery! He who thus humbled Himself is made "Head over all things to the Church." In proportion to the abasement is the exaltation. "God knoweth the proud afar off." May we who fear the Lord, learn, in meekness of wisdom, what Nebuchadnezzar learnt during the seven times that passed over him, that "those who walk in pride He is able to abase." (Dan. iv. 37.)

Luke xi. 48. "Truly, ye bear witness and assent to the deeds of your fathers—That they indeed killed them, but ye build their sepulchres."

Ye perpetuate the memory of your fathers' murderous wickedness, by building the sepulchres of their victims. "Woe unto you," therefore. Ye are partakers with them thus. Shame should bring decay on these speaking monuments. Ye glory in your shame—"ye bear witness and assent" thus to their deeds. Lo, "the blood of all these prophets shall be required of this generation." Why? They did not shed it. No; but they do not blush for their fathers; instead

of throwing the pall over the fatal witness, they parade it.

Matthew informs us, by the Spirit, that they had an apology; "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (xxiii. 30.) Then why "build the tombs of the prophets, and garnish the sepulchres of the righteous?" Did such honour betoken sorrow, or betray obtuseness? Did the guilt hide the base metal, or did not the speciousness unveil itself? They were yet to repeat the deeds of their fathers. Stephen was their first victim—a sample of their repudiation of their fathers' deeds! "Are we better than they?" O Gentile; see thyself! He hath "concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe." (Gal. iii. 22.) Then shall the prophets and righteous men have their reward; for God is not unrighteous to forget. W. HOWELL.

Clifton.

## THE PRECESSION OF GRACE.

### II.—SANCTIFICATION.

(Continued from page 624.)

SEEING then that our sanctification is the will of God; and that though affliction is a grand and common means for its accomplishment, but yet not willingly adopted by our gracious Father, it becomes us to inquire wisely concerning the matter, viz., whether there is any more pleasant and effective way of attaining this end. It is an important point, and one on which Holy Writ should speak plainly; an uncertain sound might only bewilder.

Let the following text have its full bearing on this part of our subject:—"If we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. xi. 31, 32.) Let us observe that the chastening here is identified with the judging: there is righteousness in it, though not in its full measure, for "the Lord is not strict to mark iniquities, for then who should stand?"

Mark too the object stated—"that we should not be condemned with the world." We are told, "there is no condemnation to them who are in Christ Jesus," but the means to effect this must be employed.

This Scripture is an unmistakable witness that there is no imperative-ness for our afflictions, except those which are in the line of our existence, unless we ourselves make this necessity. On this text then we base a few principles:—

1. Self-judgment is a condition of exemption from certain afflictions.

The word "certain" is an absolute qualification here; for there are afflictions, as some sicknesses, and death, that are inevitable, because "sin entered into the world and death by sin." But a great mass of sicknesses are the immediate consequences of sin; thus God told the children of Israel, "if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Ex. xv. 26.) So it is said of wicked Jehoram, "After all this the Lord smote him in his bowels with an incurable disease." (1 Chron. xxi. 18.) So also with Herod, "the angel of the Lord smote him, because he gave not God the glory." (Acts xii. 23.) So also in 1 Cor. xi. 30, "for this cause (viz., eating and drinking unworthily) many are weak and sickly among you, and many sleep." In the presence of such Scriptures, which may be multiplied, arguments are needless.

Here it is needful to interpose the remark, that some afflictions or trials are not of this remedial character; they are simply trials of faith and patience, and may be of a didactic character, inculcating lessons preparatory to a course of service: such was the forty years' sojourn of Moses "in the land of Midian." We are not to suppose that because he slew the Egyptian, God was angry with him, any more than with Jael, who "put her hand to the nail, and her right hand to the workman's hammer, and

smote Sisera." No; he was tried by God for service. So Joseph again; "the word of the Lord tried him" who was to sustain Israel. So still with those who would serve God. There is this feature, however, in afflictions that are not because of sin—there is conscious fellowship with God, issuing in peace and joy, which are in proportion to the greatness of the trial, and the analogy of faith. There is a measure of these inestimable emanations of God's grace to be enjoyed even by one who has sinned and, in consequence, under the chastening of the almighty. David knew this when he said, "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." (Ps. li. 8.)

2. In order to effect this self-judgment, the first thing to be judged is self-love.

Until self-love is made to know its place there is no true and constant peace with God. This is not to be extinguished, but to be corrected; "no man ever yet hated his own flesh." If there must be self-love, let it learn to "deny the flesh with its affections and lusts," this is true and salutary indulgence. The appetite is best indulged by restraint, for then it is never jaded, never cloyed, always fresh. So all love, especially self-love, is best served by being ruled. So judgment from without is best averted by judgment from within. Is self-love so strong that a fault cannot be confessed? Then is self-judgment strangled at its birth. The whole strength must be exerted on this potent obstacle to the onward course of the heavenly pilgrim.

3. Another department of self-judgment is the correction of the will.

He, who of all men might do His own will, said, "Not My will, but Thine be done." If there is the interposition of our will, it is an impediment that must be got rid of. When we have surely ascertained the purpose of God, then let our will be to carry out that purpose. But this is not will in devising, which is so critical in its probable source, but in working out the will of another who cannot err. We must have no

will to do any thing without first taking counsel with God. Here was the error of Joshua and the princes in the matter of the Gibeonites. We stay not to inquire whether self-love is the parent of self-will, or the reverse: they are twin rebels and must be put down. But who is to do it? We, if we will; if not, God, whether we will or not.

4. One other sphere of self-judgment must be named, i.e., the mortification of the flesh with its affections and lusts.

As those who have put on Christ we cannot love those monsters which still lurk within us. Neither can our will be that they should bring us into captivity; we cannot will their fulfilment, for then we should be "as Cain who slew his brother." Our self-love is seen in defending ourselves against imputations which these indwelling foes may bring upon us, instead of saying, "I have sinned." Our self-will is seen in adopting measures which these subtle passions may have suggested, regardless of the Spirit which is against the flesh. The lusts are to be mortified—put to death: the will is to be subdued, "bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.) How shall this be done? But there be this unshakable conviction: "in me, that is, in my flesh, dwelleth no good thing." This is a good starting point. Now then for the course. I desire something which I esteem good. Let me pause and say, "Father, may I have it?" "No, my child, it seems good, but it is full of evil for thee." Or, "I will, be it unto thee according to thy faith." But will our heavenly Father thus plainly speak to us? He will, by His word or some other way. If this be true, it will be seen at once how we must set about this great business. How can I distinguish between flesh and the Spirit? How shall we distinguish objects in a dark room? By taking a light. Now says the Spirit, "Ye are light in the Lord." (Eph. v. 8.) It is true of the whole word, as of prophecy in particular, it is "a light shining in a dark place to which ye do well to take heed." (2 Pet. ii. 19.) There is no cause of stumbling

to him who walketh in the light. If, then, I take the word of God for "a lamp unto my feet, and a light unto my path," I shall never walk in darkness. Again, "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word." He that disregards this, forsakes his own mercy. The mortification of the flesh is always in proportion to the cultivation of "the fruit of the Spirit," and this is by the reading of the Word. Thus says one: "I have more understanding than all my teachers, for Thy testimonies are my meditation." Thus the Spirit must increase, and the flesh decrease.

Prayer is not undervalued because the reading of God's Word is so lauded. It is a twin means of grace; so thinks Paul, "praying with all prayer and supplication in the Spirit." In prayer we speak to God, in His word He speaks to us: sometimes else, but mainly thence. The most diligent in the use of these means is the one who is the most "thoroughly furnished unto all good works." Our Great Master was a man of prayer, and a diligent reader of the word of God: thus, as in other things, He hath left us an example that we should walk in His steps. We have to be on our guard respecting prayer lest the example of others should discourage us; thus Moses says, "I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins, . . . but the Lord hearkened unto me." (Deut. ix. 18-20.) Moses was miraculously sustained. Of our Lord it is said, "He went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) Let no one think that such is required of him, or he will be in bondage. But what, O believer, doth thy God require of thee? Not what others do, not to follow implicitly what they teach, though they may be learned in the Word, and holy men of God. In few words Jesus Himself tells you, "keep My commandments." Whilst we read and adore Him in His ways, and desire to be like Him in these—yea, seek to be like Him, there

must be a limit to such an imitation : but there is no limit to the work of keeping His commandments. Now He does command us to pray, but not to pray all night, nor even for an hour ; though there are many of His servants who, having spent one hour thus covet another. Perhaps as we increasingly become acquainted with our need we shall be more in prayer. Now this is one thing to pray for—that He will more and more make us feel this need. We are needy, we should know it. It was a sad condition of some who said, “ I am rich and increased with goods, and have need of nothing,” and yet they were really “wretched, and miserable, and poor, and blind, and naked.” Yet these same were not mere worldlings, for said He, “who walketh in the midst of the seven golden candlesticks,” “as many as I love, I rebuke and chasten ; be zealous, therefore, and repent ;” so the Lord deals with the Laodicean Church (Rev. iii. 17-19.)

It seems clear that in order to come and get profit from the word of God, or to commune profitably with God in prayer, there must be a sense of need ; and also a full and abiding conviction that “ God is, and that He is a rewarder of them that diligently seek Him.” (Heb. xi. 6.)

One might suppose that with a sense of need there would be a desire to have that need met. This is not always so. Pride may be in the way ; this must be humbled. Oh ! what a weary time is this in some cases. Even to God some poor ones of His family can scarcely humble themselves, never to their fellow creatures, however deeply they may have wronged them ; and hence there is never peace. Never ! Well, never does it “flow as a river,” which it might and ought. If God will have His due, so does He will that others should have theirs : yea, until we have humbled ourselves to our justly offended brother, there will be no happy consciousness that God has accepted our submission to Him. God is jealous over the rights of His children ; yea, of all His creatures—as well as of His own.

Another of the “stones of empti-

ness” that must be gathered out is slothfulness. This is not “a little fox,” but more like “the boar out of the wood.” Not only does this monster bark the pleasant trees, but it disfigures the green pastures. “Slothfulness casteth into a deep sleep,” and who can see with the eyes shut ? In this deep sleep there is a forgetting of being cleansed from old sins. On this is founded the exhortation “give diligence.”

“Now of the things we have spoken this is the sum.” By washing, we are set free from certain positive disqualifications for communion with God. By sanctification, we are partakers of His holiness, and thus are brought into positive relationship with Him. By washing, we are relieved of certain repulsive disfigurements which might well be expressed in the language of the prophet, “Thou wast cast out in the open field, to the loathing of thy person.” (Ezek. xvi. 5.) By sanctification, we are adorned with certain ornaments which make our Almighty Lover exclaim, “How fair and how pleasant art Thou, O love, for delights.” (Cant. vii. 6.) By washing, we are enfranchised ; by sanctification, ennobled. By washing, we are purified ; by sanctification, all our “garments smell of myrrh, and aloes, and cassia, out of the ivory palaces.” (Ps. xlv. 8.) By washing, we are dissociated from “the unbelieving and the abominable ;” by sanctification we are “set with princes, even the princes of His people.” (Ps. cxiii. 8.) By washing we are made comely ; by sanctification we are made “all glorious within.” (Ps. xlv. 13.) By washing we lose what our nature has given us ; by sanctification we are made “partakers of the Divine nature.” By washing we lose all of earth ; by sanctification we gain heavenly grandeur.

It is on the ground of sanctification in Christ that we are urged to be holy. It is the duty of every one to be holy, but the unregenerate are not thus urged : faith in our Lord Jesus Christ is the only initiatory step for this holiness. We who have believed are addressed as “holy brethren,” that is, as elsewhere, “sanctified in

Christ Jesus" (1 Cor. i. 2), and because of this condition in Christ are thus exhorted "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He that hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. i. 13-15.)

Thus does it appear that sanctification is not merely a dogmatic principle, but eminently a practical exhibition of the children of light. In them is no darkness, if so be they walk in the light—"the true Light, which lighteth every man that cometh into the world."

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth." (John xvii. 15-17.)

### III.—JUSTIFICATION.

WHILST washing designates a state of freedom from all impurity, and sanctification suggests a condition pure indeed and holy as that of one who is washed, but more, even of a higher and holier nature; justification predicates a termination of a judicial suit instituted on a charge of guilt. There is nothing analogous to washing in an earthly court of justice; there is, faintly, to sanctification; wholly so to justification, which is equivalent to an acquittal on the resolve of equity. If washing could be accomplished in human litigation the plaintiff would be non-suited, for there would be no bill. Were this not among the provisions of heavenly jurisprudence—indeed its initial act—grace would be shamed. The grace of God is holy; the grace of man is pitying, sympathetic. They are both congruous, suited to the nature and character of the exhibitor. Nor could it be otherwise: "He can be just and yet the justifier of them that believe." The wisdom of God might devise number-

less plans for His love to work in, but His holiness demands certain conditions; and before ever the sinner can be brought into practical conscious relationship to God he must be washed, or "purged from his old sins;" and if he would maintain this fellowship, he must retain this consciousness.

The doctrine of atonement, as commonly apprehended, does not enter into the simple process of washing, though it involves it. But when we speak of justification, which the same process effects, we are conscious at once of something deeper than mere cleansing. One who has washed another does not justify him by this act from a charge of heedlessness, or blame, in contracting uncleanness. Justification involves washing, but it does more. He who has been forgiven an offence is not hence a just man, but he who has never committed one. This is the standard in severe jurisprudence. In social communities, extrajudicially, he is accounted just who is actuated by upright principles. Under the law, the first is the rigid condition of life—"this do, and thou shalt live:" under grace, the latter is accepted in him who is made alive—"the just shall live by faith," and "he that doeth righteousness is righteous, even as He is righteous." Washing effects no more than a restoration to the primal condition, unless there is something in the cleansing agency of a renewing character. It is just this that we assert of the blood of Christ—that it is competent for washing, for sanctification, and for justification; and furthermore, that these three embody the atonement.

In all questions of justification there must be two parties concerned, viz., the accuser and the accused—the plaintiff and the defendant. In an earthly court of justice the judge, as the exponent of the law, and the "revenger to execute wrath upon him that doeth evil," is the *de jure* accuser. He cannot require from the accused a higher degree of excellence than he himself, as the representative of the law, possesses; nor is the plea of the accused framed to

meet a higher condition of good than the law he is under. He may have exceeded the liberty granted by the laws of a neighbouring state, but he is not amenable to that. If, therefore, he is careful to "render to all their dues," the law takes no cognisance of covetousness, envy, jealousy, and the like, which do not overtly invade the rights of others. Private chicanery that despises the command to love our neighbour as ourselves; cold neglect that leaves a wife to pine away in lonely misery; selfishness that suffers the poor to starve, or fellow inmates of the same dwelling to shrink in dread from its brutal requirements; haughty pride that contemns the approval of others, or sickly vanity that craves it—all these, and various other debasing lusts, man's administrative capacity can have no enactments for. Man, as a creature, stands before a higher tribunal than he himself can or ought to frame. The Judge of all the earth hears our appeal, and shall He not do the thing that is right? In a strict equity inquiry mercy cannot be heard. Mercy may appear to modify the sentence; and in an earthly court this has a peculiar appropriateness. "Remember thyself," says the Spirit; and whenever we would judge of others—or judge them, if we must—we should thus check the native cruelty of our hearts.

God is Judge. Man is the party to be judged.

We say, God is the Judge or Accuser, for virtually it is the same if we say the law is: for what is the law but the expression of the character of God—"holy, and just, and good?" Some have asserted—irreverently, though not conscious of it—that God is a subject of law, because that law, irrespective of His will, is inerrably right. But God is thus no longer a Sovereign on the throne of eternity—He is a subject. What God wills is law; and He wills because it is in accord with all the attributes of His incomprehensible Godhead. The inevitable will determines, but the councils of ineffable perfections have suggested every detail of the inscrutable whole. If vain man desires to find a flaw,

speedily is his impious vanity gratified, and he utters his daring judgment, declaring that "the god of the Jews is not the one whom we ought to worship."\* Enlightened men boast that they do not bow down to idols, works of men's hands; but if they do not worship the calf, their hearts are electrotyped with its gold.

If, however, men frame anything like an adequate notion of God—of a supreme Being—it is that He is *holy*. When they hesitate to accept any thing ascribed to Him, such as the afflictions of Job, the murder by Jael, the exterminating wars of the Israelites under Joshua, &c., it is on the ground that He is holy and therefore just. They fail to understand, and therefore refuse to accept the Scripture account of Him. In solving a mathematical problem the omission of a stroke (—) mars the solution. In considering the Deity, men are impatient under the thought of His unapproachable and inappreciable wisdom, and so ignore it. We must accept the fact and rest in it, when even His love seems to fail, and reason would condemn it. This notion of God's holiness is right in the abstract, but wrongly applied.

In these inquiries now being made, we assert of God *infinite* holiness, of which we can conceive of nothing more than actual purity and impossible impurity.

We have suggested that the judge in any court does not require a higher degree of excellence than he himself possesses: now we add that he must, as a just judge, and himself a spotless exponent of that law, demand as much. God is all this to man—to us who "are under sin." Oh, who shall deliver?

This, then, is the demand of the Judge—*actual purity and impossible impurity*. If this is a true statement, we then see that simple washing will not suffice, unless we attach to the term "washing" a more than natural significance: this the Scriptures often seem to do, though it is

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\* An actual utterance of a Jew in London to the author.

questionable; for, as we have said, one may be washed and no more than clean.

*Actual purity*, then, is an effect of washing: *impossible impurity* must likewise be there where the Judge looks for an answer to the imperative, relentless demands which He Himself makes as the exponent of His own law.

To refer again to the process of dyeing. Though three distinct processes have been accomplished on the article, it is commonly spoken of as one. The third, not yet alluded to, is the application of a *mordant*. This is not an invariable part in the dyeing of a garment: its object is to fix the colour. Earthly things vanish away, but "I know," says Solomon, "that whatsoever God doeth, it shall be for ever." (Eccles. iii. 14.) Eminently so is it with those who have been washed in the blood of the Lamb. Not only are they made clean and pure in the eyes of an infinitely holy Judge, but through the *preciousness* of the blood of Christ—God's mordant—they must be for ever continued in that state.

But there is another view of this blood besides its preciousness which confirms this testimony—"the blood is the life." In this blood—this life, we are plunged, and we thus become permeated, imbued with this life; so that not only does Jesus give His life for His sheep, but to them. How vividly does that word then stand before us, "your life is hid with Christ in God."

But further. The essential righteousness of Christ is a constituent of His life. He thus gives to His people this righteousness, and this righteousness alone can meet the demand of the infinitely righteous God, the Judge of all. This righteousness is not hence essential to the redeemed—it is imparted, not self-existent.

Here then is seen the justification of all who believe in Him who gave Himself "a ransom for many." Justification and righteousness have the same root (*δικη*, justice): now righteousness is but rightness, and so also justification is nothing more or less—a putting right. Thus impos-

sible impurity meets the searching gaze of Him whose "eyelids try the children of men," and He is satisfied.

Having thus searched out the ground of the justification of the sinner, we identify it with the Scripture basis—sanctification. Now this sanctification, as already remarked, has a faint analogue in a human law court; only faint, because of the infinite requirement by God who is the Judge of all; and on no other ground is there a disproportion.

So then, although the washing is only commensurate with the defilement, the sanctification is satisfactory to the demands of an infinitely holy Judge. Hence also, in all the claims of "the God who is the spirits of all flesh," who, through redemption, has become our Father in Christ Jesus, the terms are not lessened; thus He says, "Be ye holy, for I am holy." Moreover, thus He views us in His Son, "as He is, so are we in this world." (1 John iv. 17.)

Thus do we establish our justification on a basis which even inexorable justice cannot challenge.

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath seen His counsellor? For of Him, and through Him, and to Him, are all things: to Him be glory for ever. Amen." (Rom. xi. 33-36.)

On this doctrine we adduce some corroborative Scriptures.

Rom. v. 9: "Justified by His blood." We find here precisely the same agency enunciated for justification, as for washing and sanctification. Wonderful is the scheme, wonderful the means! Is the result commensurate? Surely it is: "As I live," saith Jehovah, "all the earth shall be filled with the glory of the Lord." (Num. xiv. 21.) Have we plumbed the depths of the wondrous love of God? "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.) The Infinite alone can measure

the Infinite. But our consolation is perfect, nevertheless, if our faith is unwavering. Happily God does not make our clear conception or a firm grasp of our understanding, a condition of peace. True it is, indeed, that the wisest of men says well, "Get wisdom, and with all thy getting get understanding" (Prov. iv. 7); yet it is not knowledge but faith that lays hold of the mercy-seat. Nevertheless, the simple ground of justification is that there is no bill, and the prisoner goes out of court. Supposing, however, the defendant really to have committed the deed laid to his charge, he can be acquitted only on terms unknown to an earthly law court. He may be pardoned by his fellow, or his sentence may be commuted, or another may take his place and suffer in his stead—as in India sometimes even unto death—but the criminal is not hence esteemed as though he had never committed the offence: he cannot be in a parallel condition to him of whom it is declared, "the free gift came unto justification of life." (Rom. v. 16.) He is no more than a current, but questionable phrase, declares—"washed and begins again." Now he who is washed in the blood of Christ is "clean every whit." They who are sanctified by that blood are competent to meet the scrutiny of Him "who bath His eyes like a flame of fire," because "He that sanctifieth and they who are sanctified are all One." (Heb. ii. 11.)

Rom. iii. 28: "A man is justified by faith without the deeds of the law."

It seems as though another ground of justification were introduced and asserted. Not so. In this sentence and others of a similar character, the instrumentality\* alone is announced.

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\* It is worthy of remark that in all the utterances of the Spirit concerning washing, sanctification, and justification by the blood, the preposition *ἐν* = *in*, is used, as though "in the blood." To this there is one exception, Heb. xiii. 12: "That He might sanctify it through (*διὰ*) His blood." But this seems to refer to the secondary sanctification, or holiness of life.

To a poor drowning mariner a rope is thrown, he grasps it and is drawn to the land; he is saved, but no one thinks that the rope saves him. He grasps the rope in vain unless there is a strong hand at the other end that pulls him on firm ground. Though quite Scriptural to say "thy faith hath saved thee," there is no uncertain sound about it; it is faith in One able to save unto the uttermost. The term "by faith" here is the instrumental dative, or sub-agent, the primary agent being "the precious blood of Christ," or Christ Himself shedding that blood. Faith is effective in proportion to its object. If the object is worthless, so will be the faith. If a deceiver, then faith is fatal: such are all doomed to who shall believe the lie of the Antichrist. Faith is "precious"—oh! inconceivably precious, when obtained through the righteousness of our God and Saviour Jesus Christ. (2 Pet. i. 1.)

Rom. iii. 24: "Justified freely by His grace, through the redemption that is in Christ Jesus." Grace or mercy can move toward us only through Christ, because for Him, as the tenant of the cross, grace had no voice: God "spared not His own Son." The Father was well pleased in His Son, but this was because He satisfied all the demands of God's holy law, without the intervention of grace; and this was God's grace to us. The grace of God never can dishonour His justice. Every attribute of the Godhead remains unsullied, though He brings into close, intimate relationship with Himself those who were once "thieves, covetous, drunkards, revilers, extortioners; . . . but they are washed, they are sanctified, they are justified."

Rom. iv. 25: "Jesus our Lord . . . was raised again for (*διὰ*=*because of*) our justification." This Scripture may readily be misapprehended, owing to the different meanings of our word "for."\* It means here "because

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\* Thus, "I am going for my friend" may mean to *fetch* him, or as his messenger, or *instead of* him. "I am going for a year," means *during* that time. "He took me for a spy," means to *be* one.



of." The blood had been shed, the Sin-bearer had poured out His soul unto death, so death had no more dominion. The slain slew the slayer. Thus the objects of the Redeemer's love being "justified by His blood," He rose again." Although all the work is not accomplished at the resurrection, for the High Priest had not yet entered into the most holy place with His own blood, yet the justification of His people was complete. If it be asked, Wherein did the incompleteness consist? the answer is, With regard to "heaven itself." "It was necessary that the patterns of things in the heavens should be purified with these (ceremonial blood-sheddings), but the heavenly things themselves with better things than these" (Heb. ix. 23); hence, "by means of the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation (*κτισένω*), neither by the blood of goats and calves, but by His own blood, He entered in once into the most holy (*τὰ ἅγια*).† *having obtained eternal redemption for us:*" (Heb. ix. 11, 12.)

We have already remarked that the three processes, washing, sanctification, and justification, embody the atonement. This simple English word occurs but once in the New Testament Scriptures, though the word so translated is found three times; otherwise translated "reconciling," "reconciliation." Its cognate verb occurs six times, and it is always translated "reconciled."

The word "atonement" has been explained as *at-one-ment*. In the Italian *adunare*, "to unite," we clearly

trace the Latin *ad*, to, and *unus*, one. This is certainly the meaning of *reconcile*, "to return into fellowship," which issues from a coming together. The word *reconcile* = *re-con-cilia*, "the eyelashes together again;" hence any two other things, and hence God and man. The word has no real force beyond this, though an intrinsic meaning has been assigned to it, in reference to the sufferings of the Redeemer. It has this application, doubtless; but it really gathers up, in a word, the consequence of all the Saviour had done when He cried, "It is finished." As soon as the sinner has by faith accepted the whole work of the Saviour, then for him "th' atoning work is done;" henceforth he is "clean every whit, and needeth not save to wash his feet;" he is brought nigh, to go no more out from the presence of the pure and holy God, His Father in Christ.

Made one with God! This gives us some insight into that deep saying, "That God may be all in all." (1 Cor. xv. 28.) Not a mere incorporation into Himself; much less an absorption, and so a loss of all personality; but God in us, and we in Him—a marvellous interpenetration. As the great Sun and his surrounding planets have a mutual co-efficiency, so has the great God determined with regard to the saints and Himself. The unification is decreed and provided for, but not an abrogation of the units. So again, as the sun attracts the worlds revolving around him to himself, and they him; God likewise attracts the saints to Himself, and they Him. The one is the attraction of gravitation, the other of beauty—"Thou art all fair, my love, there is no spot in thee." (Cant. iv. 7.) Let us remember that though the Church is the Bride of Christ, she was the gift of God to Him,—*"Thine they were, and Thou gavest them Me."* (John xvii. 6.) The Church was to God a priceless jewel, and this He gave to His Son. We say, in ineffable wonder, "A bride worthy of her Lord;" first, because of the original creation of God;" and, secondly, because of the infinite price of redemption. Nothing could justify such an outlay but the innate excellence of

† In this passage there has been a general oversight of the Greek word, as also in ver. 24; whereas it is a distinct word from that in ver. 2 (*ἅγια* = *sanctuary*, or *holy place*). Again, in viii. 2, there is a worse blunder: *τῶν ἁγίων* = *of the saints*; the translation is by words equivalent to "the holy place" of ix. 12. So again, x. 19, should be "liberty into the way of the saints," instead of "boldness to enter into the Holiest." The Greek words are not proper for "the Holiest," but are the invariable ones for "the saints." See HEBREW CHRISTIAN WITNESS, No. 18, p. 280.

"the purchased possession." If we go no further in our thought than the rescue of captives—true though it be—we greatly err: it is a redemption, or buying back of a lost possession—a redemption worthy of the Redeemer, however worthless we may and ought to be in our own esteem.

This atonement, or reconciliation, is worthy of further notice here. Man, from the hands of his Maker, pure and holy, had undreading intercourse with Him: he disobeyed, and then shrank from all approach; he had become God's enemy. In proof that God had not become man's enemy, witness His announcement of recovery—an announcement made, indeed, to the foe that had effected this ruin, but in grace toward the victim—"I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head.*" (Gen. iii. 15.) God was displeased, but it was the anger of a friend. There was destruction for the calumniator of God, but recovery and love for the deluded ones. This was the mode of reconciliation of those who, being beguiled, were estranged from God, and whose descendants have ever since counted the God whom they propose to worship as one that must be propitiated. They do not, in the blind folly of their hearts, see that God Himself has accomplished this in Jesus, "whom He hath set forth (pre-ordained) to be a propitiation\* through faith in His blood" (Rom. iii. 25); "and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2.)

The atonement or reconciliation has been all accomplished except man's part, and that, happily, is only his acceptance of it. This can take place only when the enmity is overcome, which a new creation alone can effect: "If any man be in Christ Jesus, he is a new creature." (2 Cor. v. 17.) The old creation is not de-

stroyed, though the sentence is passed; and this old creature hates as deeply as ever, "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." (Rom. vii. 22, 23.) So that clearly enough it is not the conversion of the old man into a new, but the superconstruction of one "new man after the image of Him that created him." (Col. ii. 10.) In all questions of Christian casuistry this should be borne in mind: there is no ground for exculpation derived from this, but there is for discrimination; thus says Paul, "If I do that which I will not to do, it is no more I that do it, but sin that dwelleth in me." (Rom. vii. 20.) Paul does not excuse himself, but he does discriminate. He does not, as a new creature, will to sin, yet he does sin: he wills to do good, but does it not; yet he is a well-doer, for the Spirit of God works effectually in him.

2. As in Washing, and also in Sanctification, so in Justification, there is a second great feature to be noticed, viz., *Justification by works.*

This is, as in the two previously considered parts of the great work of our Redeemer, the practical exhibition of the same, a representment of that which He has, in reality, effected, but which seeks this way of declaring itself.

At the very outset, let it be understood, that the very same works which God, in His grace, accepts from one He might reject in another. Why is this? Because these works have no intrinsic excellence. Now "without faith it is impossible to please God;" whilst faith, however faintly it may show itself, is precious in the esteem of God, for it has for its object "the Son of His love."

It would be scarcely satisfactory for any one to say, "I love you," and give no proof in loving actions. Nor would these very actions themselves have any value of love in our esteem unless we could perceive them to proceed from a heart of love. Just so we connect the two, justification by faith and justification by works: they are inseparable as the sun and its

\* In this passage the Greek word is *ἰλαστήριον*, which some would render "mercy-seat," and restrict the word "propitiation" to *ἰλασμός*, which occurs in 1 John ii. 2 and iv. 10.

light; as a fountain and its flow; or any cause and effect. Justification by works is the issue of justification by faith—correlative, spontaneous exhibitions.

It is desirable to clear away all ground of misconception. It is not so much the *nature* of works, as their *source*, that gives them paramount value. Remembering the poor to relieve their wants, under any circumstances, would have a value, yea, a reward. If a man endow a hospital with only a thought and purpose of ministering to the wants of his suffering fellow creatures, "he shall in no wise lose his reward," in this world alone; whilst if he do the same thing to commend himself to the favour of a holy God, apart from faith in His Son Jesus, "he shall suffer loss;" it is all only the "wood, hay, and stubble" of human merit. "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 6, 7.) Now all this is impossible to the old man, for "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrefying sores." (Isa. i. 5, 6.)

It is he then who has *already* been washed, and sanctified, and justified, who has to be justified by works. He thus will justify God who has called him, and likewise the profession he has made that he is justified by faith in the once crucified, but now risen Christ.

James ii. 21: "Was not Abraham justified by works, when he had offered his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"

There is ever danger that, in advocating a doctrine which has been imperilled, we undervalue, if we do not lose sight of, a doctrine of correlative importance. Thus Luther, in

rescuing from obscurity, which was almost oblivion, the doctrine of justification by faith, at first rejected the epistle of James, because he announced justification by works. This great doctrine had been almost banished to the cloisters. We say to the cloisters, for God had reserved to Him even in popedom, as in Israel of old, those who did not "bow the knee to Baal." The pulpits did not resound with this doctrine, but Luther found some, not so bold as himself, who, in their unproductive monastic lives, held the same doctrine. They, alas! did not justify themselves by their works as did Abraham.

But observe that in Abraham "faith wrought with his works, and by works was faith made perfect." Oh, let us do likewise. James is made to say, by our translators, "Can faith save thee?" Surely; faith can, faith does save; except—if such faith can exist—a faith without works: and it is faith of such a kind that James reprobates. But *he* wrote, "Can this faith save thee?"—this faith that is dead? There is a considerable class of religionists who feed on doctrines—mere principles of truth. Behold them! lean, cold, cheerless. Not so they who are "careful to maintain good works." They are gladsome servants of a loving Master. "The liberal soul maketh fat," both itself and others.

So necessary is this maintenance of good works, that we are urged to "work out our own salvation with fear and trembling." (Phil. ii. 12.) That doing is meant here is proved by the context, "God worketh in you both to will and to do." Moreover the glory of God is hereby manifested, as Jesus declares, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) The gloomy ascetic, the self-torturing recluse, the self-immolated nun, do not this. These "kindle a fire, compass themselves about with sparks; they walk in the light of their fire, and in the sparks that they have kindled; but," adds Jehovah, "this shall ye have of My hand, ye shall lie down in sorrow." (Isa. i. 11.)

James ii. 24: "Ye see then how

that by works a man is justified, and not by faith only."

So James concludes his argument: it is so clear that he can, with the confidence of an able advocate, say, "Ye see." Surely; and no speaker or writer of the present day would insult his hearers or readers with any other utterance. There is a straightforward readiness in the minds of all whose evil ways do not force them into evil doctrine, to admit that a man is bound to prove his precepts by his example. The precept may even be accepted, but the teacher will be rejected unless he is a living epistle himself, known and read of men. "Show me thy faith by thy works," is a reasonable demand; and if the tree is bearing no fruit, we shall conclude that it is dead, or ready to perish, or that some pernicious evil is at work, "so faith without works is dead." So great a stress does Scripture lay on works that it declares them indispensable to the perfection of faith. This, we are told, was the actual fulfilment of that Scripture, "Abraham believed God, and it was accounted to him for righteousness." Rahab also was justified by works; she thus proved her faith; it is "the outward and visible sign of an inward and spiritual grace."

Now what is faith? A persuasion that God is true in all that He is and in all that He declares—confidence *from* God, and then confidence *in* God. What are works such as He accepts? Such as declare and prove our trust in Him. These are often national losses to us, as giving our goods to feed the poor, denying ourselves indulgences that might add to our personal comfort, or advance us in the esteem of others, who judge of their fellows by their possessions and the pomp thereof. We might be truly reckoned of all men the most miserable, were it not for faith and hope; and thus do the faithless and unbelieving judge of us.

The doctrine of justification by works is what all in reality do believe and maintain. This is seen in the laconic aphorism "deeds not words." The words will be accepted if the deeds sustain them; but "be thou warmed and filled" supports

neither the cold nor the hungry poor. Neither will a friend be satisfied with the warmest protestations when, if able, the heart and hand withhold their complement of help. One of our kings made many foes, and lost his friends, because he said and did not: profuse in words, he falsified them by his deeds: thus, unsustained, his profession brought his head to the block; and thus will it be with those who "say and do not," as the Scribes and Pharisees of old.

It was praise of the highest character which our Lord bestowed on the woman who poured on His head the "ointment of spikenard very precious." In defending her from those who murmured against her, He said "she hath done what she could." Can so much be said of many now. How many of us "seek their own, and not the things which are Jesus Christ's?" (Philip. ii. 21.) This solemn charge, not lightly made by Paul, affected the Christians of his day, men and women who had been redeemed with the precious blood of Christ, and who had by faith "laid hold of the hope set before them." Are we better than they? or do not the same things beset us? and do we not bend our necks under the same yoke?

We may bring these thoughts to a close by the solemn entreaty of Paul, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.)

Many may be ready to admit the reasonableness of this service, who are not able to apprehend the necessity of such, in order to perfect their salvation. We say not to *ensure* salvation. Indeed, this is rather "a hard saying," but not really more so than the utterance that "by works was faith made perfect;" which means that without works a true and perfect faith had no existence. It is reasonable that we should give some proof of our professions; thus said one of old, "How canst thou say 'I love thee,' when thine heart is not with me? thou hast mocked me these three times." (Judges xvi. 15.) To his ruin,

indeed, Samson proved his guilty love, but he was consistent.

Above all stands forth our blessed Redeemer, who presented His body a sacrifice for us, who died, but now liveth for evermore. Let us learn of Him. Ere He gave Himself to be slain for us. His body, His soul, His strength, His all—all He was, all He had, was "a living sacrifice, holy, acceptable unto God." He is gone to His Father, and our Father, leaving us a pattern that we should walk in His steps.

Meagre in desires, cold in our love, slow in purpose, ineffective in design, sluggish in effort, how shall we attain to that eminent grace described by the words, "she hath done what she could." No efforts can succeed but such as are in accordance with the counsel of God revealed in His word; and one who would know this counsel must search the word.

Self-indulgence must be resisted. If this be yielded to there can be no presentation of our bodies to Christ and to God. This may be misapprehended. All are not required to deny themselves the same things. Satan may take advantage of a weak understanding concerning this. It is well known that one may well do without what would be almost, if not quite death to another.

Self-will must be mortified "with the affections and lusts." There cannot be two masters in one house, especially in the house of God; "one is your Master, even Christ;" and as the Father's will was His, so must Christ's be ours.

Self-judgment must be practised, How clear should this be to every one. "In me, that is, in my flesh dwelleth no good thing:" then surely this flesh must be tried, and in the light of the truth only can it be. The best judge will be the one most learned in the law of God, and at the same time the most upright. "The righteous Lord loveth righteousness, His countenance doth behold the upright." (Ps. xi. 7.)

Clifton.

W. HOWELL.

ERRATUM.—In No. 20, p. 476, line 5, read "communion with God *the* lack of which."

# SAMSON IN PRISON; OR, THE BELIEVER UNDER A CLOUD.

JUDGES xvi. 20, 21.

"DARK, dark, irrevocably dark" my lot :  
A veil hath fallen o'er my mental eye—  
Dark,—dark and sad what late was full  
of light !  
Once free as air ;—now bound with fet-  
ters fast,  
And made the slave of cruel heartless  
foes,  
Who mock and jeer my sorrows to be-  
hold,  
Glorying in their own impiety,  
And burning incense to their net and  
drag,  
In mockery of the LORD of earth and  
heaven ;—  
Behold my misery in this prison-house !

Woe, woe is me !—my strength is  
weakness now !  
Woe, woe is me ! The secret of my  
might  
Hath been confided to a treacherous  
heart,  
Whose boasted love was empty flattery,  
And covert selfishness,—and proud dis-  
dain.

Woe, woe is me ! Time was when I  
was strong  
In supernatural strength,—in strength  
Divine.  
The Lion,—and the wild Philistine  
hosts  
(To SAMSON real ;—mystical to me ;—  
Yet, in a deeper sense—realities)—  
No terror had : the LORD, my "Cap-  
tain," stood  
Ever between me and the enemy,  
And mine the shout of victory or  
e'er  
The fight began,—so certain the result !  
Now, scales have fallen, dark and  
sorrowful,  
Between my vision and the glorious  
sun.

I lie in night at noontide—starless  
night—  
A prisoner, in iron fetters bound,  
Toiling incessant for a cruel foe :  
Yet all this suffering—the scorn—the  
pain—  
And the strange mournful darkness—  
are but dust  
In balance of a more o'erwhelming  
woe,  
GOD hath forsaken—and I knew it  
not !—  
I let HIM go !—My strength,—my life,  
—my All !

One smile from Him, were worth a  
thousand worlds :—

One pledge of reconciliation better  
far

Than freedom.—Holy Father, hear my  
prayer !

Upon the face of Thine Anointed  
look !

Return to Thine unworthy child once  
more !

I ask not life, or love, or joy on earth,  
Thy will in these—not mine—Thy will  
be done !—

But make me Victor over Sin,—e'en  
though

In death alone the conquest may be  
won,

And these mine enemies laid low in  
dust ;

So dying, let me but return to Thee,  
From whom I've wandered :

This is all I ask !

We all are SAMSONS while we safely  
guard

The secret of JEHOVAH with His  
saints,

And walk before Him with a holy  
fear,

Yielding a love—obedience every hour,  
The fruit of vital, vitalising faith.

We all are conquerors in JEHOVAH'S  
might :

But if we fling our pearls before the  
swine,

What marvel if they trample them in  
dust,

And turn again, and rend us !—

Fools we are,

Weaving the web of our once punish-  
ment,

And throwing water on our spirit's  
light !

Oh ! Thou who knowest "madness in  
our hearts,"\*

From infancy to hoary-headed age ;—  
Watch o'er us every moment :—hold us  
back

When we would yield ourselves an  
easy prey—

As to Delilah Samson did of old—  
To specious words, deceitful as the  
fruit

That springs from out the Dead Sea's  
curs'd shore ;

Withhold the poisoned cup we fain  
would quaff !

Dispel the mirage which would lure us  
on

To spiritual dearth in wilds of sin !  
Thou—whom Thou lovest never dost  
betray,

Nor ever turn as outcasts on the  
world ;

Nor ever spoil of treasures once  
possessed :

But dost from day to day a thousand-  
fold [love :

Enrich and bless the objects of Thy  
For having loved, Thou lovest to the  
end—

The end without an end—Eternity !  
J. E. J.

#### WHAT THE PATRIARCH OF SYRIA AND HIS SUFFRAGAN BISHOP OF JERUSALEM THINK OF ENGLAND AND ENGLISH CHRISTIANS.

THE following addresses, delivered by  
the two illustrious Oriental ecclesias-  
tics, at present in this country, will  
be read as an interesting sequel to  
Mr. Finn's short article in this our  
number. The distinguished visitors  
were entertained at a banquet, by one  
of the City companies, on the evening  
of the 18th ult. On "the loving cup"  
being presented to the Patriarch, he  
spoke to the following effect, as inter-  
preted by his young and talented friend  
Mr. Finn :—

For many years,\* and ever since he  
was a very small boy, the wish had  
been ever in his heart to see perfect  
civil and religious liberty, and that  
he never had seen it till he came  
to this country. He could not ex-  
press how much he had been de-  
lighted with all he had seen. And  
as God had been pleased to allow  
him to be present at the banquet that  
evening, he was glad to testify how  
much he had been impressed by see-  
ing everywhere he went to—in the  
streets, in the houses, and in the  
churches—the name of God rever-  
enced by men, women, and children,  
and he attributed it to the righteous  
rule of her Majesty (whom God pre-  
serve) and those who had pre-  
ceded her. It was written that  
those who obeyed His words should  
not only eat of the fruits of the earth,  
but that every one should pursue ten,  
and ten a hundred, and a hundred a  
thousand of their enemies ; just as  
in former times as well as now,  
England had pursued her enemies  
and destroyed them. So might it  
be for ever ! and he prayed that  
the people of England might not only

\* Eccles. ix. 3.

be honoured in this world, but blessed in the world to come. He concluded by drinking to the love of all present.

At a later part of the entertainment, the master—William Thomas Reeve, Esq.—proposed the health of the eminent ecclesiastics in the following terse and becoming terms:—

“We have here to-night the honour of numbering among our guests two august representative men from the East, his Holiness the Patriarch of Antioch and the Right Rev. the Bishop of Jerusalem. This must be considered a remarkable evening when we think that his holiness represents that great city which once formed so remarkable a feature in the history of civilisation, which once gloried in the name of the Queen of the East, where the name of Christian was first given to the followers of our Blessed Lord; and that his right rev. friend comes from the holy and sacred city of Jerusalem itself. It fills our minds with ideas to which we can hardly give expression.—To think that these venerable representatives of the Christian faith come from the cradle of Christianity, but bound to us by one common faith, that which has come down to us, and which they have held purely, from the days of the apostles. We bid them a hearty welcome, and hold out to them the right hand of fellowship.”

The Patriarch, on rising to respond, was received with hearty English greeting. He said (Mr. Finn translating as before with singular facility)—“My Christian brethren and friends, it is stated in Holy Writ that the Queen of Sheba came to see King Solomon and all his glory. And when she came and saw with her own eyes all the wisdom, the philosophy, the glory, and the completeness of all his arrangements, and all the good things which had been given to him by God Almighty, her heart fainted within her, and she said to the king, ‘Truly I had not heard one half of the glory of the greatness of thy wisdom and power.’ So also we had heard of the glory and majesty of the Queen of England, and of the riches and greatness of the City of London. We had heard of the wisdom, and the riches,

and the proper order of everything in England, and especially in this town. We, like the Queen of Sheba, have seen for ourselves; and we, too, found that in our far off Eastern country we had not heard one half of the truth of that greatness. May God bless your Queen, and the Archbishop of Canterbury, and all your clergy, and all those under whose guidance and arrangement the Word of God is taught in all your schools and colleges. And God bless you for so supporting them, and for so obeying the Divine command, ‘Love one another.’ Hardly anything has struck me so much since I came here as the love you all show one for another throughout the whole land, wheresoever I have visited. May God keep this friendship and love one for another among you, and may you always as now fulfil the Gospel, ‘A stranger I was, and ye took me in.’ May God fulfil all His promises on you. May He bless you and all your friends, and all who belong to you—in the name of the Father, of the Son, and of the Holy Ghost. God bless you all!”

There were calls for the Bishop of Jerusalem, who at once intimated his willingness to address a few words to the assembly. He said—“Dear brethren, and all present, you have no idea of the pleasure and of the love which has been brought out of me towards you. In these last two months we have seen so much that is glorious, so much of order, so much wisdom, and so much cleverness amongst you all, that, as the Patriarch has said, our hearts have been overwhelmed within us. May God bless the Queen, who is the ruler of you all; and may God make you strong to conquer all who are opposed to you. May you all live a long life of happiness and contentment; and as you have shown so much goodness and kindness to us strangers, so may God in His mercy show kindness to you. And we give thanks to Almighty God, who created this world and man in it, not to be by himself, but to be in fellowship with each other, for bringing us here to see each other to-night. May God preserve your Queen, and not only protect her and

have mercy upon her, but upon her new brother, the new Lord Mayor. May God increase the goods and prosperity of this Company, of your Master, and of the gentleman who brought us here this evening to see you."

#### A SUGGESTIVE EPISODE IN MODERN JUDAISM FROM AMERICA.

THE *Syracuse Morning Standard*, of the 12th of October, contains the following startling report, to which the Anglo-Judæo weekly the *Jewish Chronicle*, of the 13th ult., but briefly alludes. The reporter was evidently a Gentile, unskilful in the technical terms of the Synagogue:—

"A very unusual fraternisation among religious bodies took place Saturday and Sunday, October 11th and 12th. As is well known, Saturday is the Jewish Sabbath, and it is so observed by the congregation of Rabbi Cohen, or the Rev. Dr. Cohen, as he is usually known outside his own church. In the forenoon of that day, Rev. Mr. Mundy, of the Independent Church, responded to an invitation most cordially given by the Rabbi and church officers, to deliver a discourse in the synagogue, in Mulberry Street. The services commenced at nine o'clock, and at that hour a goodly number of people, mostly from Dr. Cohen's congregation, had assembled. Rev. Dr. Mundy sat inside the altar beside the church reader. The usual services, including the reading of the Scriptures from the manuscript roll, were conducted by the Rev. Dr. Cohen; there were responsive services also by the priest and the very fine choir.

"Then came the discourse by Rev. Mr. Mundy; it was a plea for Christian unity, on the great basis of a common brotherhood in the spirit of God. 'Brethren and friends,' were the first words of the preacher, 'it is with mingled feelings of pain and pleasure that I stand before you.' Mr. Mundy affirmed that he was grateful for the invitation of the Rabbi and officers of the congregation; this gave him much pleasure, but as he stood there he could but recall the long past; he could but think of how the blood of the children of Israel

stained the garments of the Christian Church. Protestants had suffered much from Catholics, but the Jews had suffered far more. The Hebrews brought knowledge, and experience, and wealth into Europe, and of the latter we robbed them. After all this wicked treatment they had invited him, a Christian, into their sacred place, to speak to them. He was glad to say that we, as Christians, had learned something from them; we thank the Jews for the history they had transmitted and for this opening of their temple. All religions had their uses; none were wholly good, and none were entirely bad; these were suited to the habits of those who used them. But it had been the habit of some to claim that they only had the right way; this was true of Mohammedans, and Hebrews, and Gentiles. Out of this idea had come wars; had come ignorance and barbarism. Now he hoped that all had learned that we had one God, the Father, and that we are all brethren; that we were bound together by a oneness of interest. We may call ourselves Jews and Christians, and pull apart as far as we may, and yet we are bound together. So it was in religion; we are indebted to the Mohammedan, to the Egyptian, and to others, and are now eating the fruits they planted. It was time for us to recognise the brotherhood of religions, to do justly and love mercy and walk humbly with God, and thus be His children. His belief and worship was indeed different from theirs, and yet why should this separate them? They had the same God and were seeking the same height of goodness only by different means. The true Church of God was not Jewish or Christian; it contained all good men, belong they to what sect or church they will. All who have the good spirit of God belong to the brotherhood of the spirit. It was a most ancient organisation; it broke down the barriers by which men were separated; it was found in the breast of the Buddhist and the Mohammedan, as well as in that of the Christian. The great leaders, Confucius and Mohammed, and Moses and Jesus, were but a cluster of brothers. Let



us come out upon the tower of the thought raised by the prophet: 'We have all one father, and God has created us' all.'

[Dean Stanley, and Professor Max Muller could not have improved this specimen of *broad Churchism*! But what said the TEACHER COME FROM GOD? and His Holy Apostles? Would to God that Drs. Stanley, Muller, and Mundy, gave greater heed to the inspired teaching of the New Testament, than to their own puny uninspired vagaries.]

"REV. DR. COHEN AT REV. MR. MUNDY'S CHURCH.—The announcement in the papers on Saturday that the Rev. Dr. Cohen would preach in the Independent church yesterday forenoon, caused that place of worship to be filled to overflowing. The preliminary services were conducted by Rev. Mr. Mundy, and were of the usual character. Rev. Dr. Cohen commenced his discourse with expressions of adoration to God, of thankfulness for the opportunity to exemplify the command, 'Love thy neighbour as thyself.' He would take for his text the same words chosen by Mr. Mundy, and found in Malachi, 'Have we not all one Father? hath not one God created us?' The ills to which human life is heir were noted, and they were cited as incentives for love to our neighbours. The existence of God was shown from the fact that we are created things, which implies the existence of a Creator. This was my, your, and our God. The speaker then said he had been invited to give his views of Jesus. They did recognise the existence of a historical personage, named Jesus of Nazareth, born in the year 3761. He was a good, high, and excellent scholar and philosopher; when he had grown to manhood he became a great Rabbi and teacher, and was finally crucified. But this act was repeated in history; for example, John Huss was burned in 1415, July 6; and why? He had done no wrong; he was only a reformer, put to death because the Pharisees and Sadducees of his time saw he was destroying their power. Martin Luther was another example. The Pharisees were not all dead yet either; they

were still carrying on the work. But they would say Jesus was the Son of God? Well, in the name of God, who said he was not? [!!!] Not the Jews certainly, for they did recognise Jesus as the Son of God, as a Rabbi, as a man of high culture, as a reformer. God had called all men His sons, and in this sense only was Christ His son. The Reformed Jews did not believe a Messiah had come. They held and prayed and worked for the redemption of mankind through the supreme power of love, and this was the Messiah, this was God. Our whole life, through good work, should be a preparation to meet God. We can all enter that heaven of which Abraham spoke, by heeding the injunction in the words, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity.' The grave will serve as the grandparent of all reunion. True religion caused no strife and separation; it incited to brotherly love and to obedience of the command, 'Love thy neighbour as thyself,' for has not one God created us all?"

[What a terrible illustration of the unchangeable character of unbelieving Judah and Israel! How fearfully does Dr. Cohen's flippant harangue recall the inspired words of the Evangelical Prophet:—"For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed."\* Yet modern Israel, and modern "broad Churchmen," would have us believe that the Jews of the period are now safer under uninspired teachers than they were in days of yore under inspired ones!!!]

#### THE ISRAELITISH ORIGIN OF THE PATHANS.

We have been favoured with the following extract from a letter by a

\* Isaiah ix. 18-16.

distinguished officer to a friend in Ireland. The letter is dated "Borneo, 19th July, 1874." We venture to think that our readers will be interested in the communication:—

The following facts regarding the mouthed on missionary platforms, by the stipendiary friends of Israel; and so has his brother, who is a Clergyman of the Church of England. Edward Leven departed this life, for a better and a happier one, on the sixth ultimo, after three months' severe illness, much regretted and lamented by a large circle of friends. By no one more so than by ourselves.

### Correspondence.

#### THE DANITE PROBLEM.

Broseley, 12th Nov. 1874.

Dear Sir,—Although not a correspondent, a few of your words in this month's notices to those who are induce me to address you respecting the "New Solution" of the Apocalypse in the HEBREW CHRISTIAN WITNESS. I am desirous of prefacing what I have to say, by expressing my admiration of the manifestly great knowledge and wisdom especially evinced in your dealing with questions between Jews as such and believers in the crucified and risen Saviour.

I hope you will be able to bear with me whilst quoting *in extenso* your observations respecting the remarkable fact of the omission of the tribe of Dan from amongst those sealed for salvation of all the other tribes, as recorded in Rev. vii. 5-8. Your words which I would respectfully remark upon, are these, "We have no written authority to explain the circumstance. All the reasons which were proposed, were merely conjectures.—We are averse from guesswork in that which is not revealed in Holy Scriptures. If we were disposed to hazard an opinion, we should suggest the probability that the tribe of Dan was absorbed in one of his neighbouring tribes, Ephraim, Judah, or Benjamin. We have no more confidence in this our conjecture than we have in the far-fetched guesses of others." Dear Sir, I venture to ask you, with no carping or disrespectful intention, but as an aged brother in the Lord, who has been many years "a man of one Book," whether Ephraim, Judah, or Benjamin were so situated in the land as your

send their representatives to the council of a clan, and these again send theirs to that of the tribe, whose appointed chiefs are styled "elders" and "greybeards." These meetings are often stormy, but when once a jeerga has determined on the course to be pursued, implicit obedience is incumbent on all, and the mullicks are forced to see that it is paid. The decisions of the jeerga are mostly guided by the usages of their unwritten code of honour, known by them as the "Puktoonwalee," a code which, though framed on principles of equity, yet teaches that an unavenged injury is the deepest shame, and a blade well steeped in the blood of retaliation the proudest of badges. But the mullicks who sit in jeerga do not appear to have larger hereditary possessions than their brethren, but simply to be leaders in war, and in times of peace agents for the clan or tribe in their transactions with their neighbours. The real power rests in the body of the adult male population, and yet this leadership is generally found to be hereditary in certain families of each clan or tribe. Such appears to have been the exact condition of the Canaanitish states in Abraham's time, though we are apt to attach more importance to them from the circumstance of their mullicks being known to us as "kings." Instances are numerous of their affairs being determined by the community at large, and not by the will of individuals. Thus the sons of Jacob proposing the conditions of an alliance with Hamor, the *mullick* of Shechem, were well received by him, but he would give no final answer till he had communed with the men of the city in the gate. Similarly Abraham, in purchasing land, dealt not with the king of the Hittites, but "bowed himself to the children of Heth." Throughout the sacred narrative the dealings of the patriarchs with the Canaanites are but as the simple occurrences of every-day life among many Pathán communities, especially the Eusuf-zaies (sons of Joseph), who are perhaps the most civilised of their race.

Other customs too are prevalent amongst them, which may be con-

nected with the national tradition of their Israelitish descent. One, which resembles the "Passover" is observed for the purpose of averting impending death. A healthy animal of the herds or flocks is sacrificed, and distributed to the priests, who sprinkle the blood on the lintel and door-posts of the house where the patient lies. Another is similar to the law of the scape-goat. In times of severe pestilence, when the visitation is looked upon as a Divine judgment for the sins of the people, a goat or calf is brought before a solemn assembly, and after being conducted round the village, the chief Moollahs (priests) lay their hands on its head, and turn it loose beyond the village limits. Among the Affreedees (a Pathán tribe, numbering 20,000 fighting men, who reside beyond British territory), the punishment of death by stoning, is another custom which points to an Israelitish origin. The stone is also employed as a pledge of faith at the ratification of treaties: if two tribes determine to close a feud, or form an alliance, or if families or individuals become reconciled, and blot out the remembrance of former wrongs, vows are exchanged over a stone placed between the parties, and it is looked on as a witness to the contract. The Book of Genesis and Joshua contain instances of precisely similar practices.

I think I have now given you as much of Sir Charles Brownlow's memorandum as relates to the tradition among the Patháns of their descent from the lost tribes of Israel. You are at liberty to publish what portion of it you like. But please do not append *my* name to it, as I have quoted the words of others, chiefly those of Dr. Bellew and the late Major James.

It is estimated that the Patháns number above 200,000 fighting men. about 80,000 of whom reside within British territory. Great numbers of them, both from within and beyond our border, take military service under the British. They are, generally speaking, plucky soldiers, temperate, and capable of great physical exertion, but on those of the finest tribes who are born and bred in the

Hills, the sun of the plains has almost as great an effect as on Europeans.

### In Memoriam.

as a man of high culture, as a reformer. God had called all men His sons, and in this sense only was Christ His son. The Reformed Jews did not believe a Messiah had come. They held and prayed and worked for the redemption of mankind through the supreme power of love, and this was the Messiah, this was God. Our whole life, through good work, should be a preparation to meet God. We can all enter that heaven of which Abraham spoke, by heeding the injunction in the words, 'Behold how good and pleasant a thing it is for brethren to dwell together in unity.' The grave will serve as the grandparent of all reunion. True religion caused no strife and separation; it incited to brotherly love and to obedience of the command, 'Love thy neighbour as thyself,' for has not one God created us all?"

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no societies "for promoting Christianity amongst the Jews," he would gladly have endeavoured to do the work of an Evangelist amongst our brethren of the house of Israel. He had a dread of his name being mouthed on missionary platforms, by the stipendiary friends of Israel; and so has his brother, who is a Clergyman of the Church of England. Edward Levien departed this life, for a better and a happier one, on the sixth ultimo, after three months' severe illness, much regretted and lamented by a large circle of friends. By no one more so than by ourselves.

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words imply? Excuse me, dear sir, for asking you not to put my impressions of the remarkable utterances of Scripture about Dan and his tribe too suddenly amongst what you designate "far-fetched guesses." Doubtless what you say about written authority is, as a general principle, wise and true; but does not much of what we all (at least Christians generally), as a matter of course, deal with as written authority, necessarily consist in a great measure of our own *inferences* from Scripture? Many of those inferences, doubtless, include spirit-taught truths of precious practical value; but in the case of our most generally received uninspired interpretations of the types and shadows of the Law, and of the Parabolic utterances in the Psalms and Prophets there is a certain amount of vagueness, and of necessity, a coming far short, and often a going wildly beyond the mind of the Spirit, who, in some cases, helps our infirmity by explanations in the new covenant Scriptures which leave nothing to be desired. The great body of inferential truth which has commended itself to the children of God generally, has proved itself sufficient to enable true-hearted Bible-searching servants of the Lord to know whether they are learning of Him and following in His track or not. Even in such questions as the present, and a variety of others which the Apocalypse raises in our minds, our Father does not discourage the inquisitiveness of His faithful children. Our God was graciously showing us how a friend should *show himself* friendly, when he said, "Shall I hide from Abraham the thing which I do?"

But, that I may be no longer tedious, I will at once say that the way in which the Scriptures relating to the Tribe of Dan have impressed my mind, is that God in dictating them, has been pleased (may I say *necessarily*? yes) necessarily for the fulfilment of His own word in Daniel so to word them that "*none of the wicked shall understand*" (till their judgment shall come upon them like a flash of lightning in their judicial state of unpreparedness), "*but the wise shall understand.*" Those left out of the number of those sealed for salvation would surely be these "wicked ones."

Such Scriptures as Gen. xxx. 6; Gen. xlix. 16, 17; Isa. xiv. with its *resurrected* King of Babylon (is he identical with the demoniacal King who is *over* the occupants of the Abyss in Rev. ix. 11? another *guess* it may be said), and the whole of Judges xviii. wherein Dan is

exhibited as the idolatrous and lawless tyrant of Israel, are at all events strikingly *analogous* to what is written by the Apostle about "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped."

The word Antichrist (2 John 7) has evidently the same value as the word Antitype, for the devil's Antichrist is by him made to answer *point by point* to God's Christ, to the full extent of Satan's wondrous deceptive ability. This pseudo-Christ is therefore set before us a resurrected being, probably as the one so mysteriously spoken of in Isa. xiv. as King of Babylon. At the risk of being put amongst the far-fetched guessers, I "hazard" the question whether the remarkable word in Isa. xiv. "*In the year that king Ahaz died was this burden*," was intended to suggest that he who in resurrection had become king of Babylon (that is head of earthly power) had been king of Judah previously? There is no man but Ahaz, whose life is written in Scripture that has so thoroughly served an apprenticeship to the devil peculiarly qualifying for the part which Scripture assigns to the *demoniacal* "man of sin" of Thessalonians and of the Apocalypse. (See his life in *both* Kings and Chronicles.)

The Apocalypse, although it necessarily and of course refers to Christ as having already come to suffer for sin, refers to it only incidentally, in comparison with its *special object* of carrying us *into the midst of the things of the day of the Lord*, for that is evidently the meaning of chap. i. 10 (and not that the *Apostle* was in the spirit *one Sunday*!). That the apocalypse is a prophecy of final things still in the womb of futurity, and not a history of the political bygone manœuvres and vain fightings of "the potsherds of the earth," is evident in many ways—the divine description of it in Rev. xxii. 19, "The words of the book of this prophecy" are sufficient evidence of this. When God sets before His children the fulfilment of His predictions, He does so, either by the self-evident facts which constitute the fulfilment, or in cases not self-evident by the teaching of Scripture; but always so as to show that His way of fulfilment has always been definitely *one*. Any solution, therefore, by means of a past event which is arbitrarily taken from amongst numerous parallel events, any one of which would have answered the same purpose, may well be put

amongst what you rightly describe as hazardous opinions, or "far-fetched guesses." To this class of interpretation belong a multitude of the generally accepted, and as it were stereotyped, perversions of fundamental portions of the Apocalypse. Perversions, which you, Sir, from your peculiarly favourable standpoint could scarcely fail to see in their true light, immediately they were set before you. Hoping that I have not taken up your time (nor my own) altogether unprofitably,

I remain,

Dear Sir, yours in Christ Jesus,

J. H. MAW.

P.S.—I for one, and I think many of your unlearned readers, would be glad, if you should think it well, to render your Hebrew phonetically, in ordinary print; and more especially if you would translate the Hebrew into English.

[We wish our Christian correspondents to be heard—whether they agree with or differ from us. We like the pious spirit which pervades the above letter, and we therefore give the venerable Christian writer an opportunity to be heard. Our readers will perceive that the questions suggested in Mr. Maw's communication would require a volume for their treatment. We can only, at present, afford time and space to say that Dan's portion was bounded on the north by Ephraim, on the east by Benjamin and Judah. We confess ourselves to be unable, just now, to see the bearing of the Scripture references adduced by our worthy Christian brother, upon the Danite problem. Does Mr. Maw consider Ahaz, the most wicked king of Judah, a descendant of the tribe of Dan? There is much suggestive matter in the above communication, which we consider well worthy of serious thought. We thank Mr. Maw for the suggestion in his *Post-script*, which shall have our attention. —ED. H. C. W. & P. I.]

### Literary Notices.

*The Temple, its Ministry and Services, as they were at the Time of Jesus Christ.* By the Rev. Dr. EDERSHEIM, London: The Religious Tract Society.

THIS is one of the best and most valuable volumes we have yet seen—issued from the book mart of the "Religious Tract Society." It has more than once occurred to us, that it was high time for that venerable Association to

change its name, or add a surname to its original Christian one. It is no more simply a "Religious Tract Society," but a Christian Book Society. It is true that under the latter class of publications, the Committee have been betrayed frequently to print very indifferent works, prepared by the hands of unscrupulous plagiarists; but it is undeniable that they have, now and then, been fortunate enough to meet with an author of indisputable ability, learning, and principle of the highest order, of which the author and the work before us, is a twofold specimen. Conscious of his own powers, he can afford to mention the names of Gentile authors who have written on the same subjects of which his book is the theme. We confess, however, that this part of his interesting "Preface" somewhat disappointed us. A learned Hebrew Christian, such as our author eminently is, well versed in the MISHNAH, the TALMUDEEM, the TOORSEEM, the MEDRASHEEM and works of their kind, must be aware that Gentile writers, however pious and plodding, are but indifferent and, at the best, second-hand exponents on such subjects as Dr. Edersheim set before himself to treat. We have great respect for the good and learned authors, whose works our brother "thankfully made use of" for the preparation of his work; but we would as soon go to them for "materials" on "The Temple, its Ministry and Services," as to certain modern Rabbis—who have startled some Christian Divines by their expositions of the dogmas taught by certain Christian professors—for information about the Church, its ministry and services, as scattered over the array of works by the Greek and Latin Christian Fathers. However, this is but a matter of taste, and does no more affect the general usefulness of the work before us, than does our differing from its author on some other points, such as the reverse way of treating the Apocalyptic descriptions of the services in the celestial Sanctuary, the purport of the dual Sacrifice on the day of the atonement, &c. &c.

The work is one of real value, and no intelligent student of the New Testament should be without it. It is the best *vade mecum* we have ever seen of "The Temple, its ministry and services, as they were at the time of Jesus Christ." The table of contents, or the headings of the chapters, will give our readers some idea how thoroughly the learned author went through every concomitant of his great theme:—I. A first view of Jerusalem and the Temple. II. Within the Holy Place. III. Temple order, revenues, and music. IV. The officiating Priesthood. V. Sacrifices: their order and their meaning. VI. The Burnt-offering, the sin and trespass offering, and the peace offering. VII. At night in the Temple. VIII. The morning and evening Sacrifice. IX. Sabbath in the Temple. X. Festive cycles. XI. The Passover. XII. The Paschal feast and the Lord's supper. XIII. The Feast of unleavened bread and the day of Pentecost. XIV. The Feast of Tabernacles. XV. The new moons: the feast of the seventh new moon, or of trumpets, or New year's day. XVI. The Day of Atonement. XVII. Post-Mosaic Festivals. XVIII. On purifications,—the burning of the red heifer,—the cleansing of the healed leper.—The trial of the woman suspected of adultery. XIX. On vows:—The Nazarite's vow—The offering of first-fruits in the Temple. Appendix.—Did the Lord institute His "Supper" on the Paschal night? Each of the above named themes, we need hardly state, has been treated in a devout and scholarly manner. We most cordially enter into the spirit of the following words of the learned and pious author's Preface:—"At the close of these studies, I would say, with humble and heartfelt thankfulness, that, step by step, my Christian faith has only been strengthened by them, that, as I proceeded, the conviction has always been deepened, that Christ is indeed 'the end of the law for righteousness,' to whom all the ordinances of the Old Testament had pointed, and in whom alone, alike the people and the history of Israel find their meaning," &c. &c.

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## NOTICES TO OUR READERS AND CORRESPONDENTS.

All Letters, intended for the REV. DR. MARGOLIOUTH, to be addressed to  
**13, Onslow Crescent, South Kensington, London, S.W.**  
 Subscribers' names, accompanied by Post Office Order for Six Shil-

ings—payable at the Post Office, 127, Fulham Road, Brompton, S.W.—for the ensuing year, 1875, should be communicated to Dr. M. Margoliouth at an early date.

THE Editor does not hold himself responsible for the expressed opinions of his correspondents.

Several important articles, Literary Notices, Replies to Queries, &c.—some already in type—are unavoidably postponed.

DIPLOMATIST.—We are not skilled in diplomatic craft. We simply aim to be faithful in the discharge of the work which our Heavenly Father has committed, for a time at least, into our hands. We constantly pray for Divine help to do that work, "not as men-pleasers; but as the servants of Christ, doing the will of God from the heart." You are one of some half-dozen who consider themselves competent to teach us how to do the work, with which God has been pleased to entrust us for a time. We have met with a couple of persons, in our experience, who were totally ignorant of Jews and Judaism, and the *modus operandi* of Societies and Committees, and yet had the assurance, not to say impertinence, to favour us—who consider ourselves thoroughly acquainted with the men and their manners—with their crude advice as to the treatment of certain subjects with which our would-be guides were utterly unacquainted. See the next notice.

X.—You compel us to reprint a former notice, please to make a proper application of the same:—We respectfully decline to adopt every unreasonable whim or arbitrary caprice suggested for our editorial treatment. We have a mind of our own, and we strive to make the best use of it.

M. W.—You may assure your friend that the strictures on Dr. Perowne's Psalms have been pigeon-holed, ready for publication these many months; but have been postponed, not willingly, but of necessity, in order to publish matter which is of transitory interest. Literary notices can keep, and we have deferred those on Dr. Perowne's Psalms, with the consent of the learned critic, a brother beloved, who has recently been called from this gloomy world, where we see the mind of the Spirit only as "through a glass darkly," to a bright and happy land, where all is peace and joy. We should be most happy to resign the conducting of this

Magazine into your hands, or into those of another able brother, or brethren; but as long as the work is laid on our shoulders, we shall endeavour to manage it 'as we' deem best, with a single eye to the promotion of God's Truth. See the preceding notice to X.

Y. N.—We took counsel, as you wished us to do, with H. C. Oxoniensis, with respect to the validity of the irrepressible Mr. Grove's opinion, touching "the greatest living Talmudist." H. C. Oxoniensis is of one accord with us that Dr. Adolph Neubauer, of the Bodleian library (Mr. Grove's "greatest living talmudist") has, by his rash letter to the *Times*, in the course of last October—which elicited Mr. Grove's *kudos*—cruelly disproved his own claim to the high-sounding title. We fear, with H. C. Oxoniensis, that that letter has utterly shattered the reputation which Dr. Neubauer has hitherto enjoyed of being a pretty fair Talmudist. But that is not all; his letter has irreparably damaged his *chef d'œuvre*, *Géographie du Talmud*. H. C. Oxoniensis is curious to know whether Mr. Grove will ever learn the application of the time-honoured adage, *Ne sutor ultra crepidam*.

All Communications and Books for Review to be addressed To the Editor of the *Hebrew Christian Witness and Prophetic Investigator*, Pelham Library, 151, Fulham Road, Brompton, S.W.

#### LETTERS RECEIVED.

The Revs. R. Gascoyne; Alex. Levie; G. Wildon Pieritz; W. Stone; R. A. Taylor; J. Wilkinson; W. S. Ward; The Countess of Carrick; Lady Harriet Kavanagh; Prof. Warschawski; &c.

#### PUBLICATIONS RECEIVED.

*Saat auf Hoffnung*. Von Professor Franz Delitzsch. Erlangen.

*The Ancient Nation. A Sign and a Wonder*. By the author of "The Knights of the Frozen Sea," "Missionary Anecdotes," &c., with twenty-one illustrations. London: Seeley, Jackson, and Halliday.

*Conference on Jewish Missions*, held in the Victoria Rooms, Clifton, &c. &c. London: W. Macintosh.

&c. &c. &c. &c.











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